

A treatise of the hypochondriack and hysterick diseases. In three dialogues / By B. Mandeville.

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A
T R E A T I S E
O F T H E
H Y P O C H O N D R I A C K
A N D
H Y S T E R I C K
D I S E A S E S.
I n T H R E E D I A L O G U E S.

By B. MANDEVILLE, M.D.

*Scire Potestates Herbarum usumque medendi
Maluit, & mutas agitare inglorius artes.*

Æneid. Lib. xii.

The THIRD EDITION.

L O N D O N:

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THE
P R E F A C E.



W H E N the crafty Tempter of Mankind, meditating their Ruin, attack'd our first Parents in their Pride, he shew'd himself profoundly skill'd in humane Nature; from which the Vice I named is so inseparable, that it is impossible the latter should be ever entirely destroy'd, as long as the first remains. I have no Design, Reader, to tire you with the Catalogue of irretrievable Calamities it has been the Occasion of, both before and since the Creation; but shall

only observe to you, that as it was destructive to unexperienc'd *Adam*, by bringing Sickness and Death upon him, so it has still continued to be no less pernicious to his forewarn'd Posterity, by principally obstructing the Progress of the glorious Art, that should teach the Recovery as well as Preservation of Health.

'Tis Pride that makes the Physician abandon the solid Observation of never-erring Nature, to take up with the loose Conjectures of his own wandering Invention, that the World may admire the Fertility of his Brain; and it is Pride in the Patient, that makes him in love with the Reasoning Physician, to have an Opportunity of shewing the Depth of his own Penetration. But if the Reasons that are often given by the one, and taken for current by the other, were to be strictly examin'd into, it would almost induce a Man of Sense to disown his Kind, and
make

make him blush, when he is called a Rational Creature.

I know that to advance this Doctrine is swimming against the Stream in our sprightly talkative Age, in which the silent Experience of Pains-taking Practitioners is ridicul'd, and nothing cry'd up but the witty Speculations of Hypothetical Doctors.

In vain, says the Learned *Baglivi*:
(a) *Nos latet æternumque latebit minima illa, ac subtilis, non solum à sensibus, sed ab humanæ mentis acie prorsus remota solidarum æque ac fluidarum corporis viventis partium textura.* The emphatical Truth is lost upon the Times, and he must not expect to be believ'd by our acute Philosophers, whose Pride won't allow that it is possible, Nature should have Recesses beyond the Reach of

(a) *That most minute and subtile Texture, remote not only from the Senses but likewise from the Reach of human Understanding, which the solid as well as fluid Parts are made of in a living Creature, is and will eternally be hid from us.*

their Sagacity, and reckons the injurious Assertion an Affront to human Understanding.

The ingenious *Sylvius de le Boe* was a Physician, that in searching after the Causes of Distempers gave no small Liberty to his prolifick Fancy; yet speaking of those I am to treat of, he condescended to say, (a) *Cognitio rerum naturalium omnium est ab experientia per sensus facta; unde causas effectuum sic compertorum exquirat ratiocinatione concatenata ingenium humanum. De veritate tamen inventa certus esse potest nemo; nisi postquam de suæ ratiocinationis soliditate confirmatus fuerit per eandem experientiam, ratiocinationem prædictam ipso opere confirmando & comprobando.* How little

(a) *We have all our Knowledge of things natural from Experience made by the Senses; from whence by reasoning consequentially human Understanding enquires into the Causes of the Effects we find; yet no body can be sure that he is in the right, 'till after he has been convinced of the Solidity of his Reasoning by the same Experience, proving and confirming the said Reasoning with matter of Fact.*

and precarious a Use at this rate Reasoning is of in Physick, if compared to the absolute Necessity of Experience, even by the Confession of a Genius so fruitful in Suppositions, I leave all sensible Men to judge.

From what I have hinted, I don't question but some of my Readers have already taken a Prejudice against me: But let me beg of those impatient ones, that for what I have said yet, and what they shall further see upon this Head in the first Dialogue, they would not censure, or by way of Pun condemn me for an Enemy to Reason, before they are come to the End of the Second, and that I shall have shew'd them what sort of Reasoning it is, I speak against.

Some People, I know, will not be pleased with what is said in the 39th, and some of the following Pages; but I hope no candid Reader will suspect from it, that I design peculiarly

to reflect upon any one Town or Country more than another, much less to point at particular Persons. The Terms I speak in are general, and whoever will be pleased to adapt any thing of it to himself, is more officious than I desire him to be. I thought it necessary to give this Caution, because I would have no body imagine, that I had calculated for the Meridian of *London* only, what is equally applicable to most great Cities in *Europe*. But if any body thinks I have been too severe upon my own Profession in the First, let him read on, and he'll find, that I have abundantly made them Amends in the Third Dialogue.

The next, that I am afraid will quarrel with the Performance, will be such Apothecaries, as are weak enough to be offended at what is said by a Man that has the *Hypo*. I confess, they may meet with some things, that cannot claim their general Approbation, and are some
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of them very disobliging to the whole Fraternity; but if they'll consider, how profess'd an Enemy to Physick, and over-fond of University-learning *Misomedon* (who is the Man that exclaims against them) is represented to be throughout the Book; they'll find, that without spoiling his Character I could not have made him speak otherwise than he does.

When I shall have satisfied all these, I expect others, that without entering into the Merits of the Cause, or examining, whether the Reflections I have made on Physick, and those that belong to it, are just or not, will ask me, What reason I had to be so full of them in a Treatise, where no body would look for them? To whom I make this Answer.

Having a mind to publish my Sentiments concerning the Distempers to which I had more particularly apply'd my self for some Years, I conceiv'd it
would

would be less Presumption, if I writ by way of Information to Patients, that might labour under them, than if I pretended to teach other Practitioners, that profess to cure them as well as my self. It is natural to think, that this made me more sollicitous to satisfy the first, than concerned, how it should be relish'd by the latter. I knew the Study of Physick to be very austere in it self, and that the practical Authors, generally writing to those of their own Profession, were very far from being diverting; and considering that the tedious Enumeration of Signs and Causes upon the Neck of one another, as well as the frightful Heaps of different Medicines, found in those that have treated of the *Hypochondriack* and *Hysterick* Passions, must be very tiresome and disagreeable to People that seek Relief in a Distemper, of which Impatience is one of the surest Symptoms, I resolv'd to deviate from
the

the usual Method, and make what I had to say as palatable as I could to those, I had in view for my Readers. To this end looking out for something, both serious and diverting that might embellish, and yet not be too remote from the Subject, I pitch'd upon the Physical Remarks, which you shall find interwoven with the main Matter.

(a) *Acriora orexim excitant embammata.*
And reflecting on the great Expence, the *Hypochondriaci* are often at, both for Fees and Medicines, thought nothing could be more reasonably pleasing to them, than to be entertain'd at the Cost of those, that to many of them have been so chargeable to no purpose.

The whole is divided into three Dialogues: The Persons introduced are *Misomedon*, *Philopirio*, and *Polytheca*, of whom the last named has only a Share in Part of the Third.

(a) *Sharp Sauces quicken the Appetite.*

Miso-

Misomedon is a Man of Learning, who whilst he had his Health was of a gay, even Temper, and a friendly open Disposition; but having long labour'd under the *Hypochondriack* Passion is now much alter'd for the worse, and become peevish, fickle, censorious and mistrustful. Notwithstanding this, in fine Weather sometimes he has lucid Intervals, that last for two or three Days: In these he is very talkative, loves to converse with Men of Letters, and is often facetious. Tho' in his Discourse, he seems not to want Sense or Penetration, yet he is partial in his Censures, and unsteady in his Humour; sometimes very complaisant, at others captious, but always prone to Satyr. He is much given to ramble from one thing to another, and often to change his Opinion. When he speaks of himself, he is apt to break out in Rhetorical Flights, and seems to take Pleasure in talking of his Ailments, and relating
the

the History of his Distemper, and what has happen'd to him. He has study'd Physick, but is no Well-wisher to it, and bears a great Hatred to Apothecaries.

Philopirio is a Foreigner and a Physician, who, after he had finish'd his Studies and taken his Degree Beyond-Sea, was come to *London* to learn the Language; in which having happen'd to take great delight, and in the mean time found the Country and the Manners of it agreeable to his Humour, he has now been many Years, and is like to end his days in *England*.

Polytheca, who is the Wife of *Misomedon*, had been a gay sprightly Woman, of an easy pleasant Humour; but having been afflicted with the Vapours to a high degree for many Years, she can now hardly think of any thing but her own Distemper, and is as much a Friend o Physick and Apothecaries, as her Husband is an Enemy to them.

There

There are few *Hypochondriacks*, who, when the Distemper has been of a long standing, are not remarkable for something that is odd and singular in their Temper, their Manner, or Behaviour; and as *Misomedon* is represented as an Admirer of polite Literature, and having been a Lover of Reading from his Youth, so I thought it not unnatural, that such a Man, upon the least turn of his Head, might become over-fond of *Latin* Proverbs, and fuller in his Discourse of Quotations from the Classics, than a Man of Sense, that understands the World, would chuse to be, if his Head was perfectly clear. This then is one of the Oddities which I have knowingly made *Misomedon* guilty of. Many Readers perhaps will at first view find the same Fault with *Philopirio*; but upon better Examination they'll be convinced that what he does is only out of Complaisance, and to fall in with the Humour of his Patient,

tient, to whom, when he comes to be well acquainted with him, he owns that he has made it his Study (*a*) to do so. Besides, the learned Reader will easily see the difference there is on this Head between the Doctor and his Patient: All the *Latin* not relating to Physick which the first makes use of, consists in familiar Phrases that are often met with, and which every School-boy knows: But the Generality of the Proverbs which the other quotes are less trite, and such as belong to a higher Form, and which to be well acquainted with, bespeaks a more thorough Knowledge of the *Latin* Tongue, and a greater degree of Literature, than the Doctor seems to pretend to. *Misomedon* likewise often turns his Discourse palpably, and says things on purpose to make room for a Proverb, which *Philopirio* never does; and several Times when

(*a*) Page 377.

this latter says something, to which a *Latin* Proverb might be applicable, and yet takes no notice of it, the other does it for him, quotes it, and without saying any thing else, lets him go on afterwards.

But how fond soever *Misomedon* is represented to be, of Proverbs and other Quotations in *Latin*, yet he is not so unpolite, as to make use of them before those who do not understand that Language; by which means, Care has been taken that in treating of the *Hysterick* Passion, and what more immediately relates to the Complaints of the Fair Sex, nothing should be cramp't with *Latin*. To render that Part pleasant and entertaining, as well as plain and instructive, I have made use of a third Person, and introduced a Lady, that feelingly describes her own Ailments, and circumstantially relates what had happen'd to her Daughter, who had been *Hysterick* for several Years; and

and am persuaded that from the historical Account which *Polytheca* gives of both, and what further passes between herself and the Physician she consults with, a much clearer Notion may be had of the Distemper call'd the *Vapours*, and the Variety of *Hysterick Fits*, than from a bare Recital of different Symptoms confusedly huddled together; and that the first, even to People of ordinary Capacities, will be as intelligible, as any that are extant of the latter.

It will easily appear, that *Polytheca*, as well as her Husband and Daughter, are feigned Patients of my own Contrivance: But be assured that every one of their Complaints was first taken from Nature. The Instances I give are so crowded with Symptoms, that I never expect to find one Person, whose Case exactly shall resemble any of the Three; and as I have only set down the Signs that are obvious and com-

mon in the Distempers I treat of, so it is possible, that some *Hysterick* as well as *Hypochondriacal* Persons may be troubled with some peculiar Symptom or other, that is not to be found in the Book; but whoever have read it through (whether Men or Women) and in some part or other not met with three or four Symptoms applicable to themselves, may depend upon it, that their Afflictions do not come under the Denomination of either.

In the Preface to the first Edition I made an Apology for not rendring into *English*, the *Latin* that was scatter'd through the Book, thinking it would be ridiculous (as I said there) to hear two Men discoursing together, translate to one another what both are supposed to understand. But since that I have heard so many Complaints of the *Latin* not being translated, that I have alter'd my Measures, and made Notes at the Bottom of every Page, to explain what is not *English* in the Text
of

of it. But as it was not my Business in this Treatise to teach Languages, I have been more sollicitous to set down the Meaning of the *Latin* Passages, than I have been about the Words themselves; and I have had such a regard to all Readers, that not to offend or make any of them uneasy, I have soften'd the Phrase, and deviated from the real Signification of the *Latin* in two or three Places, where I thought that a more just Translation would have been too expressive to be read by or before every body. I have taken notice already, that among the Proverbs which *Misomedon* makes use of, there are such as are not common, and seldom met with, and it is possible that some of them may not have occur'd before, even to Men of good Reading; but there is not one, of which I have said in the Notes that it is a Proverb, or used proverbially, without having good Authority for it; for the Truth of

which I appeal to the *Adagies* of *Erasmus*, where every one of those that are the least obvious may be found.

I know People, that have laugh'd at the *Latin*, which I have made the Dialogues to end with; but as I have not been able to find any thing ridiculous in it, I have alter'd nothing there. *Misomedon* always begins to speak *Latin* first; and I don't believe that any Man of Sense, who will enter into the Character which is given to that Person, and likewise take notice of the Care which *Philopirio* takes to fall in with the Humour of his Patient, will find any Absurdity in what I am now speaking of.

That the Notes might not take up more Room than was necessary, the Reader will find, that no Notice is taken in them of any *Latin* or *Greek* that is explain'd in the Text it self, and that no Words are translated more than once, tho' they occur again afterwards.

Ano-

Another thing, which I fear will be carpt at, is, that two Persons should discourse for half an Hour about a Science, which they both profess not to understand, as the Doctor and his Patient do about Mathematicks. This I own is very extraordinary: but no wise Man would be highly offended at it, before he had seen, what it was they said concerning them. That real Mathematicians, at least the greatest Part of them, will not be displeas'd with it, I more than believe: And as to those, who knowing little or nothing of that Science themselves, yet depreciate others who don't pretend to it; those Braggadocio's, who would be thought to be what they are not, and only make use of the Name of Mathematicks to impose upon the World for Lucre; they are very welcome to think of it as they please.

The first Edition of this Book was published in the Year 1711. Since that

I have added considerably to it, and made great Alterations in it; but I have changed nothing as to the Time in which the Conversation, that is the Subject of these Dialogues, is supposed to have happen'd: So that when the Reader meets with the Words *a late Author* or any other Passage, where things are spoken of as then present, he ought to substract at least 19 Years from what is present now. And that the Book might justly continue to be consider'd as wrote so many Years ago, I have not meddled with, or taken notice of any thing, that has been published or transacted since that time. I acquaint the Publick with this, that some might not apply to Men, now living, what was formerly design'd to People that have been in their Graves a dozen Years or longer.

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ERRATA.

Page 34. Line 2. read *cedam*. p. 44. l. 1. r. *Sæculorum*. p. 117. l. 16. after *much*, add, *thinking*. p. 135. l. 1. r. *Syriffa*.



THE



THE FIRST
DIALOGUE
BETWEEN
PHILOPIRIO *a Physician,*
AND
MISOMEDON *his Patient.*

MISOMEDON.

I Have sent for you, Doctor, to consult you about a Distemper, of which I am very well assured I shall never be cured.

Philopir. Whatever your Case may be, Sir, it is a great Misfortune, you entertain so ill an Opinion of it; but I hope, your Disease may prove less desperate than your Fears represent it.

Mis. It is neither better nor worse than I tell you, and what I say, is what I am convinced

B

vinc'd

vinc'd of by Reason, and not a suggestion of my Fears: But you think, perhaps, I'm a Mad-man, to send for a Physician, when I know before-hand that he can do me no good: Truly, Doctor, I am not far from it: But first of all, are you in haste, pray?

Phi. Not in great haste, Sir.

Mis. I am glad of that; for most of your Profession always either are, or at least pretend to be, in a great hurry. But tho' you are at leisure, Can you hear a Man talk for half an Hour together, and, perhaps, not always to the purpose, without interrupting him? For I have a great deal to say to you, several Questions to ask you, and know I shall be very tedious; but if you can bear with me, I'll consider your Trouble, and pay you for your Time, and Patience both. Can you stay an Hour?

Phi. Yes, Sir, or longer, if there be occasion.

Mis. Then, pray Sir, sit down.—I did not make you come up Stairs because I keep Chamber my self, for I'm abroad every Day; but I thought it best to Discourse you in my Study, because it is the quietest Room in the House, and I hate to be disturb'd. That you may be the better acquainted with my Distemper, I'll begin with you (*a*) *ab ovo*, and

(*a*) From the beginning.

give you as short an account as I can, how I have pass'd the greatest part of my Life. I was very irregular, when I was young; but for these Seventeen or Eighteen Years, I have lived moderately enough, and but seldom been guilty of any Excess. I wanted but two Months of being One and Twenty, when my Father died and left me Three Hundred a Year; I lived then at *Oxford*, but upon this I left the University, and being design'd for the Law, to perfect my Studies and qualify my self for the Bar, came up to *London*; where not being used to be so flush in Cash, I quickly became Extravagant, and growing weary of my crabbed Authors, at last I threw by the Books, and minded nothing but my Pleasures; of which some were very Expensive. I went to see *France*, and the *Low Countries*, and coming back found, that by my way of living in three Years and a half, I had so far out-run the Constable, that half of my Estate was hardly sufficient to pay my Debts, and clear the remainder. At Five and Twenty I Married; my Wife's Fortune paid off some Scores, and her self was of such an ingaging Temper, that she wholly took up my Thoughts: I left all my looser Company, and by her management was soon reclaim'd from my former Vices: Love and Pastime was all our Employment, from Morning till Night; we study'd nothing,

but how to please and divert one another: Neither of us could be call'd Extravagant, yet both desired to live handsomly; my Wife admired Cloaths, and I loved good Eating, and our necessary Expences exceeded twice my Income. I knew this would not last, yet it never affected me with the least Concern, or ever gave me an Hour's disquiet. I hated the Law, and indeed any thing of business; if a Place had offer'd, I would have purchas'd it; yet I was always remiss in looking out for one. I never troubled my head but with just providing what we wanted; my Care was never extended beyond my present Occasions, and I seem'd to be influenc'd by no other precept, than that of *Horace*, (a) *Quid sit futurum cras fuge quærere*. After this manner having reduc'd every thing into Money, my whole substance lasted us six Years; during which, (b) *sponsi vitam ducentes*, we were gay and contented, and even in our own Thoughts the happiest Couple in the Universe. When I had about Thirty Pounds left, ow'd near Three Hundred, and saw no prospect or probability of ever having any more, a distant Relation of my Mother's, whom I had

(a) Avoid enquiring what will be to-morrow.

(b) Leading a Bridegroom's Life. A Proverb applicable to those who live in Ease and Pleasure.

hardly ever heard of, died above an hundred Miles off, and left me a Thousand a Year in Land, and a good Estate in Money. Whether this was more welcome, or seasonable, I leave you to judge: Yet such an evenness of Temper I enjoy'd at that time, and so much had I lived to my mind, that (a Coach excepted, which I set up to gratifie my Wife) it hardly made any visible alteration in my manner of living. When I had taken Possession of, and was entirely settled in my Estate, as soon as I had leisure to reflect on the Condition I had been in, I could not look without horror on the dismal Prospect of Poverty and Want, to which I must in a very little time inevitably have been reduced, had not propitious Fortune, as it were by a Miracle, so unexpectedly snatch'd me from the frightful Precipice. I was often amazed at the Tranquility, or rather stupid Lethargy, I had been in, and made a firm Resolution to be at least so Prudent for the future, as not to neglect the management of my Affairs, or live beyond the bounds of my Revenue.

Among other things of Value, which my Kinsman had left me, there was a handsome Collection of Medals, and the greatest part of the Library, which you see here. I had always born a great respect to Learning, and when I flung up the Study of the Law,

I still continued an admirer, (a) *Humanioris Literaturæ*, and in my greatest idleness, *Virgil* and *Horace*, *Terence* and *Plautus*, with half a dozen more of the *Classicks*, made always a great part of my Diverſion. Whether the opportunity of revolving ſome ſcarce and exquisite Authors invited me to the purſuit of Learning, or that my riper Years led me to more ſolid Pleaſures, I don't know; but within a few Months after my new Acquiſitions, I became a great lover of Reading, and by degrees fell to hard Study; but notwithſtanding that I was very intent on my Books, I ſtill remain'd, as I had always been, (b) *rei Uxoriz addiſtiſſimus*, and divided my Hours (c) *inter Venerem & Muſas*; after this manner for four or five Years I enjoy'd abundance of ſatiſfaction, and tho' I had ſeemingly more Care upon me, paſſ'd away my time rather more contentedly (if that be poſſible) than before. As to my Health, I was near Seven and Thirty, when I could have boaſted, that ſince the Small-Pox, which I had in my Infancy, I had not ſuffer'd an Hour's Illneſs, or endured a moment's Pain, and applying that of *Seneca* to my ſelf, have bragg'd, that I had always been happy; (d) *& quod eoſque ſine morſu animi vitam tranſieram*.

(a) *Of polite Learning.*

(b) *A very fond Husband.*

(c) *Between Love and Study.*

(d) *And that till then*

I had paſt my Days without Trouble of Mind.

The first Cause I had to complain was, that now and then I began to be troubled with the Heart-burning, which in a little time became a constant Companion to me: Chalk and Water for above half a Year was a present Cure; then I used Lozenges, made up of Crabs-Eyes, burnt Ivory, Bole-Armenick, &c. these likewise eas'd me for a great while, whenever I took them; after them I made use of abundance of other things recommended in that Case, and at last found nothing reliev'd me more than the chewing of Liquorice. Hitherto I had only Quack'd with myself, and the highest I had consulted was our Apothecary in ordinary. I perceiv'd, that all the Remedies I had taken were only Palliative, and none of them had touch'd the Cause, but on the contrary I grew daily worse, and the Heart-burning was no longer the only Symptom that disturb'd me. After every Meal I had flushings in my Face; all Day long I was troubled with Wind and four Belches, and every Morning as long as I was Fasting, I had my Mouth continually fill'd with a clear insipid Water, which without any straining came off my Stomach; yet notwithstanding all this my Appetite was good, and I slept very well. This I confess was the reason, that I so long slighted my Distemper; but as it became more troublesome than ordinary, I sent for an E-

minent Physician, whom I knew to be a Man of great Learning. When I had told the Doctor my Case, and answer'd him what Questions he thought fit to ask, I desired, as the Prerogative of a Man of Letters, that I might be acquainted with the Cause of my Distemper, and have a rational Account given me of the Method and Prescriptions he design'd I should follow: which being granted after a small Pause; I was inform'd that the heat and burning all along the (a) *Oesophagus*, from which the distemper (from a vulgar Mistake of the Part) seem'd to have deriv'd the Name of Heart-burning, as well as the Flushings in my Face after Meals, were (b) *certo certius*, occasion'd by an (c) *Intemperies hepatis calida*, which in my Case happen'd to be accompanied with an (d) *Intemperies Stomachi frigida*, as was manifest from the cold (e) *Pituita*, which I voided every Morning, as well as the Wind, four Belches, and other signs of Indigestion.

As to the Cure, that repeated bleeding from the left (f) *Salvatella* would satisfy both *Indications*, and to use his own terms, *utramque fere paginam absolveret*; for that

(a) The Gullet. (b) Without all Doubt. (c) A hot temperament of the Liver.
 of the Stomach. (d) A cold temperament
 Arm so call'd. (e) Water. (f) A Vein in the

by this means the Fountain of heat, the Blood, of which my Liver had too much, would by way of *Antispasms* or *Revulsion* be drawn from the Right side, which was enough to answer the first *Indication*: Concerning the second, he said, that as *Venesection*, in general, both by the Ancients and Moderns, was allow'd to quicken the Blood, so it would procure heat to that side, where the motion was made; which consequently would be imparted not only to the upper Orifice of the *Ventricle*, to which alone the Name of *Stomachus* properly belong'd, tho' given to the whole (a) *Viscus*; but likewise to the *Spleen*, which both as to its Office and Situation was to the Stomach as a Furnace to a Copper, for which reason by the Ancients it had always wisely been call'd (b) *Fomes ventriculi*: He told me moreover, that it was in regard to that heat-administring *Viscus*, that he ordered the opening of the *Salvatella*, and no other Vein, because according to *Galen* and others, which he named, it had a peculiar Influence upon the Milt.

Besides Bleeding, my Doctor told me, I was to be Purg'd, that by expelling the *Pituitous* Humour, (c) *per inferiora*, it might

(a) *Entrail.*

(b) *Fuel to the Stomach.*

(c) *Downward.*

be drawn and remov'd as far as possible from the Stomach; that to this end he would prescribe a Bolus of *Electuarium e Citris solutivum*, with some Grains of the *Trochisci Albandulæ*; having told me the Ingredients of the Electuary, he shew'd me how this Prescription would likewise answer every *Indication*; that first the Conserve of the Flowers of *Violets* and *Bugloss*, as well as the *Pulvis Diatragacanthi frigidi*, would infallibly cool my Liver; secondly, that the *Citron-Peal*, *Ginger* and *Fennel-Seeds* would expel the Wind that troubled me, and warm my Stomach, whilst the *Diagridium*, *Turpeth*, and *Senna*, which all enter'd into that Judicious Composition, would eliminate the *Peccant Matter*; and thirdly that (a) *pro Stimulo*, he added the *Trochisci Albandulæ*, in regard to the (b) *Pituita Viscida*, which, as my Distemper was of some standing, it was to be fear'd would closely adhere to the *Intestina*. After the Bleeding and Purging, I was for a Fortnight or three Weeks to drink the *Epsom Waters*, which (c) *ex superabundanti* would *Refrigerate* my Liver, as well as constantly lead forth the *Pituitous Matter*; which, from my Vicious Constitution he foresaw, would continue to be bred as

(a) For a Spur.

(b) Tenacious Flegm.

(c) Over and above.

long as the Debility of the (a) *Facultas Concoctrix* of my Stomach was not wholly remedied: As to Diet, I was to be contented (b) *victu tenui*, and to avoid all things that were Fat, Hot, or Sour. Having for a while admired the Profoundity of the venerable old Gentleman's Skill, by which so dexterously he knew at once to take care of the heat of my Liver, and the Coldness of my Stomach, I gave him a handsome Fee, and thank'd him for his Advice. When he was gone, I confess that I did not so much as question my Cure; but the more I consider'd the Wisdom I had heard, the more I wish'd that I had sent for him sooner; thinking that *Hippocrates* himself had certainly never acted with greater Judgment, or Sagacity. The next Day I sent for the Surgeon and Apothecary both, and according to Prescription in Eight Days I was copiously Blooded twice, and Purged four times: It is true, that by this time I had lost my Heart-burning, and Sourness I complain'd of in my Stomach; but instead of it I had a Pain in it, which I had never felt before: I was as much troubled with Wind in my Bowels as ever, and so Weak and Faint that I could hardly crawl along,

(a) *Concoctive Faculty.*

(b) *With a spare Diet.*

yet I was resolv'd to follow Directions; and remembring the old *Pentameter*, (a) *Dulcius ex ipso fonte bibuntur aquæ*, went to *Epsom* to drink the Waters to the best advantage: The first Day I drank 'em the Pain of my Stomach was pretty much encreas'd, the second I had quite lost my Appetite, and the third I was taken with a violent Looseness; in which I observed, that whatever I voided had received very little alteration in either my Stomach or Guts: After seven or eight Stools, which I had in less than an Hour and a half, I found my self so feeble and dispirited, that I could keep up no longer, and was ready to Swoon away. I sent for the first Physician that was to be had, and begg'd of him to stop my Flux; but he told me, that it was against all Rules of Art, to give Restringtons, before the Cause was removed, and hearing that I understood *Latin*, said, (b) *Evacuanda sunt excrementa occasionem subministrantia*, I'll order you a gentle Laxative; as soon as he had said this he sat down, and prescrib'd; then took his Fee, and went away. His Bill was nothing else but the *Decoctum Sennæ Geronis*, and Syrup of *Rhubarb*, but seeing at the bottom,

(a) Waters are best drank from the Spring it self.

(b) The Excrements that are the Occasion of it are to be expell'd.

(a) *Misce, fiat potio Purgans*; and feeling my Strength quite spent, I was afraid that I should never be able to go through it, and yet thought that something was to be done very suddenly; whilst I was in this Perplexity, comes into the Room an honest Gentleman, that Lodg'd in the same House as I did, to whom the night before I had related the Course I had taken; having ask'd me, how I did, and look'd first upon the Bill, and then upon me, he flings it away in a Passion, and says, "Pox on their Purging; I think they have done that sufficiently already; if you'll be ruled by me, I'll be hang'd if I don't set you to rights before Night:" not hearing me make him any answer, he took my Silence for Consent, and immediately call'd for a Bottle of *French Claret*, which he ordered to be burnt with good store of Cinnamon, Cloves and Mace, and a pretty deal of Orange-Peel; whilst this was a-boiling he sent for some Syrup of Quinces to sweeten it, and when it was ready, made me take half a Pint of it, with a very brown Toast well rubb'd with Nutmeg, and sup it off as hot as I was able to bear it; an Hour after I repeated the same Dose, and two Hours after that I took ano-

(1) *Mix it and make a purging Potion.*

ther. It is not to be exprefs'd, what sudden Benefit I received from this plain and palatable Medicine: At the very taking of the first Dose, I felt my Spirits reviv'd, and every Limb seem'd to recover Strength; the second check'd my Looseness; and by the third the Pain of my Stomach was quite taken off: Three or Four Hours after, my Appetite return'd, I eat half a Chicken for my Supper, and Slept admirably well all the Night long: I stay'd at *Epsom* about a Month longer, but did not meddle any more with the Waters; thinking that I had learn'd by dear-bought Experience, (a) *frigidam non magis mederi doloribus Stomachi quam oleum extinguere incendium*, as *Erasmus* had said so many Years before me; and by the help of a wholesome and nourishing Diet, gentle Exercise, and the moderate use of the best Claret I could buy, I found myself perfectly well in a little time, tho' I never again recover'd that Strength and Vigour, which before the unmerciful Bleeding and Purging I had been possess'd of.

Being come back to *London*, I continued in tolerable Health for several Months, the only thing I complained of was the Old Di-

(a) Cold Water is as improper to cure Pain in the Stomach, as Oyl is to quench Fire.

temper, the Grumbling in my Bowels; that, as my Appetite encreas'd, return'd by degrees, and at last disturb'd me both Full and Fasting; yet for a Year and a half or near two Years I did little or nothing to it, and bore the inconveniency of it with a great deal of Patience, because from what I had undergone once, I was as much afraid of Physick, as a Child of being whipt; till by Over-persuasion of my Wife, I again consulted one of the most Noted Physicians about Town. I told him every thing I knew of my self, and left out nothing of what I have said now. The Gentleman, I speak of, was of the Modern Opinion, and when I had done, Ridicul'd very much the Method after which I had been treated: He told me; that the Heat of my Liver, the Coldness of my Stomach, and the *Spleen* being a *fomes Ventriculi*, were all Fopperies alike; (a) *Subterfugia*, as he call'd them, *ignorantiæ*, Figments, that had never had any existence, but in the Brains of their Inventors; good for nothing, but to shew the small Knowledge they had in Anatomy: As to *Galen* himself; that he had been a Conceited Busy-body, that (b) *anili garrulitate plenus*, had foul'd abundance of Paper to no purpose, that he left us nothing

(a) *Evasions proceeding from Ignorance.*

(b) *Being an eternal Talker.*

of any Value or Certainty, but what he had been oblig'd for to *Quintus* the *Empyrick*, who had been his Master; and that how Magisterially soever he had determined (a) *de usu partium*, he never had seen a Human Body open'd in his Life. As a Lover of Antiquity, I was at first very much scandaliz'd at these Expressions, but when he began to discourse about my Distemper, the Reasons he gave for the Cause of it, were so agreeable, the Hypothesis, by which he solv'd every Symptom, so easie, the Indication for the Cure seem'd so naturally to flow from it, and whatever he said was so Intelligible, that I was presently reconcil'd with, and conceived a great Esteem for him. He told me, that the Part affected was indeed the Stomach; but that it was a vulgar Error, to think, that there was great heat required for the Concoction of our Food, since in some Creatures it was altogether perform'd without, as was evident in Fishes, in whom there was not so much as any perceptible Warmth; yet, said he, by feeding on their own Species, and swallowing one another, it is plain, that, Bones and all, they digest whole Bodies, sometimes half as big as themselves, without the help of chewing,

(a) *Concerning the Use of the Parts.*

and consequently are endued with a stronger Concoction than other Animals: He made me sensible; first, that the Aliment in every Creature was digested and dissolv'd by means of a certain adapted *Menstruum*, that by insinuating it self into the Pores was able to break the contexture of it: Secondly, that this *Menstruum* did not act by any *Muscular* or other *Organick* Force, but an *Intestine* Motion not unlike that of Yest, or Leaven in Dough, from which Analogy in the Operation it had received the same name in *Latin*, and was call'd a *Ferment*: Thirdly, that on the various faults of this *Ferment* all manner of Indigestions depended. I was pleas'd with the clear Idea I had of my Condition, thought my self (a) *ex Umbra in Solem*, and hasten'd with Alacrity to the rational method, which he propos'd to put me in.

The first thing I was to do, was to take an *Emetick* Potion or two, to discharge the Viscid (b) *Saburra*, that oppress'd my Stomach; then with *Chalybeats* and other powerful *Alcalicks* to subdue the fix'd *Acid Salts*, and with *Carminatives* and *Specifick Stomachicks*, mix'd with *Volatile Salts*, endeavour to Meliorate, and if possible restore the *Fer-*

(a) *A Proverb. From Darknes into Light.*

(b) *A Load.*

ment to its Pristine State. I shall not trouble you with the particulars of what I took, but content my self with telling you, that his Medicines were as well chosen, as his Method was just, and the Success to my thinking answerable to both; for in less than a Fortnight all the Symptoms remitted, and after three Weeks I had nothing left to complain of: I did not leave off suddenly, but persever'd for a considerable time in the use of his Prescriptions, and remain'd well, as long as I continued the Medicines; but imagining my self Cured, I no sooner ceas'd taking, but my Distemper return'd even faster than it had abated before. Presently I had recourse to the same Remedies, and was again reliev'd, but no longer than I took them: And after this manner for a great while, I was always either plagued with the Distemper, or the taking of Physick, which I thought almost as bad; till at last it grew so stubborn, that the same Remedies, that had done me so much good before, became utterly ineffectual; this made me very Melancholick, and, what vex'd me most, was that my Physician, in whom I so much confided, began to neglect and slight me; tho' in less than a Twelve-month he had received above an Hundred *Guineas* in Fees of me; which in a *Chronick* Disease, where the same Remedies are for some time continued, and
no

no constant Attendance is required, is pretty Considerable. When neither his former Prescriptions, nor the various Changes he made in them could Ease me, and all his plausible Reasons for altering them were quite exhausted, I perceived, that he grew perfectly weary of me. I could now but seldom see him; when he came he was always in haste, and all the Comfort I got from him was, that he either found some fault with my Diet, or manner of living; or else charged me with omitting what he had ordered; till at last being Conscious that I had never been more regular or observant, I told him my Thoughts; at which pretending to be offended he took the opportunity of picking a Quarrel, and left me in a Pet.

(a) — *fugit improbus, ac me
Sub cultro liquit* —

And ever since, tho' often desired, utterly refused to see me any more. (b) *Ingravescente malo*, I applied my self to another——But I have tired you too much already, and am sensible, it is unpardonable to trespass so unreasonably upon any Man's good-nature, and desire him to listen to so tedious a Tale.

Phi. Your Story is so diverting, that I take abundance of delight in it, and your

(a) Taken from Horace. But the latter part is a Proverb for leaving a Man in the Lurch,

(b) My Distemper encreasing.

Ingenious way of telling it, gives me a greater insight into your Distemper, than you imagine: Wherefore, let me beg of you to go on, Sir; I am all Attention, and shall not interrupt you.

Mis. Being, as I told you, abandon'd by my Physician, I went to another; and after that to two or three more, without following any of their Prescriptions. I could never hear Bleeding or Purging propos'd to me, without reflecting on what my old *Galenist* had made me suffer before; and all the Remedies I took for some time, were only what I pick'd out of the old *Recipe's* of him I us'd last: For making now and then a review over the Bills he writ for me, I recollected what things had eas'd me the latest, and chose from among them what Mr. Apothecary and my self thought fittest for my purpose. I knew by Experience, that nothing of what he had prescrib'd, though it ceas'd working to the same ends, would ever discompose me: This made me value his Prescriptions as much, as I had esteem'd his Parts before: Nay, the loss of him so much affected me, that I often thought I could willingly have given him triple Fees, and received him (a) *obviis ulnis*, if he would

(a) *A Proverb. With open Arms.*

only have kept his Temper, and invented new Reasons to sooth my Fancy, tho' he had done nothing to my Disease. But I had almost forgot to tell you, that ever since the Burnt-Claret cured me of my (a) *Lienteria* at *Epsom*, I had a mind to Study Physick; that, if I could get no benefit from, I might at least enter into the Fallacies of, so treacherous and insignificant an Art.

But being besotted to the Ancients, I began very immethodically. For above two Years together I read *Hippocrates*, *Celius*, *Aurelianus*, *Aretæus*, *Galen*, *Celsus*, and several other Volumes of *Greek* and *Roman* Authors without any great advancement as to Knowledge, till being acquainted with the Physician I lately mention'd, I was put in a better way, went first thro' two or three Modern Anatomists, and slipt no opportunity of seeing publick Dissections, not forgetting in the mean time *Harvæus* (b) *de Generatione* and *Borellus* (c) *de motu Animalium*, with some others, that made me understand the Oeconomy as well as the Structure of the Body. Having laid this foundation, I read with great Avidity the inventive *Sylvius de le Boe*, and faithful *Etmuller*, and of

(a) That sort of Looseness when the Food comes away undigested.

(b) Of Generation.

(c) Of the Notion of Animals.

our own Nation the Speculative *Willis*, and practical *Sydenham*.

I had finished my course of Anatomy, and was just enter'd upon the Authors I have named, when fearful of committing my Carcass to new Physicians, I made use, as I told you, of nothing but the Prescriptions of the old one, that had forsaken me. To these I stuck for above half a Year; but at that time, when as I remember I was newly enter'd into my Forty fourth Year, worse Symptoms starting every Day, my Illness visibly encreas'd; for besides the unfavorable Belchings, and continual Croaking (a) *Borborigmi*, the (b) *Phlogosès* all over, and the gnawing Pain, as well as distension of my Stomach, which were become almost habitual to me, I frequently had strong Pulsations and cruel thumpings in my Belly, especially in the left side of it: I often Vomited presently after Meals, tho' commonly I eat voraciously, and had almost a *Canine* Appetite: I had pricking and sometimes shooting pains in my Bowels, in which likewise I often felt Tensions, Snatchings, and Convulsive pullings: The same I had now and then in my Navel, as if that part of my Belly had been drawn downward: At

(a) *Winds in the Bowels that make great noise.*

(b) *Flushes.*

sometimes

sometimes I had oppressions at my Heart, and great squeezings of the (a) *Præcordia*, that lasted a whole Day; and again at others I had for two or three Days together strange torments in my Back and Belly, that resembled Cholick and Nephritick Pains; the same I often had in my Stomach; and I have thought more than once, that within my Trunk and all the noble (b) *Viscera* it contains, I felt the same, that those who are afflicted with the (c) *Arthritis vaga*, complain of in the Joints of their Limbs, and the Outfides of them.

Till I was Eight or Nine and Thirty my Body had been always Lubrick, and I had seldom less than Two Stools in Four and Twenty Hours; but then this good quality left me by degrees, and when I was One and Forty I hardly had one: Till growing still (d) *Constipatoris alvi*, I came to be often bound for two or three Days together; yet the Costiveness I speak of had hitherto given me little or no disturbance; because gentle *Laxatives*, especially those that are proper in *Tensions*, which you call *Chalastica*, had seldom fail'd of removing it; but now it began to be what I dreaded most; because

(a) That Part of the Breast that is about the Heart.

(b) Entrails.

(c) The Flying Gout.

(d) More Costive.

Nature would hearken no longer to those easie Medicines, and all (a) *Eccoprotica* were ineffectual; besides that, (b) *ventre clauso*; the then reigning Symptoms (c) *incrudescebant* visibly; I say the then reigning; because I never was without three or four of those, I have mention'd; or else if they remitted, and I was pretty easie in my Belly and (d) *Thorax*, instead of them I had violent Head-achs, which till I was Three and Forty I never had been troubled with: These Pains commonly were succeeded with (e) *Vertigo's*, and I often stagger'd as if I had been Drunk, especially if I look'd up hastily, or made any other quick motion of a sudden. The clear Water I used to fetch off my Stomach in the Morning, which was one of the earliest Symptoms I complain'd of, upon my taking of Tobacco had left me, and I had not observ'd it for two or three Years; but in the room of it there was by degrees come upon me a continual Spitting, which was always worse, when I was most constipated; but yet, what I wonder'd at, never made me dry. My Urine often changed both in Colour and Thickness; and tho'

(a) *Laxatives that only expel the Contents of the Intestines.*

(b) *My Body being shut up.*

(c) *Grew worse.*

(d) *The Chest and all that Cavity in which the Heart and Lungs are contain'd.*

(e) *Swimming in the Head.*

most commonly it was wheyish and turbid, yet sometimes all of a sudden it would be as thin and limpid as fair Water, which it exactly resembled not only in the look but likewise in taste and smell; this clear sort of Urine I have often made ever since I was two or three and forty; and when I do make it, it is always in large Quantities, a pint or more at a time very unaccountably; tho' of late Years I have observed, or at least I fancy so, that this oftner happens after a hurry of the Spirits, when something has vex'd, surpris'd, or otherwise disturb'd me, than at any other Time.

When the Disease was got up into my Head, even tho' the Pain was tolerable, I always was plagued with severe watchings, and lay tossing whole Nights in a thousand fears and anxieties; without closing my Eyes; or if I did, I either dream'd of being Robb'd, or attempted to be Murder'd, or else falling from a Precipice, Drowning, or being hang'd.

The sleeps I had were ever disturb'd, and wearied instead of reviving me; I generally wak'd out of 'em in a fright, and often in cold Sweats. When these disorders in (a) *ipsa arce, & sede animæ*, had lasted for some time, strange roving thoughts would slide

(a) *The Castle itself and the Seat of the Soul.*

through my Brain, and wild as well as ridiculous Fancies stole upon me, and for a while employ'd my Imagination. I had often unaccountable apprehensions of things, which, tho' one moment I thought 'em absurd, I could hardly conquer the next with all my strength of Reason. When I was a Minute at quiet and had leisure to reflect upon the misery of my Condition, I was touch'd with an unspeakable concern, to think that the cruel Distemper had now likewise invaded my Soul, as before it had tyranniz'd over my Body. These disturbances in my Head I seldom fail'd of, whenever I was more than ordinary Costive, which I was sure to be, if I neglected Purging; for sometimes in a Month or six Weeks, I have had no Stools, but what were provok'd by strong (a) *Catharticks*, that by causing great *Tensions* in my Bowels, first tortured me in the working, and afterwards by benumbing the *Fibres* of the *Intestina*, left my Body more Pertinaciously shut up, than they found it.

If ever I voided any thing naturally, (I mean without taking Physick) it was always blackish, and hard; and no Excrements came away, but with long straining and violent

(a) *Violent Purges.*

Pain. This often brought the *Hemorrhoids* upon me; but they were the internal, (a) *cæcæ*, & *furentes*. Think not that I bore all this without seeking out for new Remedies: Sometimes I sent for two or three Physicians at a time; when any of the Pains, I have mention'd, were excessive, I try'd every thing, that was told me: Such a (b) *lerna malorum* and (c) *Syndrome* of Evils made me weary of my Life; and when the Symptoms began to be urgent, all my former dread against Physick vanish'd. Then came into my head; (d) & *post malam Segetem serendum est*. And, *post naufragium maria tentantur*, with twenty other sayings to the same Purpose. 'Tis incredible what Prescriptions I have submitted to, and what nauseous loads I have taken in vain; not but that I had relief by some Medicines, but none in above two Years, that was of any duration. I have been tolerably well for a Week, and perhaps continued a Fortnight without being very ill, but this was the most, and if I was a whole Day together at ease, I thought my self in Heaven; till after having been

(a) *Blind and raging. Epithets commonly applied to the inward Piles, when they are very painful and don't run.*

(b) *A Proverb for a multitude of Evils.*

(c) *A Complication.* (d) *We must sow again even after a bad Harvest. And, Men go to sea again tho' they have been Shipwreck'd.*

extremely

extremely bad for Ten Days without so much as any remission, of a sudden, by a very Copious Flux of the *Hemorrhoids*, which had never run before, I was wonderfully reliev'd; whilst this Flux lasted I mended every Hour, at a Week's end I was almost perfectly well, without relapsing when it stopt: This happen'd in the Spring, and was Nine Years ago, last *April*.

I remain'd in tolerable Health all the succeeding Summer, and, to prevent the return of my Distemper, I went through a Steel Course, and after that to the *Bath*, where I drank the hot Waters the whole *Autumn* Season; and using much Exercise, especially Riding, I continu'd very well: But this was the longest Intermission I ever had, since my Distemper came to the height, to this Day. By that time I had been a few Weeks return'd from the *Bath*, and Winter was come, I grew worse again; but as the Summer before had been more favourable to me, than any I have liv'd after it, so that was the easiest Winter I have had ever since. The next Summer I was indifferent, had some sharp rubs, but they were of no long continuance, and sometimes I was pretty well for a Month; at the latter end of it I observ'd, that the Weather began to have a great influence upon me: The Winter that succeeded it I was very ill, and at times as
bad

bad as ever. Thus have I continued much after the same rate rising and falling for these Seven Years last past, of which the greatest part I have been ill, sometimes indifferent, very rarely well, but often extremely bad; so that if I live till *October* next I shall have been twelve Years, reckoning from the beginning of my Forty Fourth, an (a) *Hypochondriacus Confirmatus*. When I am at best I am a Crazy *Valetudinarian*, always forced to observe so strict a regularity in all my Conduct, as well as my Diet, and so nicely circumspect in every thing I do, that I can never enjoy even that small Portion of Health, that falls to my share, and I so seldom am bless'd with: The least Trespass, nay the least Oversight, draws on me the worst of Symptoms, being always obliged either to fight against, or else labour under my Distemper, which makes my Life as miserable, as my Constitution.

As to the Remedies I have made use of the greatest part of that time, whether the Effect has been good or bad, I am as much beholden for what I know of 'em to the Dead, as I am to the Living; for tho' the increase of my Distemper soon after my Forty Third Year would not for a great

(a) *A confirm'd Hypochondriac.*

while allow me to read much, or follow any thing of either Business or Diversion; yet after that violent long Illness, I never had any, that without intermission lasted for six Months together; and improving every interval of Ease I have since studied Physick with as much application, as my Strength would permit me. Having gone through the Practical Authors, with which, as I told you, I began, I went over to *Fernelius*, *Sennertus*, *Jacotius*, *Salius*, *Varandæus*, *Zecchi*, *Thomas a Veiga*, *Riverius*, *Forestus*, and several others of the first rank among the Learned: After them I consulted those, that had found fault with others, as *Cardan*, *Sanctorius*, the Voluminous *Mercatus*, *Ferreri*, &c. not forgetting the excellent Cautions of *Ballonius*, or the Animadversions of the Learned *Septalius*: I carefully examin'd every body, that had any ways dwell'd upon my Distemper, especially *Claudinus*, *Agricola*, *Martini*, *Wedelius*, *Hartmannus*, *Matthiolus*, *Doringius*, *Rhodius*, *Petræus*, *Fischerus*, and both those lower Shelves: Seeing that the (a) *Neoterici* often confounded the *malum Hypochondriacum* with the Scurvy, I likewise read the most valuable of all those, that had purposely writ of the latter; as

(a) *The Moderns.*

Drawisius, Horstius, Eugalenus, Reusnerus, Lindanus, &c.

As to Medicines and Prescriptions, I have run over most of the *Pharmacopæa's*, that are extant, especially the *Augustana*, with *Zwelferus* that Corrected it; I have read *Scroderus, Morellus, Quercetanus*, & (a) *in-star omnium*, the *Sylva Medica* of *Waltherus*: But how small is the Reward for the Drudgery of going through so many Voluminous Authors, when the only Benefit I have reapt from my Labour, and the upshot of all my Studies in Physick, is, that I know it to be a deceitful Art, that is never to be relied on! for if we consider, how strangely the greatest Physicians have disagreed in the most essential Points of their Art, the multitude of Opinions, Sects, and Factions, that have been among them; their hatred, animosities, and ridiculing of one another. (b) *Profecto non sine nota Galenus transeat quin risu excipiatur*, says *van Helmont de febribus*. If after that, we observe how various and opposite to each other their Hypotheses have been, on which they have built all the rest, how precarious the best of them are, and yet how stre-

(a) *What is worth all the rest.*

(b) *Let not Galen pass without Censure and being laugh'd at.*

nuously they have all been defended by their several Authors, and those that adhered to them, every one pretending by his own System exactly to solve all *Phænomena*, and to be an uncontrollable Expounder of the Mysteries of Nature, which yet is but one; and without doubt has always been the same. If we mind how Hyperbolical their Praises, and how impudent some of their Assertions are, which they have left us upon Record, of the Use and Virtues of some Medicines, both Simple and Compound: With what seeming Candour and sometimes solemn Asseverations those (a) *Dofones* profess, that they will never fail of producing the effects, which they promise of them, and yet how often they delude, or rather how seldom any of them answer the expectation of him that tries them: How much they differ in the very Seats as well as Causes of Distempers; how notoriously they contradict one another to this Day, even in the Method of Curing, which is the very End of Physick; and this not only in the same Nations, Universities and Cities, but within the hearing of the same Patients: If, I say, we consider all this, and how little their greatest quarrels are likely to be decided, we may

(a) *A Name proverbially given to those who promise much and perform little.*

conclude that the Art of Physick is no more to be depended upon than that of Astrology, and that even the Learned Professors of the first have rendred themselves neither less ridiculous nor more beneficial to the Publick than the ignorant Pretenders to the latter. What I say is notoriously true: (a) *oculis ac manibus tenetur*.

Not that I think the Fault lies in the Physicians: Many are Men of Sense and Learning, whom I esteem and honour; but I am perswaded, that the Art it self is Fallacious, and really pity those, that have taken such vast pains, as the Study of it requires, to so little purpose in the main. I beg your Pardon, *Philopirio*, for the freedom I take with you: I speak as I think, and shall be glad to be convinced of the contrary; wherefore, before you give me your Opinion about my Distemper, if you'll take the trouble of shewing me that there is any Certainty in Physick, (b) *eris mihi magnus Apollo*, and I shall hearken to you with as much Attention, as you have had Patience in hearing me.

Phi. That the Arrogance of Physicians in general, and the great Knowledge which they are obliged to pretend to, are deservedly censur'd, and ridicul'd by all Men of

(a) *A Proverb: It is seen and felt.*

(b) *A Proverb: You shall be my Oracle.*

Sense, that examine into the Result of their Practice, I am (a) *ut vineta egomet cedam mea*, very willing to allow; but I cannot agree with you, if you would charge the truly Noble and Divine Art it self with what is only to be imputed to the Pride, Avarice or Laziness of those, that with so much Haughtiness boast themselves to be the Professors of it, when in reality they neglect and despise it.

A Young Gentleman, that understands *Latin*, takes his Pleasure at some University, or other, for Six or Seven Years, in which having at his leisure Hours gone through the usual Stages of Logick, natural Philosophy, Anatomy, Botany, and perhaps Chymistry, he learns by heart all the Distempers incident to human Bodies, from Head to Foot, a few Signs by which they are known and distinguish'd from one another, and what Prognostication is commonly made upon every one of them, with the Method of Cure, and such Remedies as the Author he reads is pleas'd to insert and recommend: The Gentleman thus instructed being honour'd with his Degree, which cannot be denied him, is consulted in the most

(a) *To prune my own Vine my self. A Proverb made use of by Men, when they accuse and don't spare themselves or their Profession.*

difficult Cases, is ready to defend his Opinion in Mode and Figure against all Opposers, and thinks himself qualified to be Physician to the greatest Monarch in the Universe; and yet it is certain, that such a one is no more capable of discharging the weighty Office of a Physician, than a Man that should study Opticks, Proportions, and read of Painting and mixing of Colours for as many Years, would, without having ever touch'd a Pencil, be able to perform the part of a good History-Painter.

I own that the Studies I have named are necessary for all young Beginners; but they only make up the Easie, the Pleasant, the Speculative, the Preparatory part of Physick: The Tedious, the Difficult, but the only Useful part in regard of others, I mean the Practical, which is not attempted by many, is only attain'd by an almost everlasting Attendance on the Sick, unwearied Patience, and judicious as well as diligent Observation.

This is the Art it self, to which all the Studies I named before are but the *Proæmium*. This the (a) *Schola Cos*, and the greatest of its Members, *Hippocrates*, with some few of his Followers, profess'd; but being too severe, unpleasing and tiresome,

(a) *The School of the Island Cos.*

it has been little regarded for many Ages, and it is chiefly to the Ancients that we are beholden for what we know of it. As the World grows wiser, Physicians of later times have found out more Compendious ways to Renown and Riches; by applying themselves particularly to Anatomy, Chymistry, &c. and by writing of, or performing something with Accuracy in any one only of the shallow auxiliary Arts, that all together compose the Theory of Physick, they know how to insinuate themselves into the Favour of the Publick; and from their giving Proofs of their understanding well one inconsiderable Branch of their Art, are stupidly believ'd to be equally skill'd in the whole. The great Anatomist that Artfully Dissects the Dead Body of a Malefactor, shall therefore be trusted with the live one of the Judge, till he has fitted that too for his Purpose. The witty Philosopher, who can so exactly tell you which way the World was made, that one would think he must have had a hand in it, in his Talk cures all Diseases by Hypothesis, and frightens away the Gout with a fine Simile, but when he comes to practise oftener reasons a trifling Distemper into a Consumption. But, says the Botanist, *(a) non verbis sed herbis*: He that by the

(a) A Proverb, signifying that things are not to be done by Talking, but by Medicines; In English, Not by Words but by Herbs.

colour and shape of Seeds can foretell what Leaves and Flowers the Plants will produce is no small Physician, and must have a great Insight into the Seeds of Diseases: Being so well acquainted with the Virtues of all the Simples, he knows, without doubt, what will Cure you, if God has created it. The boasting Chymist values himself above the rest, since by the force of Fire, (he'll tell you) and by his *Menstruum* he exalts the Minerals to a higher pitch of Perfection than their Soil or Climate could ever have rais'd them, and despising the Efficacy of Simples, puts Nature her self upon the rack to make her confess what Medicines she has within her.

Misom. These I have always look'd upon as the only valuable Branches of Physick: Why do you call them inconsiderable? Can any Man pretend to a Methodical Practice without them?

Philop. I only call them so in respect to the main Practice it self, and would by no means admit of a Physician, that should not be vers'd in them; nay I would have publick Professors, that should not only instruct others, but spend most of their Time in making new Experiments, and if possible further Discoveries in every one of those useful Arts; but I would not have People ridiculously pretend, that because they have

more particularly studied and taken Pains in any one of them, they therefore understand the Practice of Physick: Such as are design'd for the Practical part might content themselves with learning as much of the Theory as is commonly taught in one, or at most two Courses on each Branch, and after that presently apply themselves to steady Observation, which to come to perfection in, they want above twenty Lives. If what I say seems Hyperbolical, and you would have an ample view of the Shortness of Life, in proportion to the Length of Time necessary to learn the Art, cast your Eye on the Complaint of the Divine *Hippocrates*; that prodigious Man, after he had lived so long, and made such an admirable use of his Time, was yet so Conscious, and so full of the Truth of it, that he had not the Power to begin his Aphorisms, the very Marrow and Quintessence of Practice, without disclosing it: (a) ὁ Βίος βραχύς ἡ δὲ τέχνη μέγλη. 'Tis Observation, plain Observation, without descanting or reasoning upon it, that makes the Art; and all, who neglecting this main point have strove to embellish it with the Fruits of their Brain,

(a) Life is short, and the Art of great Extent.

have but cramp't and confounded it. (a) *Si excipias enim*, says a learned Author, *Paucos illos observatores, qui Casus & Historias Medicas diligenter, feliciter & ad vivum prout ab ipsa rei natura procedebant, describendo, Medicinæ pomæria summopere ampliarunt; ea quæ reliqui adjecere, falsam theoriâ, & hujusmodi ineptias spectantia, turbaverunt potius impediveruntque illius progressus quam indicarunt aut promoverunt.* Where shall you find a Physician now-a-days that makes that Stay with his Patients, which it is plain the Ancients must have done, to make the noble Prognosticks we have from them? But this would not only be too laborious, but a tedious way of getting Money; Self-interest now gives better Lessons to young Physicians. If you are not extraordinary in any of the Branches I have named, rather than that you should spend your Time before the squallid Beds of poor Patients, and bear with the unfavory Smells of a crouded Hospital, shew your self a Scholar, write a Poem, either a good one, or a long

(a) For if you except the Few, that have stuck to Observation and by diligently describing Physical Cases and Historys to the Life, as they had them from Nature, have very much enlarged medical Knowledge; all the rest that has been added by others relating to false Theories and such like trifles, has rather confounded the Art and hindred its Progress, than it has improved or done any Service to it.

one; Compose a *Latin* Oration, or do but Translate something out of that Language with your Name to it. If you can do none of all these, Marry into a good Family, and your Relations will help you into Practice: Or else cringe and make your court to half a dozen noted Apothecaries, promise 'em to prescribe Loads of Physick, never to forget the Melodious sound of *Bolus*, and always to make your Bills, like the Chimes of the *Exchange*, Ring with a (a) *repetatur tertia quaque hora*: Nay, get but in favour with one that has great Business, and yours is done. Otherwise be a rigid Party-man, it is all one, *Whig* or *Tory*, so you are but violent enough of either side; or if you can Chat, and be a good Companion, you may drink your self into Practice; but if you are too dull for what I have hitherto named, and in reality good for nothing, you must say little and be civil to all the World, keep a set of Coffee-Houses, observe your certain Hours, and take care you are often sent for where you are, and ask'd for where you are not; but tho' in those several Coffee-houses you are forced to sit idle and loiter away your Time all day long, yet when out of 'em always counterfeit a Man that is in haste, and wanted in a great many Places;

(a) *Let it be repeated every third Hour.*

as for the rest, study what *Demea* said of his Brother, to be (a) *Clemens, placidus, nulli os lædere, arridere omnibus*; contradict no body, never open your Lips without a Smile, and give no Peace to your Hat.

Thus you may see, that there is abundance of difference between the Art of Physick and the Practice of Physicians. (b) *Non enim jam student homines, ut artis quam profitentur periti fiant, sed ut suam qualemcunque peritiam aliis care vendant.*

Misom. What I have study'd of Physick, I confefs is only the Theoretick part, and I have no Experience, but what I have to my Cost learnt upon my self through my own Illness; I never practis'd upon others, nor ever made (c) *in Care periculum*; but if it be true, (d) *quod utilitate hominis nil debet esse homini antiquius*, why should any Man trouble his Head with what he could not compass, if he had twenty Lives, and which way do you judge of the Certainty of an Art that no body was ever Master of?

(a) Gracious, Indulging, to say nothing that is unpleasant to hear, and smile upon every body.

(b) For Men now-a-days don't so much make it their Study to become expert in the Business they profess, as they do to make others pay dear for that which they do know of it, how little or much soever that may be.

(c) A Proverb used when Experiments are tried upon men of little value.

(d) Man should chiefly regard what is useful to Man.

Philo.

Philo. (a) *Ex ungue leonem*: From the lasting Truth we discover in all those Rules, that once, tho' many Ages ago, were settled by repeated and judicious Experience. Most of the *Diagnostick* Signs and Predictions from every Symptom, which *Hippocrates*, *Celius Aurelianus*, and a few more *Greeks* have left us, as they are the Result of solid Observation, will continue to be faithful Guides to all that can make use of them, as long as human Bodies and Nature it self remain. As for the Labour and Time requir'd to make a tolerable Proficient in Physick, I refer you to the learned *Baglivi*, which being a late Author of Note, I don't question but you have seen.

Misom. I read him almost as soon as he came out; here he stands.

Phil. If what he proposes was put in practice, Physick might soon be improved, and the Rules of it in twenty or thirty Years time brought to a great Perfection.

Misom. But what University would be at the Charge of keeping so many Physicians? (b) *Unum ad unum*, says the Proverb; but he requires more, for I think he would have two for every Distemper, that should study nothing else all their Life-time: One

(a) *A Proverb. By the Claw you may know the Lion.*

(b) *One to one thing.*

to read whatever has been writ of it, and from that collect all that might be of practical use; another to be constantly near the Patient's Bed-side, and faithfully set down every Symptom, nay every Motion he discovers.

Phil. Not only so: But speaking of him that is to attend the Sick, and considering what he is to do, he says, (a) *aperte constat unius hominis vitam vix, ac ne vix quidem, futuram satis ad unum duntaxat morbum perfecte illustrandum.* From these joint Observations he would have them draw short and distinct Conclusions by way of Aphorisms, without Art or Flourish, to serve for standing Rules in Practice, as without doubt they would be, to all Posterity. Before this is done, it is not to be expected that one Man should understand the whole Art; which *Galen* knew very well, when he said, (b) *Cum enim unius hominis vita ad omnium inventionem sufficere nequeat longi temporis observationes historia colligit, ut*

(a) It is very plain that one Man's Life would not be sufficient to take notice and set forth what is to be known of one Distemper only.

(b) For as one Man's Life is not sufficient to find out every thing, so History collects the Observations that are made in great length of time, that by the help of it, one at last may be made a Man of consummate Knowledge, he being as it were the Compound or Product of all the Learning and Experience that the Men of so many Ages have from time to time been endued with.

ejus

ejus beneficio tanquam ex multis tot seculorum hominibus unus efficiatur eruditissimus.

Misom. But if the Physicians don't set about this Task of making Observations, with greater Application than they have done these Twelve or Fourteen Hundred Years, and we must have none to be depended upon till our Universities put *Baglivi's* Project in Execution, the (a) *homo eruditissimus* in the Practice of Physick, which *Galen* speaks of, is a good way off yet, and I believe, that our Great Grand-Children will hardly ever have the Happiness to see him.

Phil. I am afraid so too: Therefore every Physician, that would discharge his Conscience, ought to supply, as much as he can in his private Capacity, the Neglect of the Publick, and wholly apply himself to the Study of one Distemper only.

Misom. I confess; that, hearing the Hypochondriack and Hysterick Passions were the chief of your Practice, I was willing to see you for that Reason.

Phil. The Study of these indeed I have chosen for my Province.

Misom. I must tell you, as *Davus* did to *Geta* in the *Phormio*, (b) *Provinciam cepisti duram.*

(a) *A Man of consummate Knowledge.*

(b) *You have undertaken a difficult Task.*

Phil. I own 'tis a difficult one; but (a) *Dii facientes adjuvant*, Application makes every thing easie.

Misom. It is true, (b) *Dii laboribus omnia vendunt*: Every thing is to be conquer'd by Application and Labour.

(c) *Perrupit Acheronta Hercules labor*;
Nil mortalibus arduum est.

But since we are so insensibly come back to what I Ail, with your Leave for the present we'll have no more of Physick than as it relates to my Distemper; tho' I am mightily pleas'd with the Digression we made, and shall be very glad to hear you enlarge upon the same Subject at another time: You and I must be better acquainted, *Philopirio*; if your Medicines do me no good, I am sure your Company will: One thing above the rest I admire in you, and that's your Patience, which must be unaffected, because you can be gay in the Exercise of it. You can't imagine, how a pertinent lively Discourse, or any thing that is sprightly, revives my Spirits. I don't know what it is that makes me so, whether it be our talking together, the Serenity of the Air, or both; but I enjoy abundance of Pleasure, and this

(a) *The Gods assist those that are doing. A Proverb.*

(b) *A Proverb. The Gods sell every thing for Labour.*

(c) *By Labour Hercules broke through Acheron: Nothing is impossible to Mortals. Horace.*

Moment,

Moment, methinks, I am as well as ever I was in my Life : The beginning of *June* I have observed for some Years always agrees with me very well, and the long continuance we have had of fine Weather, I fancy, has done me a great deal of good ; I have been very easie these Eight Days, only last Night I had a pretty severe Fit of the Cholick. How strange a thing is this Distemper of mine ! To be so extraordinary well between whiles, as I am now, and sometimes to be plung'd into such an Abyss of Misery, as I have often been in, both of Body and Mind ; nay, I cannot think of any Part of me, that at one time or other has not been affected by it : For Months together, I have had a perpetual sounding and ringing in my Ears, that has been very troublesome ; and when it lies in my Head, I have such a Dimness in my Eyes, as if I saw through a Mist ; tho' otherwise, considering I have read much and am near Fifty Five, my Sight is very clear. When I am at the best, I can feel that the long habit of my Illness has chang'd my very Humour : Formerly I fear'd nothing, and had the Constancy of a Man : from what I have related you may gather what Temper I was of besides ; but now I am full of Doubts and Fears ;
(i) Leporis vitam vivo : I am grown peevish

(a) I lead a Hare's Life. A Proverb, for a Life of Anxiety.
 and

and fretful, irresolute, suspicious, every thing offends me, and a Trifle puts me in a Passion. The Name of (a) *Heautontimorumenos* never was half so applicable to any one, as it is to me: I can excruciate my self for all manner of Evils, past, present, and to come. I told you the State I was in, when my Kinsman died: This, tho' it is four and twenty Years ago, often runs in my Head when I am Ill, and makes me like one

(b) *Distriktus ensis cui super impia
Cervice pendet. —*

First I am angry with my self for having been guilty of such unparallel'd Supineness as I was; then am I oppress'd with tormenting Thoughts of what it might have brought me to, till I sweat again; and am sometimes frighten'd into such an Agony, as if all the Calamities that could have been expected from it, were in reality come upon me, and I saw my Wife and Children that Minute begging their Bread. Sometimes when I have been out of order in bad Weather it has come into my Head, that in an Account of some remarkable things in *Virginia*, I had read something concerning the strange Influence which the Air has there

(a) One that torments or excruciates himself.

(b) Over whose impious Neck hangs a naked Sword. Horace. It is applied proverbially to one who thinks himself in imminent danger.

upon human Bodies, and among the rest of a Gentlewoman, whose Cholick-pains were observed to encrease upon the rising and coming nigher of the Clouds. This I have been afraid, would in time come to be my case; and the Thoughts of it have several times put me under strange Apprehensions. I'll give you another Instance, how unaccountably I am afflicted by mere Thoughts, and sometimes work'd upon even by (a) *non entia*.

I believe my Wife is a very honest Woman, nor have I ever had the least Reason to think the contrary; and as to my self, I never lay with any other besides her self since I had her. I have been married almost Thirty Years; and tho' before that I deserv'd it, yet I never in all my Life had *Gonorrhæa*, *Bubo*, or any other the least Venereal Symptom, and have always been very found

(b) ——— *in partibus illis,*
Quas sinus abscondit, ———

as *Juvenal* calls 'em: Yet it is no longer ago than last Winter, that I could not be persuaded, but that I was Pox'd to all intents and purposes, and 'twas a thousand to

(a) *Things that have no Existence.*

(b) *In those Parts which the Lap conceals.*

one but I had been Salivated ; for a considerable time I was all Day long examining my Shins, and Forehead, and feeling for *Nodes* and (a) *Tophi* : The losing of my Nose, my Palate, my Eyes, and all the frightful and shameful Consequences of that Disease possess'd my Fancy for hours together, till the Horror of them entring deeper into my Soul, sometimes struck me with such unspeakable Pangs of Grief, as no Torture, or Death could ever be able to give the like. When I grew better, I found that all this had been occasion'd by reading of the *Lues*, when I began to be Ill ; which has made me resolve since, never to look in any Book of Physick again, but when my Head is in very good order.

I have read and heard of Hundreds of Melancholy People, that had as many several Whimsies, and imagining themselves to be what they were not, stuck close to the Absurdities of their Fancies, when they were well in every thing else, or at least in tolerable Health : But I never was so bad as that. The Disturbances of my Brain are never so lasting, and as soon as they are past the height, I have always short Moments, in which, when my Soul exerts her self to the

(a) *Swellings on the Shins occasioned by the Pox.*

utmost of her power, I can judge of things as they really are. These lucid Intervals and continual Relapses that succeed them in the wane of a Paroxysm, are for a while not unlike the alternations of Light and Darknes, in the Spring; the latter growing still weaker and shorter, as the first encrease, till the Distemper leaves the upper Region, and my Understanding is cleared up again. Hence I conclude, that however my Temper and Constitution are spoil'd; my Reason, even when I am at the worst, is only clouded, but not impaired. The Consideration of this has often been a (a) *Solamen miseriæ* to me, in the midst of Pains and other Troubles. It is certainly a Comfort, tho' it is a poor one, that when I compare what I am now to what I was before, I find, that tho' every thing else is infinitely worse, the (b) *acumen ingenii* (as much as I was ever Master of) the (c) *Divinæ particula auræ* is still the same, and my Judgment rather improved.

Yet this is a Frailty of Nature. For tho' we own our selves to be a Compound of Body as well as Soul, and the first is the only Part the Existence of which we are sure of, yet by the words, *I* and *we*, when we speak of our selves, and mean our own persons,

(a) *A Solace of Misery.* (b) *Edge of my Understanding.*

(c) *Particle of Divine Emanation. Used proverbially for the Soul.*

Socrates tells us in *Plato*, nothing is understood but the Soul. The Reason you'll tell me is, because mere Matter cannot think. But this is *gratis dictum*; and tho' it has the Air of an unquestionable Axiom, yet it is built upon the falsest Supposition in the World, *viz.* That what we cannot comprehend is therefore impossible; for it could never have sprung from any other Origin, than our avow'd Incapacity of conceiving which way mere Matter should be made to think. When we have confess'd, what every body must be conscious of, that we are far from knowing all the Properties that may belong to Matter, is it, I beg of you, more easy to conceive that what is incorporeal should act upon the Body, & *vice versa*, than it is that Omnipotence should be able in such a manner to modify and dispose Matter, that without any other Assistance it should produce Thought and Consciousness? Nor is it clashing with Christianity to affirm, that we consist of nothing but what is corporeal, and that Man is wholly mortal. The Resurrection of the same Person (tho' we were only corporeal) must necessarily include the Restitution of Consciousness; and our firm Reliance on such a Resurrection, fully answers whatever Religion requires of us concerning the Belief of future Rewards and Punishments. This Opini-

nion of Man's being wholly mortal, would moreover remove and utterly abolish one of the greatest Difficulties Divines have to cope with; I mean the Question of the Soul's intermediate State between Death and the Resurrection: For it is evident that the Moment this Doctrine is received, all the Disputes *de statu mortuorum*, must cease of course. It is then neither Reason nor Religion which inspires us with the Fondness we have for the *Divinae particula Auræ*. What is it then? you'll say. I am loth to speak against myself; judge you your self of Facts. The Body of Man is thought to be of mean Descent; the animal Functions of it have a near Resemblance to the same Functions in Brutes: It is generated and born like theirs; and the difference between the Bodies of Men and those of Beasts is still less in their Decay. Death to all our Senses is the same in both; both promiscuously moulder away to the same Dust; and the Proverb, (a) *omnia idem pulvis*, tho' I would not apply it in its figurative Sense, is here literally true. The Reflection on this is mortifying; but then on the other hand, the Soul being invisible is thought to be of the highest Extraction. As the Beams of the Sun are undoubtedly de-

(a) *All the same Dust.*

rived from that glorious Luminary, so the Souls of Men are look'd upon as so many certain Emanations of the Deity. Therefore the greatest Philosophers, before Christianity as well as since, have taken up strong Resolutions to believe the Soul to be immortal; tho' some of them have own'd, at the same time, that they had no other Reason for such a Belief, than what was suggested to them by Self-love, their own eager Wishes that it might be so; and that tho' it should not be true, they still desired to be persuaded that it was. (a) *Me vero delectat; idque primum ita esse velim; deinde etiam si non sit, mihi tamen persuaderi velim.* Oh, the unfathomable depth of human Pride!

But I shall talk you to Death, *Philopirio*, and I can't help it; I am over-joy'd at the Health I am in; every thing pleases me. (b) — *gratior it dies & soles melius nitent.* 'Tis Heaven to me when I think how perfectly well I am; but then how miserable on the other side again is the Thought, of harbouring some where within me, tho' now I feel it not, a vast enormous Monster, whose Savage force may in an Instant bear

(a) I am delighted with it; and that first, because I would have it so: Secondly, tho' it is not so, still I desire that I may be persuaded that it is so. Cicero.

(b) The Day goes on more agreeably, and the Sun shines with better Lustre.

down my Reason, Judgment, and all their boasted Strength before it. It is inconceivable, that when I perceive my Affliction coming upon me, I should be so sensible as I am, that the Dangers I dread, and Sorrows I foresee, are only Chimera's, mere Falsities, and nothing but the Impositions of a Distemper; and yet, as it encreases, should sink underneath the weight of it, tho' arm'd with so much Resolution against it. I know it, I resist it, yet I can't overcome it; and when it begins to be violent, I must apply to my self in sad earnest, what *Phædria* in the *Eunuchus* said on a foolish Occasion: (a) *Prudens, sciens, vivus, vidensque pereo.*

Phil. I could hearken to you with pleasure for Hours together, but am afraid you'll weary your self: I would not have you speak with so much Spirit; you soar too high, and don't consult your Health.

Misom. I take you right, and thank you; but I find my self very well; tho' I know, that talking with so much vehemence, has discompos'd me before now; but pray don't leave me yet; for having told you every thing that has occur'd to my Memory concerning my Distemper, I am now full of Expectation, to hear what you think both of that and me.

(a) *I see my Ruin before-hand, and I can't help knowingly to run into it.*

Phil.

Phil. I had no thoughts of going, and am ready to give you my Sentiment upon all I have heard.

Misom. One word before you proceed. You are without doubt acquainted with all the *Hypotheses* of Note, and so am I: Wherefore, that I may understand you the better, I beg to know before-hand, whose it is you go upon in the Explication of *Hypocondriacism*, or else whether you have a peculiar one of your own.

Phil. Indeed, *Misomedon*, I don't make use of any.

Misom. How is that possible? Which way then can you reason about the Causes and Seat of the Distemper, or so much as solve the least of the Symptoms that attend it?

Phil. I don't pretend to reason about either the one or the other; nor did I ever strive to solve any of its Symptoms, otherwise than by endeavouring to remove them.

Misom. Would ever Man of Learning offer to cure Distempers of that complicated difficulty, as the Hypocondriac Passion, immethodically, after the manner of Ignorant Quacks! I am amaz'd at your Language, and of all the Physicians I have consulted, which are not a few, I declare, that I never had one from whom I less expected to hear what you just now said, than from your
self.

self. (a) *Quanta de spe decidi!* What! are you an *Empyrick*?

Phil. That is an odious Name, especially in *England*; but then you know that the Word is much abus'd, and that the *Empyricks* among the Physicians of all Ages have been as famous a Sect as any, that ever were distinguish'd by a Name: That the first Author of it, *Heraclion*, was a Physician of Renown, and abundance of his Followers Men of great Parts and Learning. They were of Opinion, that the Art of Physick consisted in downright Observation, and a world of Experience; and that all manner of reasoning about the Causes of Distempers, and being Witty in deducing the Symptoms from 'em, were very insignificant toward curing People that were sick: So far I am an *Empyrick*: But then there are several things said of 'em, that are worse; as their denying, that the Knowledge of natural things, and the Body itself, were any ways material to the Profession, and that their Experience, (as an Author that preaches very much for Moderation among Physicians calls it,) was (b) *merè Stupida, non repetita, casu non ductu inventa, & prorsus Circumforanea*. Here I

(a) *What vast Hopes am I fallen from! A Proverb.*

(b) *Altogether stupid, not repeated, acquired by Chance not with Design, and entirely such as that of our Mountebanks.*

should differ from them; but these Things are partially writ.

Misom. Why so?

Phil. First, because it is Nonsense, (savouring that great Man's favour) to say, they were all for Experience, and at the same time not for repeated Experience: Secondly, because it is inconsistent with the Character of Men of Sense, which 'tis own'd some of them were, that they should have no manner of thought or forecast in the Application of their Experience, whether they had been Physicians or not; for at that rate, if they had given any thing with Success to a strong Man of Thirty, in a Fever of only one Day's standing, it must follow, that either they would have given the same (I speak of the Dose as well as the Medicine) to a weakly Child of two Years Old, that had been in a Fever for Ten Days together; or else, if they stuck so close to their Experience, never administered the same Medicine again, till they had met with another strong Patient of Thirty, agreeing in every Circumstance with the former.

There is no Medium, if what is said of them be literally true; and if it be not, as I don't think it is, we can't tell how far the account of their Opinion is strain'd, or how much they may have been abused. What is deliver'd to us concerning them ought
justly

justly to be suspected, because it comes all from their profess'd Enemies, and chiefly from *Galen*, the most inveterate of 'em all, as is plain throughout his Works. So much for *Empyricks*.

As for curing Distempers immethodically; since it is equivocal, I must tell you in the first place, that I am none of the Sect call'd the *Methodici*, headed by *Theffalus Theffalicus*, tho' I am far from approving of every thing that *Galen* has writ against them. Secondly, if by Method you mean a certain Rule, (*a*) *a qua deviare piaculum est*, and ask me, whether I have a constant Theory, by which I am always directed in the Cure, I still answer in the Negative: But if now you put the question, whether Men of Learning were ever of this Opinion? I answer, Yes; and not to name *Paracelsus*, *Van Helmont*, *Bontekoe*, *Craane*, and a great many that you might tell me you would shut out for Wranglers, as they were; I must put you in mind, that neither *Hippocrates* himself, nor the *Coan*, *Cnidian*, or other Schools, nor any of the Physicians of Old *Greece*, which without dispute were the best that ever the World could boast of, follow'd any Theory, or what you call Method at all; and if you think it a Mystery how they could do without, *Baglivi* will unfold it to you; who, speaking of the Difference be-

(a) Which it would be a Crime to deviate from.

tween the Modern Physicians, and those I named, has these Words, (a) *quod nos per leges Theoriæ, id illi sola mentis perspicacite, longo usu Confirmata peragebant*; which was worth all the Theories on Earth.

Misom. But I don't think it Prudence for every body to follow the Steps of those prodigious Men, unless they were likewise of their great *Genius* and Sagacity, as well as laborious and indefatigable Temper; that vast Stock of Observations, it is probable they had, without any Coherence or Disposition of them into Classes, would make no small Confusion in an ordinary Man's Brains. Order helps Memory, and even an indifferent Theory must ease a Physician in his Practice; and the Art of Physick, which you complain your self is too great a task for one Man, would be still more difficult without some such help.

Phil. As to general Practice, or the whole body of the Art, there is no dispute but all the Distempers incident to human Bodies ought to be set down distinctly, and the Observations rang'd under the several Heads they belong to. But with your leave, this is not the Point in Question: As much Order as you please: What I am against, is, the Speculative part of Physick, as it is

(a) *What we do by the Rules of Theory, they perform'd by nothing but their own Sagacity strengthen'd by long Use.*

distinct from the Practical, that teaches Men to cure all manner of Distempers in their Closets, without ever seeing a Patient; 'tis this Product of fertile Brains and luxuriant Fancies, the early Antients knew nothing of. *Jevain*, an *Arabian*, was the first that made that Distinction; for which an honest Physician of the same Country has since claw'd him off, as he deserv'd, as may be seen in *Averrhoes*. Believe me, *Misomedon*, 'tis all a Cheat; it is the Observations, and not Reasons, that constitute the Art; and the latter are no more necessary to Physicians, than false Lights to Shop-keepers, which we know are only contriv'd to make their Goods look the better.

Misom. I don't deny the Necessity of Observations, but you shall never persuade me, that the Multitude of Observations, (which the more they are, the greater you own is the Practitioner's Certainty) can ever hinder him from giving a Reason for what he does.

Phil. Whilst a Man's Observations are only made on things of known Appellations, and are not extended to Particles, Properties or Figures, for which there are no Names ready coined, you are in the right; but a curious Observer learns in time to distinguish, between things that very nearly resemble one another, have the same name, and seem to those who are less acquainted with them
not

not to differ at all. Now if you please to consider, that there are no Words in any Language for an hundredth part of all the minute Differences in many things that yet are obvious and easily perceptible to the Skilful, you will soon find, that a Man may know a thing perfectly well, and at the same time not be able to tell you, why, or how he comes to know it. What a Variety of different Hues there is in the several Mixtures, that all come under the Denomination of Cloth-colour, and have no other Name: Therefore to come at such or such a particular, you must shew a Pattern, or else you can never make your self intelligible. The practical Knowledge of a Physician, or at least the most considerable Part of it, is the Result of a large Collection of Observations, that have been made not only on the *Minutiæ* of things in human Bodies both in Health and Sickness, but likewise on such Changes and Differences in those *Minutiæ*, as no Language can express; and when a man has no other Reason for what he does than the Dictates arising from the Observations he has collected, it is impossible that he can give you the one without the other; that is, he can never explain his Reasons to you, unless he could likewise communicate to you that Collection of Observations, of which his Skill is the Product. As for Example; whilst
your

your Servant went to tell you, I was come; I saw in your Parlour a Head of *Van Dike's*, which I would swear to, is an Original: But should any body, especially one that had no skill in Painting, ask me, why I would be so positive, when it might be a Copy, that was very well done, and like it, and I was either to give him an intelligible Reason, why I knew this from any Copy that could be made, (which yet is very true,) or else to be hang'd; I must die like a Fool.

Misom. I confess I never heard better Reasons, to avoid giving any, in all my Life.

Phil. You are witty upon me: But remember, what you said your self not a quarter of an Hour ago, when you reflected on Mens Opinion of the Soul. 'Tis certainly Pride, that makes us so fond of the Idol Reason, but it is an unaccountable dotage, that we should hug it so close, as to let it slip, and still continue the same love to the shadow and bare appearance of it. Reason, like Truth, is single, and therefore ought to have a solid and unshakable Foundation; nothing, which has a bare Supposition for its Basis, can deserve the Name; and whatever Consequences are drawn from an Uncertainty, tho' they may be good Logick, and perhaps witty Arguments, yet cannot be call'd Reasons. In the time of *Galen*, who was bred
an

an Empyrick and the Pupil of a very great Master, the eminent Physicians were honest pains-taking Drudges, that watching almost Day and Night by their Patients Bed-fides, stuck close to Observations, and minded nothing, but how to cure those that were committed to their Care, without a thought of pleasing any other way.

Misom. (a) *O domus Anti, quam dispari domino dominaris!*

Phil. This made Physick a very Austere Study, as well as Mysterious to all the World besides; and consequently the reason of what was done to the Sick was as unintelligible to the most subtile Philosopher, as it was to the greatest Clown. *Galen* himself, a Man of very great Sense, and no less Pride, having entertain'd the Ambition of raising himself above any of his Contemporaries, foresaw, that to exceed the most skillful of them in real Knowledge, would be a very difficult task, if not impossible, and at best a tedious work of endless Labour: He was well acquainted with the state of Physick and the Palate of his *Garrulous Age*, and found, that nothing would sooner or easier establish his

(a) *Oh House of Antius, how unlike is the Lord by whom you are govern'd now, to him who governed you before! A Proverb used, when Matters are worse managed by those, who have the Administration of them, than they were formerly.*

Reputation, than his Wit: Accordingly he left the Observations to them that liked them, and fell a writing fine Language in a florid Style. He told the World that Physick was a rational Art, that they were Beetle-headed Fellows, that could not make it intelligible, and presently gives them Reasons, such as they were, for every individual thing he could think on. This took wonderfully with the People of those Days. Seeing his Reasons were so well accepted, he writ on and stuck at nothing; where his own Wit could not help him out, he borrow'd of others: His *Materia Medica* he took from *Dioscorides*, without so much as naming his Name: Where he had his Anatomy I don't know, but *Vesalius*, a great Anatomist, proves from his Blunders in no less than 106 places, that he never saw the Inside of a human Body: And yet he assign'd every part its Office with as little Hesitation, as if he had made them, or been set over them as *Major domo*. This was the beginning of People's reasoning about Physick, from Speculation and Probability; and that the cause of all the *Hypotheses* we have had since, the best of which will be always defective and full of Error.

Mis. From what first you said of the *Arabian*, that divided the Art into Speculative and Practical, and now of *Galen*, whom I know to have writ with abundance

dance of heat against the Empyricks, Methodists, &c. I find you would infer, that the Physicians did not begin to reason about Physick, and make Hypotheses, because they thought that what they writ was true, and would be of service to their Posterity in curing the Sick; but to ingratiate themselves with the Ages they lived in; and that they did not so much find fault with others, to have things mended, as to establish their own Reputations upon the Ruins of those they overthrew.

Phil. I would so; but above all, to avoid the unwholesome, as well as tiresome Office of being perpetually near the Bedside, to observe every Motion the Patient makes, so unavoidable to a Man, that would be skill'd (a) *in morbis acutis*. This must have been a miserable Confinement, I own; as I do likewise, that it has been none of the least Motives, that made me chiefly apply my self to a Chronick Disease, where the Attendance should be neither so constant, nor so unpleasant.

Mis. An Ingenuous Confession: For which I don't like you the worse. But if every Patient had a Physician to himself, they must have had abundance of them; yet considering, that among the *Greeks* and *Romans*, the

(a) *In acute Diseases.*

People of any Quality always kept them in their Families, and that many of their Slaves were brought up in that Art; I don't wonder so much at that, as I do, which Way they got their Experience, when they stay'd so long with one Patient, and often throughout the whole course of his Illness. They could see but a few.

Phil. When they had done with one, they went to another, and were never idle: The strictness of Observation which they were obliged to, was whilst they learn'd their Art, tho' that was the greatest part of their Lives; and those that lived in Rich People's Families were generally the Disciples of some chief Physician, that taught them their Business. A Man would have been laugh'd at in those Days, that would have pretended to practise Physick of his own Head, before he was near Threescore, or at least above Fifty Years of Age: Till then they only follow'd the Directions of their Masters, and serv'd the Sick much after the manner of our Nurses: But such as had undergone, and happen'd to out-live the Fatigues of this severe Discipline were had in great Veneration, and almost ador'd, when once they set up for themselves; For then they came to be Masters in their turns, and not only visited the Sick, but likewise took an Opportunity of instructing their Scholars, from the
Cases

Cases they had in Hand; as the practical Professors of Foreign Universities now teach their Students in the Hospitals.

Mis. Knowing, *Philopirio*, by my own reading, that most of what you say is true, I begin to be somewhat of your Opinion, and am apt to think, that the Art it self may yield some very good Rules when it is well cultivated, and that the diligent and humble Observers of Nature, always (a) *eandem incudem tundendo*, knew abundantly more of it, than all the lazy and proud Expounders of it, that have ridicul'd 'em since.—I see 'tis past Seven, and I always sup half an Hour after, so that now I shall not have time to hear from you, what I would be satisfied in; but I can't blame you for that, since my own talkative Humour and Impertinence in asking you so many other Questions, have been only in fault; yet as our Entertainment has been very pleasing to me, I won't repent, but only desire you to come again to-morrow about the same Hour: (b) *de tuo nil decidet*, *Philopirio*; what Time I make you lose, shall be at my Charge, (c) *non sum cumini*

(a) By beating upon the same Anvil. A Proverb: Applied to Perseverance in any Business. (b) You shall be no loser. A Proverb. (c) I am not stingy. A Proverb. *Cumini Sector* is the same in Latin, as one that will skin a Flint, is in English.

Señor, and you'll never find me stingy, when I am troublesome.

Phil. If you are pleased, I have past my Time very agreeably.

Mis. But don't go yet, if you are not in haste: When they are ready below, I shall have my Man come up to me: if you can stay a quarter of an Hour longer, your Company will oblige me.

Phil. With all my Heart; half an Hour, if you please.

Mis. You are a Man after my own Heart. I shall have a good Opinion of Physick at last; and so far I promise you, that I am your Convert already, that henceforth I'll judge no more of a Physician's Skill from his having a very good Theory, than from his Fencing well I would of his Courage: For curing the Sick in reality, is Fighting; when doing it in Speculation is no more than Fencing.

Phil. I won't allow it to be so much, unless you mean such Fencing, as Squire *Bickerstaffe's* against the Wall; and then I like your *Simile*: For as the old Gentleman pushing either in *Tierce* or *Quart*, or what Thrust he thinks fit, never misses the Man he aims at; so these speculative Doctors, relying on one Hypothesis or other, never fail of hitting what Distemper they please; and the Comparison is the more just, because
both

both Parties venture with equal Confidence, and meet with the same Opposition.

A Witty Man that can express himself in good Language, and is tolerably vers'd in the Theory of Physick, may, by the help of a well-contriv'd *Hypothesis*, find out probable Causes, floridly account for every Symptom, exactly tell you the Indications that are drawn from them, and build upon them such a rational Method of Cure, as that even Men of Sense shall applaud him, and think him an Oracle in Physick; tho' all this while he knows nothing of the Art it self.

Misom. (a) In pace Leones.

Phil. But carry him once to a Patient of Distinction, that is a little fearful of himself, and has newly been attack'd with only a slight Fever; Let him fairly be satisfied in every thing that he desires to know, and before he gives his Opinion, if he pleases, come again; Then put some home Questions to him, tho' nothing but what the meanest Practitioner ought to know: As, what Alterations he expects from the Medicines he prescribes, and when they shall be seen? When the Distemper will be at the height, and whether it will break shortly, or be of long

(a) *Lyons in Peace. A Proverb. Applied to those who boast of their Valour, when it cannot be tried, or themselves are out of Danger.*

Continuance? Put, I say, these Questions to him, and, by his evasive Answers, and wavering Incertitude, you'll see how little real Skill he has. Ask him directly, whether the Patient will live or die? If he has Cunning, this will puzzle him, and rather than give you a satisfactory Answer, he'll fly for refuge to Religion, tho' he never shew'd any regard to it before; and tell you, if you urge farther, that he thinks it Presumption to be positive in things of that nature.

Mis. I always thought this the Fault of the Art itself, because I read in a great many practical Authors: (a) *In prognosi semper cautus sit Medicus*: or something else to the same Purpose.

Phil. No, *Misomedon*: This is no Rule of the Art, but a Trick of the Physicians, that their Ignorance may not be detected: Of the same stamp is, (b) *Ut honori Medici consulatur*, which is so obvious; and these Cautions are commonly used by those, that teach to reason about Distempers; whose Practice is more built on the Probability of their Hypothesis, than the Certainty of Observation. This is not the Language of the Ancients: *Judicium difficile, ἡ δὲ κρείσσις χαλεπή*: 'Tis difficult to judge, says *Hippocrates*, He don't bid them prevaricate with

(a) A Physician ought always be cautious in his Prognosticks.

(b) That the Honour of the Physician be taken care of.

their Judgment, or say little, and take care not to discover their Blind-side; which is the English of *Cautus sit Medicus*.

Mis. As I told you before, I am off of the Reasons; but is it not possible, that a Block-head, who is even incapable of giving those little Reasons you despise, may pass for a skilful Physician, if he should only feel the Pulse, look dull, squat down, and write a Bill? Pray how shall we know them asunder, if neither of them is to give us any Account of his Knowledge?

Phil. As for that, Let him be Grave or Airy, Young or Old, I'll give you an infallible Touch-stone to try him by. If in any acute Distemper whatsoever, his Answers be direct and plain, his Predictions clear, and what he says proves true, you may trust him with all the rest; (*a*) *si secus, non*; and the more ample and circumstantial his Predictions are, depend upon it, the greater is his Skill. This is an Aphorism, that will hold good in all Countries and all Ages.

Mis. I believe it may; and your talking of this, makes me remember, that when you said how the Junior Physicians serv'd in the Manner of our Nurses, I was going to tell you a Story, which something then put out of my Head again.

(a) If otherwise, not at all.

It is now three Years ago, that my Son had the Small-Pox; as soon as he was taken Ill, we were afraid that it might be what it proved: A Phyfician being fent for, he told us, (what we knew very well before,) That as yet there was nothing to be feen to the contrary, but that it might be the Small-Pox, that the Diftemper being fo rife, as it was, they were always to be feared in People that had never had them. As soon as the Doctor was gone, my Wife's Sifter, who is the Boy's Godmother, perfuaded us to fend for a noted Nurfe, that for forty Years together had done nothing elfe, but tend People in this Diftemper; the Woman comes, looks upon him, and prefently tells us, that it would be the Small-Pox. When the first Spot appear'd, which at leaft was two Days after, ſhe ſaid, that they would be the *Confluent*, and a very Malignant fort; the Youth in the mean time was very Ill. As they came out he ſeem'd to be a little better, yet Nurfe ſhook her Head, ſaid, he would be in great danger of his Life, and ſending now for a Penny-worth of one thing, and then for Two Penny-worth of another, had the cooking of him wholly to her ſelf: At laſt he grew delirious, and his Fever ſo violent, that I began to blame my ſelf horribly to truſt the only Son I had to an old Woman; tho' hitherto whatever ſhe had fore-
told

told was come to pass. A Physician was sent for again in haste, and we heard of abundance of Mismanagements; Bleeding and other things that had been omitted; he told us, that the Patient was too far gone, but that nothing should be left undone, that Art could perform, tho' it was twenty to one if he recover'd. When we thought him at the worst, and that (a) *ad triarios res redierat*, all of a sudden Nurse changed her Note, and said, her Life for his, her Master would do well; as, to make short of my Story, he did. The Doctor triumph'd, the Apothecary rejoiced, and every body was pleased. About a Twelvemonth after, having seen the whole Family make much of the old Woman several times, I happen'd to talk of her one Day to my Wife, who hearing me speak in praise of her Predictions, confess'd, that by Persuasion of her Sister, who had conjur'd her to trust no body else, she had consented to the throwing away of every scrap of the Medicines, that had been prescrib'd to her Son; who, as she express'd her self, ow'd his Life to no body but God and Nurse.

Phil. Hearing you speak of the Small-Pox, I cannot but observe, first, how the

(a) *There was imminent Danger. A Proverb.*

Changes of the *Exanthemata*, or rather *ὀνβεγίσματα*, the Pustules of it, lead us to the Knowledge of the Alterations, that during the Course of it happen within; how the Encrease, State and Decrease of the Distemper differ as to Time, as well as Violence, according to the Number, Magnitude, and Colour of the Pustules themselves, and consequently, how much the Physicians are to blame, that treat them all alike: Secondly, how what we know of the Certainty of the several Periods in every sort is owing to the visible Directions we receive from the Pustules without, and the Distemper's being more Endemick to all *Europe*, and oftner Epidemick in most parts of it, than any one Fever besides, and consequently its being more taken notice of: Lastly, how all this justifies the Observations that *Galen* and others have deliver'd to us concerning the Expectation of a (a) *Crisis* and Despumation, with the whole Doctrine of the critical Days, in all Fevers, which yet are now so much ridiculed by the Modern Physicians, merely because in the rest they have nothing so visible and notorious without to direct them, and won't take the Pains of making sufficient Observations to understand and distinguish the several Species of them.

(a) *A physical Term for the Time in which a Judgment may be made, which way the Disease will turn.*

Misom. How come you to think well of *Galen* now, when it is not long ago that you found so much fault with him?

Phil. *Galen*, when he stuck close to what he was brought up in, was a great Physician, and all his Observations I highly value; but all the fulsome Stuff, which with so much Assurance he would, against his Conscience, palm upon the World for Reasons, I must look upon with much Contempt.

Misom. You are very severe: Why against his Conscience?

Phil. Because it is impossible, that a Man of his Sense, who without doubt was conscious of his own Deficiencies in Anatomy, the animal Oeconomy, &c. could believe the hundredth part of what he has writ.

Misom. But you don't tell me, how you like my Son's Nurse.

Phil. I should be loth to trust one no better qualified than this Nurse, with the curing of Distempers. What I said of Prognosticks, I meant of Physicians, of whom we cannot suppose, but if they had made judicious Observations as long as Nurse had made hers at random, they would in that time have likewise got a vast Experience of the (a) *Ju-
vantia*

(a) Things that help, and things that offend. Two technical Words. When the Nature of a Distemper was doubtful or unknown, the Ancients prescrib'd some innocent Medicines, which

vantia and *Lædentia* in that Distemper; especially if they had had the Skill in the (a) *Materia Medica*, that is required in the meanest Practitioners. But yet your Story may serve to illustrate what I have said; because it shews, how much stupid Observation it self, even that which is made in spite of our Teeth, *nobis invitis*, makes us knowing in, and acquainted with the thing we are forced to be conversant with. Every body knows, what Flax, Yarn, Silk, Wool, and the several Manufactures made of them are, so far, as readily to distinguish them from other things. Abundance of People can tell you the Names of several Wares of Drugsters, and Dyers, when they see them: But what vast Skill is required to understand these things thoroughly? What curious and particular Remarks belong to the entire Knowledge of every one of them, as far as it depends upon the Senses? Those that are versed in them, how soon by Seeing and Feeling them do they enter into the Worth, Goodness, difference of Sorts, &c. of them, (b) *primo intuitu*: This Skill we know by

which they were well acquainted with, and according as they did either good or hurt, tho' in a small degree, they form'd a Judgment of the Method by which the Cure was to be attempted.

(a) Every thing that Medicines may be made of.

(b) At the first Glance.

Experience

Experience is not to be learn'd, but by constantly conversing with, perpetually handling and viewing the several Commodities we speak of, for Years together; and we daily see that the craftiest, and otherwise most expert Men, who know these things but superficially, and no otherwise than by making Use of them, are imposed upon by the greatest Dunces that deal in them.

And as to the Knowledge of Mankind: How much better and quicker shall such as they that have either travell'd, or lived in populous Cities, and have seen Variety of Faces every Day, judge of the Wit, Humour, &c. of People; than those that have led studious, rural, or otherwise retired Lives? But if perhaps a Witty Man, proud of his Parts, that has always lived in the City, should think that this is more due to a natural Genius, Sagacity, and Penetration, than to Use, Practice and Experience; let him go into the Country, look on a Flock of fourscore or an hundred Sheep, examine them one by one, and make what Observations he pleases; let him repeat this every Day, for two or three Months, nay for half a Year together, as long as his Patience will hold out, and he'll find at last, that he shall yet be far from knowing them all asunder; when at the same time the Clown, that keeps them, shall not only know every one of 'em readily

readily at a good distance, but likewise think the Difference that is between them so considerable, as to wonder at the Stupidity of those that cannot find it out at first View. Physicians bid us feel the Pulse, and inspect the Tongue and Urine of the Patient; but there are other things to be taken notice of in the Eyes and Face of sick People, that cannot be express'd, and yet yield more certain Rules for Prognostication, to those that are vers'd in them. How incomprehensibly nice must the Movements be of some Muscles, that even Children, when they are acquainted with us, can by our Countenances discover whether we are pleas'd or out of humour, tho' at the same time we shall neither Smile nor Frown? But above all; how intelligible, as well as copious, is the Language of the Eyes to those that are Masters of it? And yet it is palpable, that our Skill in these, which insensibly becomes habitual to us, is gain'd only by a Constancy of Use, and a Frequency of Observations, which yet were many of them made without Reflection or Design.

Misom. I am convinced, that what you would infer from the Instances you have given, is undeniable; for when we see, that human Skill, in whatever falls under the Senses, cannot be improved, much less consummated, but by Use, Experience, and Practice

Practice of long continuance; it is unreasonable to think, that from so general a Rule, sick People, and the several differences between one sick Person and another, or the same Person when sick of different Distempers, should be the only Exception. What Patience and Affiduity in making Observations must it cost the *Chinese* Physicians, to acquire that prodigious Skill they have in feeling Pulses, which *Thevenot* in his Voyages tells us they do with that Exactness, as to find out by it the most latent Causes of Diseases; taking up a good half hour, when they visit a Patient, in feeling and examining his Pulse.

Phil. Monsieur *Thevenot* had his Informations concerning *China* chiefly from the *Missioners* that were there; and the *Jesuits* have so grossly imposed upon us in their Relations of that Part of the World, that little Credit can be given to what they say: therefore I am apt to believe rather that the Fathers made this Story to extol the *Chinese*, or else that those Physicians pretend to more than they can perform. That their Chymists are guilty of this latter to some purpose, the same *Thevenot* can witness; for he says of them, That they promise not only to make Gold, but likewise to make People live for ever. But all this notwithstanding, I am very willing to own that in feeling
Pulses,

Pulses, as well as the Inspection of Urine, we are very deficient to what some of the Ancients were.

Misom. I have heard of a *Waterologer*, or *Piss-Prophet*, so expert, that he could tell by a Man's working-day's Water, what Trade; and by his *Sunday's* Water, what Religion he was of.

Phil. All things mysterious will ever be liable to be ridicul'd, because there is always room for Imposture; but I am persuaded that by Application and Patience much more might be gathered from Pulses and Urine both, than what is commonly taught or now known; and I have reason to believe that some Men have really been possess'd of a superiour Skill.

Misom. All I can say upon the whole of your Profession is, that considering the Time, as well as the Places and Manner, in which the necessary Experience in Physick can only be acquired, there is among all the Arts and Sciences no Study so difficult and laborious, nor any Observations so irksome and disgusting as those that are required to make but a tolerable Proficiency in Physick.

Phil. It is without doubt this Irksomeness and Difficulty of the Art, that has deterr'd or diverted Practitioners from pursuing the true Rules of it, and made them content themselves with either plausible Suppositions,

sitions, and amusing Dissertations about the whole, or else with being over-curious in its easie Branches. Mankind is naturally impatient, and when with all our Endeavours we are not able in a considerable time to discover a Truth, we commonly give over searching after it, and fall into pleasant Disputes and witty Speculations concerning it. Nor is this a bare Assertion of my own, but the *Dogma* of a Man of general Learning, who, in Knowledge of human Affairs and political Wisdom, has had few his Equals; I mean Sir *Francis Bacon*, who says, (a) *Postquam homines de veritate invenienda semel desperaverint, omnino omnia fiunt languidiora, ex quo fit, ut deflectant potius ad amœnas disputationes, & rerum quasdam peragrationes, quam in severitate inquisitionis se sustineant.*

Misom. Your Quotation is a very *a propos*; but I hear somebody coming up Stairs; my Supper I suppose is ready. — So it is. — Well, *Philopirio*, (b) *Ne mihi desis in Crastinum.*

Phil. (c) *Ne quid ambigas, adero. Misomedon, vale.*

(a) When once Men come to despair of finding out the Truth, it dispirits them, which is the reason that they turn aside to pleasant Dissertations and some cursory Views of Things, rather than persist in and support themselves under the Severity of their Enquiries.

(b) Don't fail or disappoint me To-morrow.

(c) Depend upon it, I'll wait on you. Farewel,

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Misom. (d) *Misera est valetudo, cum valedicit medicus.*

Phil. (e) *Salutem precatus sum; nec valedixi; sed dixi, vale.*

Misom. (f) *Heu quam caligant medicorum preces! ego quod do fulget. Respice.*

Phil. (g) *Dum placet auditus, non moror visum; præterquam quod nobis satis sunt oculatæ manus.*

(d) *A Man must fare miserably when the Physician gives him over.*

(e) *I wish'd you Health and Happiness and did not give you over, but bid you to fare well. This is very bald in English, but not so in Latin, by reason of an Ambiguity in the Word Vale-dicere, which signifies to bid a Man to fare well when we go from him, and likewise to give him over or abandon him when we think him to be past Recovery.*

(f) *How dark are the Wishes of Physicians! What I give shines. Look at it.*

(g) *When I am pleas'd with what I hear, I don't matter looking. Besides that we Physicians have discerning Hands. This latter is a Proverb in the Latin, often applied to Physicians, and signifies judging of what they receive by their feeling.*





THE SECOND
DIALOGUE

BETWEEN

PHILOPIRIO *a Physician,*

AND

MISOMEDON *his Patient.*

MISOMEDON.

BY your coming again, I see you are satisfied with what I did.

Phil. I thought you very generous, *Misomedon*; Does your Health continue as well as the fair Weather? How are you to-day?

Misom. I had a Pain in my Stomach this Morning, but now I am well again, only more troubled with Wind than I was Yesterday.

day. (a) *Sedadrem*. I am very well pleas'd with the Reasons you have given me, why you decline following any Hypothesis; and that for the future I may the less rely upon 'em my self, I shall be glad if you will shew me the Errors and Fallacies of the most probable ones, that have been made to explain the Hypochondriack Passion. First to begin with that which is the Basis of the whole Oeconomy, Concoction: How do you relish what my Modern Physician (as I call'd him) told me about it; that it is perform'd by virtue of an adapted Ferment, that insinuating it self into the Pores of the Aliment is able to break the Contexture of it, and not by the help of any Heat, as the Ancients grossly imagin'd? This Opinion, which is now establish'd, and almost generally receiv'd, has, to my thinking, so great a Resemblance to Truth, and answers so well all the *Phænomena* of Digestion in every Creature, that I believe nothing drawn from solid Reason or Experience can be said against it.

Phil. That there is a Ferment, or at least a certain *Menstruum*, that in the Stomach digests or concocts our Aliments, is more than a Supposition; and that in Fishes there is no Heat assisting in this Operation is demonstra-

(a) But to come to the Business,

ble ; but then it is as plain, that this *Menstruum* in Fishes is more powerful, than in other Creatures; if we consider, how often not only Heads, Legs, Arms, and whole Quarters of Men, but likewise things of greater Solidity, have been found in the Bellies of Sharks and other large Fishes, sometimes intire as they were swallow'd, and sometimes half or more consumed.

Misom. I have often admired how any *Menstruum* should be of that force as to dissolve human Bones, and things of harder Substance, and yet not be Corrosive, or affect even the Tongue with the least Acrimony; nay most Fishes, whether raw or boil'd, have nothing about them (the Gall excepted) but what is either Sweet and Luscious, or Viscous and Insipid, or at the worst of an oily taste. A little Fish swallows a less, when perhaps the Moment after he becomes the Prey of one that is bigger, and he again meets with the same Fate, if he comes in the way of those that are larger than himself.

Phil. This made a merry Gentleman compare a great Fish, in which they found a pretty large one, in him another, and a third in that, to a Nest of Boxes, where every one holds the next less, and in that all that are less than it.

Misom. This is what I think so unaccountable, that without the help of chewing, or any great strength of Muscles, a Ferment shall consume an entire Fish, without doing any harm to what must needs be very *Homogeneous* to it, the Belly of the Fish that contains it.

Phil. We must say of their Bellies, what the *Schola Salernitana* says of Cheese, (a) *Caseus est nequam, quia concoquit omnia sequam*: But if the Power of their Ferment were yet stranger than it is, this could only satisfy us, that there are Ferments that are able to digest the Aliments without the help of Heat; but it is far from proving that we have such a one, when Experience shews us the contrary. First, we find that all cold things taken in quantity offend the Stomach, and damp, if not totally destroy, the Ferment. Secondly, it is evident that Aromatics, and such other Drugs as are call'd hot, and abound with spirituous and fiery Particles, comfort the Stomach, assuage its Pains, and cure Indigestions occasion'd by Cold; nay, because we cannot procure Heat enough to it otherwise, we make use of Fire it self, not only by a previous dressing of our Food, but likewise by eating it whilst it is hot.

(a) *And is not Cheese a peevish Elf,
Digesting all things but it self?*

According to the old English Translation of that verse.

Misom. This may be more out of Custom than any Necessity.

Phil. I cannot well prove that it is absolutely necessary; but ask them, that in Winter are exposed to the Wet and Cold without using great Exercise, which they receive more Benefit from, a Mess of hot Victuals, or raw Roots and Herbs? And if you say, that what they may chuse is more to gratifie their Palates than their Stomachs, take an Instance from the common Diet of Children, by which you'll find that boil'd warm Milk generally agrees well with, and nourishes them, when the same Milk raw and eat cold will gripe and disorder them: Every body knows, that a Glass or two of good Wine to those who are no profess'd Drinkers, whets the Appetite to a Proverb, and that likewise the Spirit of it does the same to ancient People, in whom the natural heat is diminish'd: But I appeal to your own Experience: Remember what it was, that at *Epsom* had encreased the Pain in your Stomach and quite destroyed your Appetite, as well as Digestion, and then think on the Remedy that cured you.

Misom. Yet the Hypothesis of the Heat's being the Cause of Concoction won't solve the *Phænomenon* of the Fishes, more than that of the Ferment answers the common Experience, which you alledge.

Phil. That's true; and therefore they are both insufficient single, at least as to our Bodies. There is hardly any thing that Men have less agreed upon, than the coëctive Faculty of the Stomach, and what it really is that digests our Food. *Wedelius* is of opinion, that Chyle is nothing but a Mixture of Oil and Serum: *Tilingius* affirms that is made by a nitrous Salt; the Great *Harvey*, by Trituration; *Willis*, by an Acid and Sulphur; *Diemerbrook* and *Sylvius*, by the Saliva; Dr. *Mayow*, by a Nitroaerial Principle. *Aristotle* and *Galen* thought it was done by Heat; others by a Ferment spew'd from the Glands in the Bottom of the Stomach; and others again by the Relicts of the Meat grown sour. *Sanguinetti*, an *Italian* Physician, thinks none of these so proper as a certain Saline-Armoniacal Liquor, separated by the inner and glandulous Coat.

Misom. That there is a Sour in most Stomachs, I believe; and Mr. *Boyle* seems to have suspected That as the Cause of Digestion, when he made his Observation, that Meats would look extremely white, by being kept in acid Liquors.

Phil. *Helmont*, *Mæbius* and *Tachenius* did the same. But what must we say to Dr. *Musgrave*, who from the Experiment he made, concludes it to be a Volatile *Alkali*?

He

He mixt the mucous Substance taken out of the Stomach of a *Jack*, near the *Pilorus*, with a Solution of Sublimate, and it became much whiter than it was before. Another Quantity mix'd with Syrup of Violets turn'd green. The same Person has observed like Effects by mixing a Liquor found in the Stomach of a Hedge-hog with a Solution of Sublimate and Syrup of Violets. *Leeuwenhoeck* likewise affirms that Concoction is not performed by an Acid Liquor dissolving our Meat.

Misom. But he ascribes it to the Motion of the Stomach and Guts, which bruises and breaks the Meat to pieces. I remember the passage very well. He thinks that this Motion is caused by the *Diaphragm* pressing upon the parts of the lower Belly as often as we take our Breath. And to account for Concoction in Fishes, he takes the moving of the Gills to be an equivalent to Lungs, in composing and dilating the Stomach. But I cannot think the Force in either a sufficient Cause for such an Effect.

Phil. That the Motion he speaks of contributes with several other things to Concoction, I don't doubt; but if we should take notice of every thing that has been said on this head, it would take us up a Twelve-month, tho' we should talk of nothing else. I shall have occasion to touch upon this Subject

Subject again hereafter; therefore I desire we may say no more of it now, but come more closely to your self, the Distemper you labour under. First, let us examine the several Causes to which the Hypochondriack Passion has been believed to owe its Rise. The generality of the Ancients accused the Spleen, but no otherwise, than as it was the Office of their *Atra bilis*, or Melancholy; except *Diocles*, who would have it, that in this Distemper Part of the *Ventricle* was inflamed: But as these Opinions are not much insisted upon, we will spend no time about them.

Some of the Moderns would lay all the Fault upon the *Meseraick* Vessels; others again blame nothing but the empty space, that is under the *Diaphragm* between the Stomach and the Spleen; as the most proper Nursery, as well as Receptacle for the many Winds that always infest the Hypochondriack Patients.

Misom. This among others I know is the Hypothesis of *Fischerus*, who has writ a particular Treatise of the Distemper; but neither his nor a great many others could ever give me any Satisfaction; what to me seems more plausible is, that of *Sylvius de le Boe*, who says, that if the Cause be not in the Stomach itself, it cannot be remote from it, and thinks, that it proceeds from an Effervescency

vescency of the bilious Humour, as it comes out of its Duct with the pituitous Humour, which it meets in the *intestinum duodenum*; and he deduces from the Faults of both, and the Superiority of one or other of 'em, all the different Symptoms that are complain'd of.

Phil. I have nothing against his Hypothesis, as to the solving of the *Phænomena*; only, as to his Method of Cure, it will not hold good; which is in a great measure built upon the Evacuation of that peccant Humour, which of the two is most predominant; for if the Doctrine of the four Humours, as well as the distinct Purges, belonging to each of them, that only eliminate one peculiar Humour, without meddling with the rest, should be erroneous; then it is Demonstration, that if you follow his Advice, you do nothing.

Misom. And that I am afraid it is, tho' none was ever more generally or longer establish'd; as to my self, I confess I could never find out, which way *Tamarinds*, *Rhubarb*, *Aloes*, *Scammony*, &c. that are call'd (a) *Cholagoga*, should single out the Bilious Humours from the other three, and with so much dexterity send them packing, without offering to disturb any of the rest. I can't imagine, but

(a) Medicines to purge bilious Humours,

that *Agarick*, *Turbith*, *Hermodactyls*, and *Colloquintida*, are as well (a) *Menalagoga* and (b) *Hydragoga*, as they are (c) *Phlegmagoga*, which forsooth is their Title; nay, I am sure, that all (d) *Catharticks* (they may call 'em by what fine Names they please) will purge every thing that comes in their way, and take the very Flesh from your Bones, if you make them strong enough, or repeat them often. What I say, I speak by woful experience, as *Van Helmont* did, who when they had purg'd him severely to Cure the Itch, said that he had learn'd—Here it is Page 52, (e) *quod Pharmaca purgantia non purgarent, aut mundarent sed putrefacerent; quod vividam corporis mei substantiam liquassent; & in putrilaginem resolvissent: Quod in-*

(a) Medicines to purge melancholy Humours.

(b) Medicines to purge watry Humours.

(c) Medicines to purge Phlegm.

(d) Strong Purges.

(e) That Medicines call'd purging did not purge or make clean, but caused Putrefaction; that they had dissolv'd and turn'd into Corruption the living Substance of his Body: That instead of selecting and separating one thing from another, they contaminated and carried off promiscuously whatever they touch'd in any Manner, the very Blood and even the Flesh from the Bones, as well as any thing else: That the Corruption which came away made it evident, that the corrupting Cause was a mere Poison to the Body, that had a Faculty of liquifying and rendring putrid: That whatever was thus corrupted would by the Propulsion of Nature continue to be carried off, till the Strength of the Poison was spent; and that Purges had this Effect upon People in perfect Health, as well as upon those that were sick.

different

differententer contaminarent quicquid quoquo modo attingerent, sive cruor esset sive demum ipsamet caro vivens; non autem selective unum pro alio elicerent & seperarent: Quod Contaminatum denotaret suum Contaminans esse merum venenum Corporis liquefactivum & putrefactivum; quod contaminatum propulsante naturâ efflueret, donec vis Pharmaci exantlata esset: Quod hoc fieret in sano non secus atque in ægro, &c.

Phil. Van. Helmont was as rash, as he was witty; I am always extreamly pleas'd with his good Sense, and Energetick way of writing, but have often wish'd that his Reasons had been better back'd with Observations, than I have found some of them. But to return to *Sylvius*: We may observe of him that he was a Man of Candour; for however he made this Hypothesis, he seems not to be very fond of it, submits every thing, he says, to Experience, and recommends to all Physicians, not to persist in an Error, if they find that they have committed any.

Misom. Certainly, (a) *Satius est recurrere, quam currere male.*

Phil. What I think most suitable to the Observations I have made, and consequently most probable, is the Opinion of those;

(a) It is better to run back again, than to run wrong. A Proverb, of which the Application is obvious.

that absolving the Spleen, Meseraick Vessels, Biliious, and Pancreatick Juice, &c. throw all the fault upon the Stomach.

Misom. Now you surprize me again: For how can you approve of no Hypothesis, and yet think them in the right, that suppose the Fault to be in the Stomach?

Phil. Let me explain my self. I may know one to be an ill Man, and yet have reason not to believe some Crimes that are laid to his Charge: So here, by what I know from Observation, it is demonstrable to me, that the cause of Hypochondriac and Histerick Diseases is in the Stomach; and yet I am not satisfied with what is said about it by others, when they begin to particularize, tho' they are of the same Opinion as to the *Viscus* to be blamed. *Diocles*, as I have already said, accuses the Stomach; the learned *Higmore* does the same; and I am of their Opinion as to the *Viscus* in Question. But as the first supposes, that there is an Inflammation toward the lower part of it near the (a) *Pilorus*; and the other, that the Tone of it is become so loose and flaccid, that it can hardly perform its Office, and concocts the Aliments but imperfectly; so I have Reasons to dissent from both, because they both clash with the Observations I have made.

(a) *The lower Orifice of the Stomach.*

Misom. Willis, who places the Distemper among the Convulsive, I remember, refutes this *Higmore*, and chiefly for not allowing the Spleen to be of any other use than to warm and cherish the *Ventricle*. What he says himself of Fermentation I like wonderfully, and have read several Passages in that Treatise above twenty times with a great deal of delight; the Office he assigns to the Spleen is certainly very rational, and sometimes I can't help thinking, that he has hit upon the true Cause of my Distemper. I know you are no Admirer of those Flights of Invention in Physick, but I must read you a Passage or two of the fifth Chapter: I have lent out the *Latin*, and shall make use of the Translation: What can be more natural, than this Analogy between the Body and a Still? *It seems to me, that the Brain, with the Skull over it, and the appending Nerves, represent the little Head or Glass Alembick with a Sponge laid upon it, as we use to do for the highly rectifying of the Spirit of Wine: For truly the Blood when rarified by Heat is carried from the Chimney of the Heart to the Head, even as the Spirit of Wine boiling in the Cucurbit, and being resolved into Vapours is elevated into the Alembick; where the Sponge covering all the opening of the bole, only transmits the more penetrating and very subtile Spirits, and carries them to the Snout*
of

of the Alembick: In the mean time the more thick Particles are stay'd and hindered from passing: Not unlike this manner, the Blood being dilated into the Head, its Spirituous, Volatil and Subtle Particles being restrain'd within, by the Skull and its Menynges, as by an Alembick, are drunk up by the spongy Substance of the Brain; and there being made more noble or excellent, are derived into the Nerves as so many Snouts hanging to it. Lower he says, Since we treat of Ferments, which are found in the animal Body, we may here opportunely enquire, what is the Use of the Spleen, concerning which all good things are said by some; that it is as it were another Liver, and serves for the making of Blood for the Viscera of the lower Belly: It is by others reputed to be of a most vile use; that it is only the Sink or Fakes, into which the Fæculencies of the Blood are cast. By reason of its Structure we make this sort of Conjecture, because the Arteries do carry the Blood to this, and the Veins bring it away, neither any other thing is carried in or convey'd out; and for that, its Substance is fill'd with black and stagnating Blood; it seems that it is, as it were, a Store-house for the receiving of the Earthy and muddy Part of the Blood, which afterwards being exalted in the Nature of a Ferment, is carried back to the Blood, for the heating of it. Wherefore while
the

the Blood being carried by the Arteries enters the Spleen, something is drawn from it, to wit, the muddy and terrestrial Particles; which are, as it were, the Dregs and Caput Mortuum of the Blood, that by this means the whole Mass of the Blood might be freed from the Melancholick or atrabilious Juice; which is separated in the Spleen, even as the Yellow Bile or Choler is in the Liver; wherefore for the most part, the Spleen is of a black or blewish Colour, by reason of the Fæculencies and Dregs there laid up. But as this Juice deposited in the Milt, or Spleen, is not altogether unprofitable; but by reason of the Plenty of fixed Salts is of a very fermenting Nature, it is not presently as the Choler cast into the Sink, but it is farther cooked in the Spleen, and being exalted goes into a Ferment; which being lastly committed to the Blood promotes its Motion and Volatilisation; wherefore as something is drawn from the Blood, entering the Spleen by the Arteries, to wit, the crude Juice of Melancholy; so something is continually added to the same, flowing back through the Veins; to wit, the same Juice concocted and exalted into the Nature of a Ferment; Even as Chymists in Distilling, that the Liquor may be made better, separate the Spirituous and Subtile Parts from the Caput Mortuum, and then pour them on again; and this work they so often repeat till the Caput

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Mortuum

Mortuum is by frequent Distillation volatilized, and the Liquor rightly exalted even in all its Particles.

Phil. These are Flights with a Witness. *Willis* was a Physician of great Note, a Man of Wit and Learning, who indulged Speculation in Physick, as far as his Imagination could carry him, and some of his Contrivances have been thought to be very ingenious. These *Simile's*, I confess, are very diverting for People that have nothing else to do: In some of our Modern Hypotheses there is as much Wit to be discover'd as in a tolerable Play, and the Contrivance of them costs as much Labour; what Pity it is they won't cure sick People.

Misom. Is it not very natural? What d'ye think of it?

Phil. Yes, it is very natural, and what I think of it I'll tell you. You have seen without doubt a pretty *Simile*, comparing a yielding Mistress to a green Faggot that's laid upon the Fire; the weeping, and crackling in the Flame of both is a happy Thought; and so are the Sponge of the Brain, and the Nerves for Snouts in the Alembick of *Willis*; but sure no Mortal would lay any stress upon, or look for any real Application in either. Can a Man that understands but half so much of Anatomy as one may learn at a Butcher's-Stall, think, that a Woman is like a Faggot,

got, or the inside of the Body like a Still? That the first of the *Simile's* is an Error you might have been convinced of from a Song, that the Boys used to sing at *Paris*, I believe much about the time that you were there; it began; (a) *Il y'a bien de la difference d'une Femme et un Fagot, &c.* and that the second is false, I can shew you presently.

Misom. If the making of Hypotheses be very easie, I am well satisfied, it is not very difficult to ridicule them.

Phil. They cannot be ridicul'd so much as they deserve; when their Authors would have us draw any Consequences from them in matters of the highest moment; but if you are in earnest, let us once examine the *Simile*, and take the Still to pieces. First, What Comparison is there between the Function of the Heart, the great Treasury of Blood and Life, and the vile Office of a Chimney?

Misom. But you are Captious, won't you allow of either Trope or Figure? By Chimney he means the Furnace that gives the Heat, the Fire-place of the Still.

Phil. No, *Misomedon*, there is more Artifice in this than you are aware of: The word Chimney is made use of designedly, to hide, as much as possible, the deformity of the

(a) *There is a great Difference between a Woman and a Fagot.*

Still: For the *Caput Mortuum* being in the Spleen, if he had call'd the Heart the Furnace, as he ought to have done, it would have been too plain, that he had made the Fire between the Head and bottom of the Still. But if we overlook this, what must become of the Kidneys, the Liver, the Pancreas, and all the rest of the Entrails? I wonder he did not make a pair of Bellows of the Lungs, unless he was afraid of spoiling them so near the Fire; or make room in his Still for the Ventricle, which if not the chief, is at least one of the principal *Viscera*, and infinitely more necessary than the Spleen. The *Caput Mortuum* is always look'd for in the lowest part of all; then why should he grope for imaginary dregs in the Spleen, when putting his Hand a little lower he might have met with real ones? But what must we say to all the Four-footed Animals, that have Hearts, Milts, and Brains, as well as we; whose Heads are elevated no higher than their Rumps; if they are Stills too, considering that the Fire is in the middle, and forces the Contents as much one way as the other; it is an even Bet, in which of the two most Spirits will be made; only those in the back part will not be quite so fine, because they have no Sponge there.

Good God! was Wit given to Mankind for such ignoble Purposes, as that we should
amuse

amuse our selves with it where Health and Life are at stake, and in the midst of Danger make a mock of Nature, instead of observing and assisting her? But let us see what *Willis* says of the Spleen; where he treats of the *Passio Hypochondriaca*. Here he leaves the Simile, and says: — *So it seems, that the Blood being laid up in the Spleen, and there getting a Sourness, as it were by Stagnation, puts on the nature of a Ferment, whereby indeed the rest of the Mass of Blood, and perhaps the other Humours are actuated, and as it were spiritualised into a more lively Motion*———of which let us examine the Probability. First, there are no Cavities in the Spleen, but the Vessels that run through it: in these the Blood will not stagnate, as long as it is fluid, and that it should any where Coagulate naturally, is impossible; for as *Van Helmont* says very well, (a) *Venæ suum Cruorem etiam in Cadavere retinent fluidum consensu totius Anatomiae, Cruor autem extraventus mox in grumum concrescit*. Where then shall it be laid up till it is sour? For to retain it in the *Parenchyma*, the Substance of the Spleen it self, which at best can only be consider'd as a Strainer, is keeping Water in

(a) The Veins keep their Blood fluid even in a Corpse, as all Anatomists must allow, but Blood got out of the Veins presently congeals to a clod.

a Sieve. But Secondly, If we should allow him, that it may be kept there; let him give us a Reason, why all the *Fæculencies* of the Blood should resort to the Spleen only, and not as well to the Liver, or other Parts, unless they are drawn thither by some *facultas attractix*, so much ridicul'd in the Ancients: (a) *Omnes enim humores*, says *Etmuller*, speaking of the Spleen, *sicuti in reliqua viscera pulsu moventur, & nullus naturalium Corporis partium appetitus pro Nutritione earum demonstrari potest*. Thirdly, if we grant that the Blood stands in need of something to spiritualize, and make it brisk, more in a Man than in a Boy, which is yet a strange Supposition, how and which way shall this be done by a Sowr, or as he afterwards call it, the Sharpness and Austerity of a Ferment; as if a Man were to squeeze an Orange into a Cup of Ale? What Notion at this rate must People have of the Blood, in which there can be nothing that's sharp or sowr, without immediate Prejudice to it, as from all the Experiments of the *Chirurgia infusoria* is manifest? Nay, this sowr Ferment would offend even the

(a) For all the Humours, as in other Viscera, are carried along by Propulsion, and it is impossible to prove such a thing as an Attraction of the natural Parts of the Body, by the Help of which they receive their Nourishment.

Spleen it self, if that be true, as it is very probable, which *Tachenius* in *Hippocr. Chymic.* says (a) *Quod omne acidum extra ventriculum naturæ inimicum sit.*

Mind how plausible he strives to make his Hypothesis! how he adapts it to the Palates of splenetick Patients, where he quotes the Opinion of *Velthufius*, who, he says—*has determined it to be highly probable, that a Ferment is contain'd in this Inward; whereby the staggish Particles of the Blood are brought into a state of Activity: Because taking notice that in Children and others indued with a sanguine Temperament, and more Fat, or dull Habit of Body, even as their Manners and Disposition of Mind were inclined to Idleness, Softness and Dullness, so their Spleen was ever of a reddish Colour, and full of florid Blood like the Liver; from hence he concludes, that the Spleen but little performs its Office, in these, as the genital Parts before ripe Age, or in those of weak Loins; but on the contrary, for as much as Men of a middle Age, and chiefly those who are of a severe Countenance and of a lean Body, as in them appear Marks of Cunning, Sagacity, Fortitude and Constancy; so their Spleen is found to be of a livid, or blewish colour, and imbrued with Blood, as*

(a) That whatever is slower, is hurtful to Nature, except in the Stomach.

*it were, muddy: Further he argues from hence, that the Blood being kept long in the Spleen, as in a Conduit or Receptacle, turns plainly into a Ferment; by which its remaining Mass, being from thence inspired, is made more subtil, and begets more acute Spirits both in the vital and in the animal Kingdom, or Government; for he supposes our Bodies naturally to abound with too much Humidity, by which indeed the Function of the Parts, and many of the Viscera, are very much dull'd: But that the Spleen does communicate to the Mass of Blood, solid, firm and constant Parts, and not easily to be dissipated; and that those do wipe away that Moistness, and with it carry away in some measure that Softness from the Blood and Spirits, which is predominant in tender Age: Almost after the same Manner as the Northern Wind, or the Eastern Gales fanning, and immediately penetrating the Air, with the Driness and Stength of their Parts, breathe Health and Strength to the Air and to our Bodies——This is what the French call *Raisonner à perte de vue*, and yet methinks it is engaging, as is especially what he after says,——which kind of Spleeny-Juice being dilated to the Brain, sharpens the animal Spirits and raises them up, being sloathful, and irritates them into quick Motions, from whence it is commonly said the Sharpness and Sagacity of the Mind doth proceed from*

from the Spleen, and splenetick People are accounted ingenious—You see, *Misomedon*, how your witty Men give every thing a Gloss, and let not the least Shadow of Reason slip that can assist them: *Proverbs*, vulgar Sayings, any thing to give a lift to an Hypothesis; but how high a Compliment soever what I read last may appear to be at first view to *Hypochondriacks*, it is but a sorry one in Reality; to put them in mind that they are beholden for their brighter Parts (the *Divinae particula auræ*, of which you know Men are so fond) to a sour Ferment made from the Dregs and muddy Part of the Blood, by stagnating in such an ill-look'd *Viscus* as the Spleen, and give them the Mortification of thinking their Wit and their Distemper of the same Original. Besides, that which it is built upon will hardly hold Water; for the Word Spleen in its figurative Sense is made use of to express Passion, Malice, Rancour, and a perversly satyric Temper, rather than Sharpness and Sagacity: What splenetick People are counted to be, I won't dispute; but the Epithet itself, which is ever taken (a) *in malam partem*, is given to no Body because he is Witty or Ingenious; but for being Touchy,

(a) *In a bad Sense.*

Waspish, and Unsociable, always denoting a Vice, and not a Virtue of the Mind: Being a Foreigner I dare not be very positive in what concerns the Language; yet the incomparable *Butler* seems to be of my side, where he says of the *Phanaticks*, to whom he designs no Panegyrick, that they are

*As peevish and as splenetick
As Dog distract', or Monky sick.*

But to shew you, that I would not disoblige my Patients more than *Velthufius* or *Willis*, I'll readily allow whatever they said of their Sharpness and Sagacity: nay I'll add, that they are oftner Men of Learning, than not; infomuch, that the *Passio Hypochondriaca* in High-Dutch is call'd **Der Gelahrten Kranckheydt**, the Disease of the Learned; because they are more subject to it than other People. If the Spleen be the occasion of all this, it certainly finds them Books too: I urge this so far, to let you see what wrong Constructions even great Men can put upon things to serve an Hypothesis. *Hypochondriacal* People are generally Men of Sense, that's very true: Not that the Spleen is the Cause of both, or either indeed; but because Men of Sense, especially those of Learning, are guilty of Errors, that, unless they are of a very happy Constitution, will infallibly

bly bring the Disease upon them, such as Blockheads can't commit; for all Men that continually fatigue their Heads with intense Thought and Study, whilst they neglect to give the other Parts of their Bodies the Exercise they require, go the ready way to get it, as by undeniable Arguments I shall demonstrate hereafter: So that soft-headed People are no otherwise exempt from this Disease, than the grand Seignor's Eunuchs are from Claps, by being incapable of performing what may occasion it.

Misom. But what can you say to the Anatomical Observations, that are in behalf of this Hypothesis?

Phil. That I have more convincing ones against it; for as *Velthufius* and others, the mighty Champions for the Honour of this *Viscus*, will have it, that even the sower Ferment of the Stomach is likewise borrowed from the Spleen, so the latter must be at least as necessary an Organ as the first, by their Hypothesis: Then what will they say of all the Dogs that have had their Milts cut out; as *Diemerbroek*, *Etmuller*, with fifty more, and I my self have seen more than once, that Eat as voraciously, digested as well, and, as far as I could see, were as sensible Dogs as their Neighbours? Does not one such an Instance destroy their whole Fabrick? But not to insist upon this, and to make it appear
what

what Cobweb Reasons they depend upon ; let us mind the Observations themselves, and the Consequences they draw from them. The hinge of the whole turns upon the Spleen's not performing its Office in Children nor soft-headed People ; because in them it looks Red, and not Livid, as it does in Men of sharp Sense. As to Children, I know the Observation is very true : But neither their Liver, the Kidneys, nor any of the other *Viscera*, nor the Muscles, the Flesh it self, are of so deep a colour in any Animals, when they are young, as when they are come to their full Growth : Would they conclude from this likewise, that they did not perform their Office ? But that the same Redness of Spleen is always to be found in slothful soft-headed People, I doubt much : At least I don't believe that they have observ'd it often enough, to lay so much stress upon it : But, as I am not able to contradict them, I must allow whatever they can make of it. The next thing I shall enquire into, is what we are to understand by the Spleen's but little performing its Office : In order to which we'll divide its Functions into two parts ; the one, to receive the Dregs from the Blood ; and the other, to volatilize them into a Ferment, to quicken and enliven the Blood. If the Spleen in those Instances of its Redness performs neither of the two Functions, then
what

what becomes of the Dregs of the Blood? Which way does the Blood get rid of them? And where are they laid up during the Non-age of the Spleen? But if it receives the Dregs, and is only deficient in volatilizing them into a Ferment, and sending it away into the Blood, then it ought to be more livid in them than in adult and witty People; because it keeps all the Dregs: Besides that, when the Spleen should come to be stuff'd with *Fæces*, and no more able to receive the Recrements of the Blood, which should therefore be forced to flow back into the Neighbouring Branches of the *Cæliack* Artery, &c. this would produce the same Distempers, which according to the Hypothesis and *Willis's* own Words must follow in all Stoppages of the Spleen.

Misom. I see very well that if the Spleen should perform one part of its Office to the full, and be wholly wanting in the other, none would be more subject to the *Hypochondriack* Passion, than Children and soft-headed People, which I suppose is the (a) *absurdum*, to which you would bring them: But *Veltbusius* says no such thing, and only concludes, that the Spleen performs its Office but little; that is, receives few *Fæculencies*,

(a) *Absurdity.*

and makes little, or but an imperfect Ferment; or else, which is most probable, lets the *Fæculent* Blood pass through its Substance without altering it much.

Phil. I'll answer that presently: But first let us look into the Merits of that specious Comparison between the Non-performance of the Genital Parts, and that of the Spleen. The Genital Parts, 'tis very true, don't perform their Office before the Years of Puberty; but then they are never of any service to the Blood; the Blood deposits nothing in them, but what it had better keep, and the less they are made use of, the richer that remains; for it is undeniable, that no Function depauperates the Blood, or shortens even Life it self, more than theirs. The Spleen on the other side is very useful to the Blood, and according to their Hypothesis, the Sink where it empties all its Filth, and cleanses it self. After this I must ask you, or any Man alive, Whether the Consequence to be drawn from the Analogy, that is between them, can run otherwise than thus? Because the Blood can be easie without the Operation of Organs, that only prey upon and rob it of its most Balsamick Parts, therefore it may likewise dispense with the Operation of an Organ, that draws the Dregs from and cleanses it: Which, if I may be allow'd to make a Comparison in my turn, is to say, as
well

well as a Man may be twenty Years without paying Taxes, so well he may live the same time without shifting himself. Now for your Objection: *Velthufius* you say makes the Spleen perform its Office but little, which may be understood that the Fæculent Blood passes through the Spleen without receiving any great Alteration, and if so, all my fine Conclusions come to nothing. Very well: But the *Fæculencies* passing through the Spleen with so little Disturbance, I hope you'll allow me that they still remain in the Blood; from which it must follow, that in a little time the whole Mass of it will be *Fæculent*, unless you either suppose, that in Children and soft-headed People, when the Blood has once got its proportion of *Fæces*, no more new ones will enter into it; or else, which is the last shift, that their Blood has no Dregs at all, or at least, very few in Comparison to that of others; so there is another Advantage to Fools that *Erasmus* never dreamt of, and the Muddiest and most Fuliginous Blood is only to be look'd for in Men of the brightest Parts, for the same Reason, I suppose, as the Smoak goes to the Fairest.

Misom. So much for *Willis* and his Opinion of the Spleen; which *Viscus*, and the Liver, I believe, are two *Asylums* that Physicians often take Refuge in, when they meet with Distempers which they know not well

what to make of. There is a notable Case in the (a) *Philosophical Transactions*, that has much confirm'd me in this Belief. It is of a noble Lady, who for many Years had labour'd under all the Symptoms that are call'd Hysterick. The most eminent Physicians, and among them the famous *Mayerne*, had all along suspected the Liver and Spleen to be in Fault, and often pronounced them *Schirrous*. Yet when the Lady died, upon Dissection both these *Viscera* appear'd to be perfectly sound: Nay, some body has observed, that the Spleen is the only Part in which no Worms have been found.

Phil. That both the Spleen and Liver are often unjustly accused is certain, yet many times they are affected. In the same (b) *Transactions*, you might have met with the Case of a young Gentlewoman, who, by being very intense on her Needlework, and by too close an Application to it, with a total Neglect of Exercise, became Hysterick: Dying of a Fever she was open'd, and her Spleen so large, that tho' the Substance of it was putrid, it weigh'd five times as much as an human Milt commonly does.

Misom. As you are of Opinion, that the *Hypochondriack* and *Hysterick* Passions proceed

(a) *Philosophical Transactions*, N^o 173.

(b) *Philosophical Transactions*, N^o 194.

from the same Original, what do you think of this Treatise of Vapours?

Phil. It is some Years ago, that I read it; but the hint of the Hypothesis I remember then appeared to me to be taken partly from *Higmore* in charging the Stomach, and partly from *Willis* in accusing the Brain; tho' the Author makes no Pretence of siding with either. The Symptoms being very different, as well as many, in this Distemper, it is no small Difficulty to solve them all from one and the same Cause; that is, from either Crudities alone, or else the Irregularity of the Spirits, without any other Assistance; which the Author observing very well, explains first as many *Phænomena* as he can from Crudities, and afterwards accounts for the rest from a Deficiency of Spirits, as the Consequence of those Crudities, which to me seems very natural, and therefore I think the Hypothesis very ingeniously contriv'd.

Misom. There is one thing in this Treatise puzzles me, which is this: The Author says, that the inordinate Motion of the Spirits is not the *adæquate* Cause of the Disease; this he proves from the nature of the Remedies, which all Physicians, even the very Authors and Asserters of that Opinion, prescribe in this Disease; as Spirit of Sal-Armoniack, Spirit of Urine, &c. wondring that so many Ingenious Men should act so contrary to
I their

their Reason, or Reason so contrary to their Experience; because it is so manifest, that the Medicines he speaks of, by rendring the Motion of the Spirits more violent, must necessarily put them into a greater Confusion; In all this I think he is much in the right; but then here again, p. 31. he says, *Note also, that when I say Crudities are the Cause of this Disease, I do not deny but that it is the Disorder of the Spirits, which immediately causes the Convulsions and several other Accidents. However I think that Crudities ought to be look'd upon as the Principal and Efficient Cause, and this Disorder of the Spirits and Symptoms it produces, only as Effects which flow from them.* Here I think the same Objection which the Author makes against *Willis* and *Sydenham* (who without doubt he means by the Asserters of that Opinion) holds likewise good against himself: For if what he says of those Remedies, be true, as I think it is unquestionable, let the Disorder of the Spirits, which he allows, be an immediate Cause, an Effect, or what he pleases, as long as the same Disorder produces Convulsions, and several other Accidents, and constantly accompanies Hysterick Fits, it must likewise be increas'd by the Remedies prescrib'd, when the Patients are in them, and all the volatile and spirituous Medicines that in the Paroxysm are used to make the Convulsions

and several other Accidents cease, will consequently prolong and make them worse.

Phil. It is easie to cavil at Particulars in any Hypothesis; but then it is as easie to maintain them. I know it is a received Opinion now-a-days, that a Man of Sense who understands Anatomy, and something of Mechanick Rules, ought to penetrate into the Manner of every Operation that is performed in a Human Body, it being but a mere Machine; nay, 'tis beneath a Gentleman, that pretends to Natural Philosophy, to be ignorant of any thing, or so much as surmise, that it should be in Nature's power to contrive a Work, for which he could not give a plausible Reason.

Misom. You say the Hypothesis is ingeniously contriv'd, and may be easily defended; but yet you seem to dislike something in it. If the Scruple I had be of no weight with you, what have you to object against it?

Phil. Nothing, but what I have against all Hypotheses in general; I can't endure a Man should make a formal Description, with so many Circumstances to make you believe it is true, and write a whole Book upon a thing which he knows in his Conscience that he knows nothing of. We are altogether in the Dark, as to the real use the Liver, the Milt, and Pancreas are of to our Bodies; nay, wholly ignorant of their

Offices otherwise than that they are *Organa Colatoria*; through which something is strain'd, and all that has been said of them besides, by the most sagacious Men, has been nothing but Conjecture, in which the best Anatomists could never yet agree: If we consider, with how little Certainty we can speak of Organs so conspicuous, such gross and large *Viscera*, is it not amazing to see some Men made of no other Mold, nor assisted with more helps in Anatomy than you or I, suppose themselves so well acquainted with things invisible and almost incomprehensible, as this Author does in his little Book? Where he not only traces the animal Spirits through the unknown Labyrinth of the Brain, even to an *angle of incidence*, but likewise determines Thought it self, comprehending the very Soul in the Mechanism of the Body, as plainly appears in his mechanical Explication of the Cries and Groans, that are observ'd in Hysteric Fits. Speaking of Nature's Endeavours to remove by struggling the uneasy Heaviness the Patients feel, he goes on thus, *But the Soul finding the Body unable utterly to repel this Evil, and that it is beyond her Power to conquer it, she sinks under her Pain and Anguish, and breaks out into Cries and Groans; thereby to intimate to them, that are about us, she wants their aid, not being able by all the troublesome Agitation*

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on of the Lips and Tongue to form one distinct Word to demand it. This is very florid, I confess, but not less extravagant; yet well to be maintain'd, because it is not easily contradicted: But I never stand upon Niceties with an Hypothesis; knowing that the Authors of them think it very immaterial, what they suppose, so they can but solve the *Phænomena* from it. Shall I tell you sincerely how the generality of them are made in Physick?

A Man that has a mind to Compose, and have the Honour of being call'd the Author and Inventor of an Hypothesis; first examines those, that upon the Case in Question have been made before him; by his reading, without the Expence of much, he becomes acquainted with all the Faults, which the latter Supposers still have found with their Predecessors; and having heard at the Universities, and among Men of Letters, what Objections may be made against the last of all, he has the human Body, the whole Microscop at his Service, to manage it as he pleases, till he can find out something that may serve his Purpose; in the Search of which he is not so sollicitous to dive into the real Cause of the Distemper, as he is to find out such a one, as his Capacity will let him explain the Symptoms from: Therefore whenever I meet with an Hypothesis, I first examine whether it be the Product

of diligent Observation, or of a prolifick Brain, and after that I judge of it by the lump.

Half a Year ago I was sent for very late at Night to a Gentlewoman near thirty, whom I found in hyfterick Fits ; the relation they gave me of her, was, that she enjoyed a perfect Health, and had never been Hyfterick before; that she was gone to bed in good Order, and very well contented, where having been about half an Hour she had been taken as I saw her: Whilst I was there she recover'd, and complain'd of nothing but being giddy. The next Morning I understood that she had slept very well, after I had left her; and endeavouring to find out what might have occasion'd her Disorder, I could learn nothing from her, but that the Day before she had drank of some generous Wine, more plentifully than she was used to do, tho' as she thought, not to excess. I saw this Gentlewoman about a Fortnight ago, and heard from her own Mouth, that she has continued well ever since. This being fact, as I solemnly declare it is, I would ask what room there can be in this Case to suspect, that either Crudities or a Deficiency of Spirits were the Cause of her Disturbance? Or whether it can be attributed to any thing, but a great plenty of Spirits too violently agitated, and consequently a Confusion of them; Which latter the great *Sydenham* has not in his Closet,

set, but in his Practice observ'd to be the internal efficient Cause of all Hysterick and Hypochondriacal Diseases; Sydenham, I say, that candid as well as expert Physician, whose justly deserv'd *Encomium* you may read in this eminent *Foreigner*; where he is call'd, (a) *Artis nostræ Ornator & Ornamentum, qui sepositis Opinionum Commentis ad Observationes prorsus se dedit, & à prima Ætate ad Extremum usque Senium cum naturâ cohabitavit.*

Misom. But do you think Sydenham could have solv'd all the Symptoms from that Cause?

Phil. So as to satisfy himself I believe not, but I dare say, he never troubled his Head much about it, and throughout his Works you may see, how immaterial he thought those Trifles to the real Practice of Physick. As for instance; tho' no Man ever writ more to the Purpose upon Fevers than himself, yet concerning the Differences of Periods, peculiar to the several Sorts of Agues and intermitting Fevers, he ingenuously confesses, that he could give no satisfactory Reason for it; yet almost all Physicians besides, that

(a) One that had adorn'd our Art and been an Ornament to it himself; that having set aside the Fictions of Men's Brains, had spent all his Time in making Observations, and from his Youth to his old Age cohabited with Nature.

write upon the same Subject, pretend to give us very plausible ones: What can be the Reason of this? If he had only had a Mind to dissent from others, Can we think that a Man of his Sense and Learning could not have made some agreeable Conjecture or other, as well as the rest had done before him? 'Tis then doubtless an Evidence of his Candour and Sincerity, that would not let him, to gain Applause and Reputation, impose upon Posterity by asserting what he was not convinc'd of first from his own Experience, or appear more knowing than he knew himself to be.

It is an admirable Instruction to all Physicians, which the learned *Baglivi* gives us for the composing of a lasting Hypothesis; having first stipulated that it must by no means be drawn from our own Fancies, but from the undoubted *Phænomena* of Nature it self, he bids us follow the Method of Astronomers, whose whole Art, says he, chiefly consists in this: First they observe diligently the *Phænomena* of the celestial Bodies; from thence afterwards they ascend into Theories exactly delineated after a Geometrical Manner; and when they have learnedly examin'd, and are thoroughly vers'd in these things, they are able to foretel, and define all the Motions, Sites, Conjunctions, &c. of those Bodies with all the Certainty imaginable:
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So that first they take care of having a vast Train of Observations, and then they compose a Theory, that they may give a plausible Reason for them; and tho' they have among them several Systems of the Heavens, as that of *Copernicus*, *Tycho Brahe*, &c. that contradict, and clash with one another; yet in foretelling the *Phænomena* and Motions of the heavenly Bodies, that is, the computing of the Eclipses, and various Aspects of the Planets, they none of them either differ or fail. The Mystery of which Matter lies in this; that all Astronomers, tho' every one of 'em conceives a Theory of the Stars peculiar to himself, have drawn their Theories from one and the same constant Observation of the celestial Bodies; for whatever one has observ'd, the other still must have observ'd the same. So that the Reasons they can give of what they observ'd, and the Hypotheses they are able to build upon it, consisting only in Opinion, may vary and be all fallacious; but the things observed being true, the Inferences that are drawn from them by Rules as certain, must always be the same.

I am extremely pleas'd with this Example: For besides the Illustration the Author design'd it for, it puts me in mind of two things, which I can't forbear taking notice of: The first is, that, if a Man, whom we'll suppose so wholly ignorant in Physick and Astronomy,

Astronomy, as not to know that there are two such Arts in being, was always to be either conversing with the sick, or else minding the Motions of the Stars, and dividing his time between the two Studies, to spend 20 or 25 Years in making what Observations he could in both, without the least Instruction of Men or Books; I think it highly probable, that such a one, tho' a Man of an exquisite Genius, vers'd in Arithmetick, and every thing else, but the two Arts I named, would not believe the Knowledge, that could be got by observing the different Motions of the celestial Bodies more capable of ever being reduced to an Art of Rules and Certainty, than that which might be acquired by likewise observing the various Courses of Distempers incident in our Terrestrial ones.

From which Consideration I infer; that it is as yet inconceivable, to what prodigious pitch human Knowledge, in all things, that fall under the Senses, tho' never so changeable, remote or irregular, may be carried by diligent Observations, when they are faithfully transmitted from one to another, and without Intermiſſion continued for several Ages. The second is, that we may learn how weak and fallacious a Proof, the Solution of the Symptoms from an Hypothesis must be, of our being acquainted with
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the true Cause of a Distemper; when from this Instance of Astronomy it is evident, that the same *Phænomena* exactly answer to different Hypotheses, of which at best only one can be true.

Misom. But I think this is rather against you; for that Fact, that all Astronomers of what Hypothesis soever, agree in their Calculations, shews, that not to be mistaken it is sufficient to have one, that explains the *Phænomena*.

Phil. So it is, as long as they don't reason from the Hypotheses, and then any one may serve; for from their not erring it is manifest, that they conclude nothing but from their Observations, by Rules as certain; whilst the Hypotheses only make a shew, and are wholly insignificant.

Misom. I believe, with you, that in Physick, as well as Astronomy, what is observ'd is of greater Use by far, than what is suppos'd; yet in natural Philosophy nothing is to be done without an Hypothesis. Tho' I am pretty well wean'd from the Adoration I formerly paid to the Ancients, I still have a great Respect for them: Yet notwithstanding the Praises, that are due to those Founders of Arts and Sciences, a Man of Sense must acknowledge, that the manner of explaining *Phænomena* both above and below, in use among Modern Philosophers, has more
Reason

Reason and Solidity in it, than that of the Ancients. They knew nothing of created Things, farther than their outward Senses would let them penetrate into them. Their *Facultates Attractrices, Concoctrices & Expultrices*, with all the occult Qualities, were very poor Solutions to those of Monsieur *Des Cartes*; and if, since *Pythagoras, Plato*, or *Aristotle*, Men had not made use of their rational Part, and exercis'd their Faculty of thinking, we must have been ignorant of her Operations in a thousand Instances, that now we can very well account for.

Phil. The real Knowledge we have of Nature beyond the Ancients, that we are not indebted for to Observation, would I believe upon strict Examination not amount to much; but as to the Explication of her Operations, that often changes with the Times, and looking back you may all along observe a fashion in Philosophizing as much as in wearing of Cloaths, tho' in the first perhaps it lasts longer, than in the latter. *Cartes* has been much admired, but his Philosophy loses ground every Day. No Hypotheses ever became famous, before it had pleas'd a great Part of the learned World; and ever since the Fall, Mankind has had the same Strength of Thought; The rest depends all upon Experience; wherefore as long as that increases, and our Fickleness continues,

tinues, it is impossible that ever a System or Opinion should be generally receiv'd, or last for ever. When I hear a Man lay a great stress upon any, I divert my self with the Thoughts of what Fate the best of them have met with hitherto: For what I am going to say has been the Case of all of them.

An Hypothesis, when once it has been a little while establish'd, becomes like a Sovereign, and receives the same Homage and Respect from its Vassals, as if it was Truth it self: This continues till Experience or Envy discovers a Flaw in it: Yet unless it be a great Man indeed, that finds fault first, his Discovery is only answered with Contempt for a while: But when another Hypothesis is broach'd, (which is commonly soon after) that not having the Fault of the former, and being likewise well contriv'd, gets a considerable number of Followers: Then you see all that fought under the Banners of the old Hypothesis bristle up, and every Man of Note amongst them thinks himself personally injured, and in Honour obliged to stand by it with his Life and Fortune. Now all Arts and Sciences are ransack'd, and whatever can be drawn from Wit, Eloquence, or Learning, is produced to maintain their own Leige Hypothesis, and destroy the upstart one; and the whole Party is alarm'd with as much Concern as they

they are in a Man of War, when they have receiv'd a Shot under Water: In the mean time they that have lifted themselves under the new Hypothesis are not idle, and thus both Parties enter into a perfect state of War; the better sort fighting with Arguments, the rest with personal Reflections. This Play is generally continued for a considerable time with a great deal of Violence; and I have observ'd as much Hatred and Animosity between the *Aristotelians* and *Cartesians*, when I was at *Leiden*, as there is now in *London* between *High-Church* and *Low-Church*.

Misom. And for ought I know with as much Reason. But Difference in Opinions will make men Enemies, (a) *etiam si de fumo disceptarent.*

Phil. If the new Hypothesis is continually supplied with Men of Sense, that zealously espouse its Cause, and keeps the Field till some of its chief Enemies, and those that first oppos'd it, are dead, it daily gets ground till it triumphs at last, and ascends the Throne of the poor old one, that like an *Emeritus* in *Chelsey-College* is laid by among the rest of the maim'd *Hypotheses*,

(a) *Tho' they should dispute of Smoak. A Proverb, to wrangle about the greatest Trifles.*

(a) *senio belloque fracta*. If you consult History, you'll find that the more witty and talkative the Age is, the more fruitful it is of Sects, Opinions and Hypotheses: If you would know, how we come by so many; the best Wits lay out their Talents that Way, and one encouraging the other, make it as catching as the Itch: so that you may apply to it what *Juvenal* says somewhere upon another Account:

——— (b) *dedit hanc contagio labem,
Et dabit in plures; sicut grex totus in agris
Unius scabie cadit, & porrigne porci,
Uvaeque conspecta livorem ducit ab uva.*

Misom. As I brought you upon talking of *Hypotheses*, I suppose against your Inclination, so I see, you are resolv'd to fit me for it, and design to tire me with them before you give over: Therefore to have done with them at once, rather than hold any more Arguments about them, I'll say, as you'd have me, that they are only pieces of Wit, mere *Jeux d'Esprit*, study'd for Diversion, and that no greater stress should be laid upon them, than upon Plays and Roman-

(a) *Become decrepit by Age and War.*

(b) *This Passage of Juvenal is used to express the Force of Contagion, and the ill Consequence of bad Examples. To give the Sense of it in English, Mr. Dryden thought it sufficient to say: As one infected Sheep confounds the flock.*

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ces, the Authors of which ought to be supposed to have as little to do, as the People they write them for. But now you must resolve me one thing, which I have had a mind to ask you a great while: Speaking of the Emperick Sect yesterday, you said, that if they had held the Knowledge of the Body and Nature to be of no Importance to the Art of Physick, you would differ from them: But as long as you don't care for reasoning about Distempers, either in finding out the Causes, or the curing of them, I can't see what Occasion you can have for understanding any thing but the general Practice of our old Women. In my Opinion a Man wants but little Anatomy to prescribe a Pen'worth of *Venice Treacle* for a Cold, half a quarter of a Pint of Linseed Oil for a Pleurisie, and a Spoonful of Honey for the Phtisick.

Phil. You may go on with Whey for the Bloody-Flux, Madder for the Jaundice, Jesuits Bark for Agues, and twenty Medicines more of the same Stamp; that I shall never esteem the less for being common.

Misom. I don't speak against the Goodness of the Medicines; but it is certain, that whoever makes use of them thus at random, only because they have often done good, builds upon a very stupid Experience. If you grant this, as I don't see how you can avoid

avoid it, then pray tell me what Arts are there required more to make a Physician that shall practise after that way, than what you may often find in a good Nurse? For you say, they must not rely upon any thing, but what is within the reach of their outward Senses, and never make use of, or at least trust to, their Reason.

Phil. Before I answer directly, I beg leave to put you in mind of what is almost worn thread-bare, the *Simile* of a crooked Stick, which to make it strait we bend to the contrary side. When you ask'd me, how I could without the Help of some *Hypothesis* or other reason about the Symptoms, Causes, &c. of Distempers; because I would by no means have you expect from me those nice Explications of unsearchable Nature, which your witty *Theorists* rack their Brains for from a bare Supposition, I answer'd you at once, that I did not reason about them at all; but now I have shew'd you the demonstrable Error of the Ingenious People of our Age, who are so fond of their Parts, as to think, that besides Anatomy and Philosophy, a Man of Sense wants no other Helps to penetrate into the Causes of the most intricate Distempers, if he is but once acquainted with the Symptoms: Now I have shew'd you this, I say, I shall not scruple to tell you that I would not make a Step without Reason,

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son, more than those Philosophers, to which Title I don't pretend, whatever I may to the Reality of its meaning: I would not have you think, that I speak of that lofty self-sufficient Reason that boldly trusts to its own Wings, and leaving Experience far behind mounts upon Air, and makes Conclusions in the Skies; what I make use of is plain and humble, not only built upon, but likewise surrounded with, and every way limited by Observation, from view of which it never cares to stir.

As to the ridiculous and unartful manner of prescribing, with which you seem to charge me, I thought, that by demonstrating what Labour, Industry and Patience were requisite for the composing of a faithful History of every Disease, in order to cure it, I had taken sufficient care to prevent any Suspicion that way.

Misom. I am satisfy'd, and thought my self answer'd as soon as you condescended to join Reason to Observation. For as to the other reasoning, that both begins and ends in Speculation, I told you Yesterday, that I had done with it my self. If I had known your Mind sooner, we should not have spent half so much time in talking of Suppositions, tho' I am not displeas'd with having started those Difficulties as I did: Because being now by your Answers better instructed

structed in the Notions you have of these things, whatever you shall say about the hypochondriack Passion, will be better entertain'd, and have more weight with me; whether it concerns the Distemper in general, or my Case in particular.

Phil. It is a Custom in all our Foreign Universities for Students in all Faculties, after having pass'd the several Examinations they are to undergo, before they take their Degree, to compose and defend against all that will oppose, a *Thesis* or Dissertation, the Theme of which is what they are pleas'd to chuse themselves, and always some Head or Point relating to the Profession they belong to.

Misom. I know it: They are Printed; and being neatly Stitch'd in Covers of Marble-Paper, distributed among the Scholars: For when I was at *Utrecht*, where I stay'd but three Days, there happen'd to be a Promotion of a Doctor in the Civil Law, or, as they call it, *utriusque juris*; and as I stood in the great Auditory, the Candidate himself, with both his *Paranymphs* (which you know is the Name they give to the two Gentlemen, his Friends, that attend him) taking me I suppose for what I was, a Stranger, made way through a great Crowd, on purpose to present me with one, which I took as a great favour, from a Man whom

I had never seen before, especially in a Country, that is not fam'd for manners. The *Thesis* I remember was (a) *de Codicillis*.

Phil. Mine was *de* (b) *Chyloſi vitiatâ*, which I defended at *Leyden* in the Year 1691, Dr. *William Senguerdus*, Profeſſor of the *Aristotelian* Philosophy, being then (c) *Rector Magnificus*. My reason of telling you this, which otherwise might ſeem impertinent, is becauſe I have often thought it very remarkable, that I always had a particular Eye upon, and have been led, as it were, by Inſtinct to what afterwards to me appear'd to be the Cauſe of the Hyſterick and Hypochondriack Paſſions, even at a time, when I had no thought of ſingling out theſe Diſtempers for my more particular Study, and was only deſign'd for general Practice, as other Phyſicians are.

That the Diſorders then of the Chylifications are chiefly the Cauſe of the Diſtempers in queſtion, I ſhall endeavour to prove, and in order to it, deſire your Attention to the following Obſervations. Firſt from Anatomy we know, that abundance of Nerves end, and empty themſelves in the Stomach, whoſe inner Coat is wholly Nervous, and

(a) Of Codicils. (b) Of a depraved Chylification.

(c) The Head of the Univerſity for one Year.

yet not allow'd to have any Spontaneous Motion of its own. Secondly we are taught by daily Experience, that whatever Food is craved, and long'd for after an extraordinary manner, the same, tho' absurd, and to all appearance prejudicial, is generally well digested even in those that otherwise have but a weak Concoction. The Instances that might be produced in Big-belly'd Women, Sick People, and others, to confirm this Assertion, are innumerable. I shall only put you in mind of two remarkable ones, which I remember, I quoted about twenty Years ago in the *Thesis*, I just now spoke of. The first we have from Dr. *Tulpius*, a noted Physician in *Holland*, who has an Observation of a Woman with Child, that being prodigiously in love with Pickled Herrings, fed on them daily in great quantities, and, before her longing was satisfied, which in all probability must have lasted some Weeks, had eaten Fourteen Hundred without receiving the least Injury by them.

Misom. A very good Observation for a *Dutchman*, for this *Tulpius* I think was likewise a Burgo-Master of *Amsterdam*.

Phil. He was so, and an honest pains-taking practical Physician, which is as great a Character. The other is to be found in *Platerus*, who relates, that a Girl of about Seventeen had so depraved and perverse an

Appetite, as not only to fancy but likewise to eat an Onion, that in the time of a raging Plague, after having been applied to a Pestilential Boil, and being blacken'd and putrified by the poisonous Exhalations, was thrown down by the Fire-side. The Girl, says he, received no Hurt, and remain'd free from that Disease otherwise so Contagious.

Next to Experience, I shall make use of what is the result of it, the Testimony of *Hippocrates*, who in one of his Aphorisms tells us, that Aliments, which our Appetite stands inclin'd to, are far better digested, than those we don't fancy.

From these Anatomical and Practical Observations I conclude first, that if the Animal Spirits, which the Stomach is continually furnish'd with through the innumerable little Nerves, that discharge themselves there, do not wholly compose (which yet nobody can disprove) the Stomachick Ferment, *Menstruum*, or what you please to call it, by vertue of which our Aliments are digested, they at least make a considerable, and the most essential part of it. Secondly, that some of the Spirits, that help to constitute the Ferment, are of a greater Subtilty, and more refin'd than the rest that serve only for Musculary Motions, and other Actions of force.

Misom. (a) *Syrus cum non sis, ne Syressa.* You speak against *Hypotheses*, and now you make a Supposition of your own, upon a Supposition of others. How do you know that there are Animal Spirits at all? The Nerves, through which they are suposed to flow, are not hollow, made like Pipes, as Arteries, Veins, Lympheducts, Lacteals and other Vessels, that are contriv'd to convey Liquids: They are solid Bodies like Strings, or Cords made up of many lesser Strings: No Liquid is found in them, nor have they any Cavity to contain it. Therefore this Business of the Animal Spirits is only a Dream.

Phil. I did not expect this Objection. Many things are true that admit of no Demonstration *a Priori*. To say nothing of the minute Vessels, which by the help of Microscopes may be observ'd in the smallest Insects; that the Hairs of our Head are hollow we are sure of, and that a liquid Substance must be contain'd in the least Fibres of the Muscles, the Flesh of Animals, is manifest from Cookery. That therefore the Strings of which the Nerves are composed must, like other Fibres, be likewise hollow, is more than probable. As to the Animal Spirits,

(a) Since you are not a *Syrus*, don't act like one. A Proverb used to warn People against appearing by their Actions what they pretend not to be, by their Words.

which are thought to pass through those Canals, the Existence of them is a point that never was controverted. That the Blood is a Compound of various Parts very much differing from one another, and that many of these are volatile, is certain. We know likewise from Experience, that Steams and Vapours will be raised from all Liquids, especially when they are perceptibly warm, whenever that Separation is not hinder'd and made impracticable. If we consider these Facts, as well as the porous Texture of most Parts in living Animals, and the Minuteness of some capillary Vessels, it is hardly to be conceived, that somewhere or other the finest Particles of the Blood should not be strain'd or otherwise separated from the rest of its Mass: If we add to this what we know from Ebriety, and intoxicating Liquors, from reviving Medicines in Lypothomys and Fainting: If, I say, we add what Experience teaches us concerning all those things, that taken inwardly palpably affect the Head and Nerves, we shall be forced to conclude, that many things are transacted in the Brain, that could not possibly be perform'd but by means of volatile Particles originally derived from the Blood. At least it is inconceivable to human Understanding, that it should be otherwise.

Misom.

Misom. As to several things, I believe you may be in the right: But there are others again, as Pain and Sensation in general, where I can solve the *Phænomena*, and which I can account for better, by conceiving the Nerves as so many Strings or Cords, straitly braced, in which the Motion impressed on one End is immediately communicated to the other: I can, I say, solve the *Phænomena* better, when I conceive them in this manner, than I can by supposing the Existence of animal Spirits.

Phil. I don't pretend to account for the Functions of the Brain. I never heard of a System or a Philosophy that could do it. I don't argue for the Existence of Animal Spirits to solve all *Phænomena*, but from the Reasonableness and the Necessity I find, that there should be such; as when I see Smoak I conclude that there must be some Fire, tho' then it falls not under my Senses.

Misom. But you do the Reverse, and conclude that there must be Smoak because there is Fire, which the brighter it is, you know, the less it serves your purpose.

Phil. Where there is Fire there must be *Effluvia*, you shall call them what you please, but always remember that the brightest Flame is only Smoak set o' fire. That there are Animal Spirits, has been the Opinion of all ages Ancient and Modern, all Schools

Schools of Physicians, all Sects of Philosophers have agreed in this; and whatever they have differ'd in from one another, here they have been unanimous.

Misom. To all this I could easily reply, That Men have copied the same thing after one another is of little Weight, unless the first had proved the point in question: but I don't think it *tanti*. If you think, that the Animal Spirits are necessary, for the Digestion of Food in general, you must let me know, what *Hypothesis* it is you side with, or at least give me an intelligible Account of what your Opinion is concerning the whole matter, from first to last.

Phil. With all my heart. I told you before, That I follow no *Hypothesis*: And as to Concoction, there is no System divulg'd yet, in which all the Causes alledg'd for Digestion are sufficient to produce the Effects we see. Most People that have wrote on this Subject seem to have imagin'd that the concoctive Faculty, the Power of digesting Food, was pretty much alike, if not the same, in all Animals, creeping, flying, swimming, or walking. This has been of pernicious Consequence. Mens Amusements likewise and Quarrels about *Acids* and *Alkalis*, and their confining luxuriant and unfathomable Nature to the narrow Searches and hypothetical

pothetical Principles of Chymists ; as they have made great waste of human Sagacity in general, by putting Men upon foreign and fruitless Inquiries, so in this Particular they have been a great Hindrance to that Knowledge, that can only be acquir'd by judicious Observation and a close Attendance on the thing itself. The more Experiments we have made concerning Concoction in Creatures different from us in Nature, as well as Structure and animal Oeconomy, the more we have always been puzzled, what to think of it in human Bodies ; and the nearer we have arrived to the Knowledge of that digestive Power in other Animals, the further we have always been carried off from understanding it in our selves. When we look into the vast Variety of Art, which Nature has display'd in the Formation of Animals of all sorts, it can only be Inattention not to behold at the same time the Multiplicity of different Means she makes use of to compass the same End. What she has thought fit to perform by Trituration in one Species of Creatures, she may do as well in another by an adapted Ferment, and in a third perhaps for the same purpose she makes use of both.

Misom. You dislike all *Hypotheses*, and at the same time you find fault with Anatomical Observations and the dissecting of all
 sorts

forts of Animals. At this rate (a) *Nec currimus nec remigamus.*

Phil. Pardon me: The fault I find is not with the Observations, or any Experiments of the Curious, but with the Applications that are made of them, and the Consequences that have often been drawn from them. I have nothing to say against a Man, who from what he observes in Fishes should conclude, that the Concoction in some Creatures may be perform'd without any perceptible Heat; but I would blame him, if from thence he should infer, that the Warmth of the *Viscera* did contribute nothing to the Digestion in human Stomachs. I don't discommend Dr. *Musgrave* for making Experiments on the mucous Substance in the Stomach of a Jack, or his mixing a Solution of Sublimate with some Part of it, and Syrup of Violets with another. I think my self obliged to him for his curious Observation of the large Bed of Glands in the same Stomach; and it is very probable, that the digestive Ferment is separated from the Blood by means of those Glands, in that Fish: But I think he was in the wrong for insinuating, that from those Facts we ought to conclude, that the Food in all Creatures is digested by a volatile

(a) We neither run nor row; a Proverb used, when we take great Pains without advancing or getting Ground.

Alkali, and that there is no acid *Menstruum* in our Stomachs. Acids have the same Effect; Pot-ashes and even the sharpest and most caustick *Alkaly's* are not more penetrating, or more capable of consuming and breaking the Texture of Bodies, than Oil of Vitriol, *Aqua-fortis*, and several other acid Spirits.

Misom. Then whatever it is in other Animals, you think, that an acid Ferment is the chief Cause of Concoction in us?

Phil. I don't say so. What nature the *Menstruum* is of, that causes or rather helps Digestion in us, I don't pretend to determine; but, that there must be something analogous to a Ferment in our Stomachs, I conclude from the Impossibility there is, that Heat or muscular Motion, either jointly or separately should, without other Help, perform every thing, that may be observed concerning Concoction in our selves.

Misom. I can form no Idea of that Motion of the Stomach and Guts, that should be any ways capable of bruising and breaking the Meat to pieces. If it was very forcible it would be troublesome, or at least we should feel it; and if it was inconsiderable, it could not be of that Efficacy.

Phil. We ought to be cautious, how we judge of and pronounce on these Matters. Every *Systole* is a strong and forcible Compression of the Heart, and the Blood's rushing
into

into it is a violent Motion, yet we perceive nothing of either. That a Motion is communicated to the Stomach by the Diaphragm is undeniable; and it is not easie to determine, what Efficacy even a small Force may be of in time, that is repeated above three thousand times in an Hour, as that is. (a) *Gutta cavat lapidem.*

Misom. If the Gills in Fishes supply the Place of Lungs, they must likewise communicate a Motion to the Stomach in them.

Phil. And without doubt they do.

Misom. Sharks often bite off large Limbs of Men; and can you conceive, how an human Thigh-bone should be consum'd, in any reasonable time, by muscular Motion, in the soft Belly of a Fish?

Phil. Why may not a penetrating *Menstruum*, like that which Dr. *Musgrave* observed in the Stomach of a Jack, perform the greatest part of the Digestion in them, and the Motion of the Muscles be only assisting to it?

Misom. But *Leeuwenhoeck* is of Opinion, that the Motion communicated by the Gills to the Stomach and Guts of the Fishes is suf-

(a) A Drop hollows a Stone. *The Beginning of a very trite Proverb, denoting the great Efficacy of a small Force when it is often repeated.*

ficient to perform the Digestion in them, without the Assistance of any acid Juice; by which he seems to exclude all *Menstruums* whatever.

Phil. Dr. *Musgrave's* Observation, mentioned just now, weighs more with me, than any Man's Opinion without Proof. The Experiments he made, and the Bed of Glands he observed, may give us a great Insight into the manner of Digestion in Jacks and Pikes; and perhaps in that of Sharks; but we ought to draw no Inferences from it in Animals of another Make, and quite another Nature. When we see Creatures differ immensely from one another in the Structure of their inward, as well as outward Parts, why should we look for a greater Analogy between them in their animal Oeconomy? I have seen a Cormorant swallow the raw Head of a Turkey with a considerable part of the Neck, Feathers and all, and I am persuaded, that the Turkey's Head was very near, if not fully, as big as that of the Devourer: From this, and what I saw besides of that Creature, I have reason to think, that a Cormorant is as ravenous, as a Jack or any Shark can be: But when we consider the vast Difference between their inward Parts and the Structure of them; it would be ridiculous to conclude, that the Cause or Causes of Concoction were the same in both.

Misom.

Misom. If in any Creatures the Meat is bruised and broken to pieces by Force and muscular Motion, it is in Birds, at least such as our common Poultry, Fowls, Pigeons, Ducks, &c. That the great *Harvey* was most conversant with them is evident, and I believe, that from what he observed in them it was, that he supposed Digestion in general to be performed by Trituration. Here (I mean in Birds) several things concur, that seem to favour that Conjecture. Their Meat is generally hard, and swallow'd whole: Their Crops, into which it descends, are only Store-houses in which their Food is laid up, 'till the Stomach wants it.

Phil. They are Repositories, in which their Food is not only kept 'till the Stomach is ready for it, but likewise steep'd and macerated in the mean time.

Misom. But it is not broken or bruised before it comes into the Stomach, which takes in no greater Quantity of it at once, than it is able to squeeze and grind. Their Stomachs, or, as they are commonly called, Gizzards, are strong and solid, and the Fibres of them firm beyond any other in their Bodies. The Gravel, coarse Sand, and small Stones, that are continually found in their Gizzards, and are never voided undigested, seem likewise to be fit Instruments to assist in such an Operation. To all these might be added another
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Circumstance in favour of the *Hypothesis*, which I don't remember any body has taken notice of yet.

Phil. What is that, pray?

Misom. It is an Observation I have made on that Part of the Stomach, which in drawing of a Fowl is separated from the Gizzard, and flung away with the Guts. This inward Coat, which holds and immediately embraces the Contents of the Stomach, is of a very peculiar Substance; for when it is dry'd by a gentle Heat it is neither tough nor stringy, as Flesh and Skin commonly are, but it is brittle, and so hard, that to beat it to a fine Powder requires very near as much Labour, as it does to beat Crabs Eyes, Pearl, or Jesuits Bark. I came to know this casually from a Tenant of mine, who made use of this Powder for the Gravel, and, as he told me, not without Success.

Phil. This old Woman's Medicine, tho' in many Cases it fails, is not so despicable, as some People have imagin'd. But you'll pardon me, if I cannot find any Reason for the Inference you would draw from your Observation. It hints to us, I own, that there is something very particular in the Substance of this inward Coat; but the Hardness you speak of proves nothing, that can be of use to the *Hypothesis* of Trituration: For, tho' this Membrane be hard and brittle, when it is dry'd,

it never is so till then. To find out the Use of Parts, and the Fitness of them for such or such Functions, in living Creatures, we ought to judge of them from what they are in their natural State, and, as near as we can, from what they are whilst they yet perform those Functions. When the Gizzard is drawn from a Fowl, this Membrane is soft and pliable, and the Substance of this inner Coat is so remarkably loose in the Stomach of an Ostrich, that Dr. *Brown* and others have compar'd it to Flannel; in an Ostrich, I say, the very Bird, that of all others is most fam'd for digesting things that are hard.

Misom. This, I own, is a terrible Blow to Trituration. A Mill lined with Flannel would make sad Work : Yet a little while ago you allow'd, that Nature might perform Digestion by that means.

Phil. I do so still; and did not alledge the loose Substance of this inward Coat as an Objection to the *Hypothesis* you speak of, but I mention'd it, that you might lay no further Stress upon the Hardness of that Membrane when it is dry'd. I don't think that the Looseness of this Coat would be an Obstacle or the least Hindrance to Trituration in the Stomach of Birds, in the manner in which only I can conceive it to be possible. Trituration in a Mill requires, and indeed implies, two Substances both harder than what is
ground

ground between them: therefore that there cannot be the least Analogy between a Mill, and the Stomach of any living Creature, is demonstrable. But many things, tho' they are pretty hard, may easily be made to bruise and break one another, if with some Violence you shake and jumble them together in a Bag: Now I am perswaded, that the more supple and pliable the Bag is, and the looser its Substance, the less it will suffer from the Motion or the Roughness of the hard things, that are jumbled together in it.

Misom. But you must allow, that the looser and lighter the Substance of it is, the sooner the Bag will be worn out.

Phil. In all Manufactures, that are made of the same Materials, there is no doubt, but what is loose and flight is not so strong as that which is more substantial. But in the thing before us we are altogether in the dark. We know nothing of the Materials, the Strength and Properties of the Stuff, which that loose Substance in the Stomach of an Ostrich is composed of; for how nearly soever it may resemble Flannel, in several respects, we are sure that it is not made of Wool.

Nature, in the Formation of Animals, has no where display'd a more impenetrable Skill, than in the peculiar Texture of the different Vessels, Membranes, and Fibres, that occur

in the Fabrick of the same Creatures. There are Properties that belong to, and are as it were woven in the Substance of them, which human Sagacity could never have discovered *a Priori*, and that in several, each of them has been fitted to that particular purpose only, which it is to serve, we know no otherwise than by Experience *a Posteriori*. People in Health are as easy at least after their Meals as they are before them; yet the hundredth Part of what is not felt at all in the Stomach, would cause exquisite Tortures in the Bladder.

Misom. I have many times brought up a four Stuff so corrosive, that in only passing through, it actually flead my Throat and Mouth, and yet I was not sensible of its Sharpness whilst it remain'd in my Stomach. But it was requisite that the Organs of Taste should be very nicely wrought.

Phil. No Part of us is more sensible than the Stomach: In Gouts and Rheumatisms there are often Pains felt in that *Viscus*, not less excruciating, than those of the Stone; and what is very agreeable to the Palate often proves as unpleasant to the Stomach. All that can be said of this is, that the Inside of the Stomach is made for one purpose, and the Inside of the Mouth for another. Nothing is less offensive to the latter than the *Saliva*; the Taste of it is imperceptible to
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the nicest Palates : Yet this *Menstruum* is so sharp and penetrating, or at least it has such a Quality, that it will separate the Body and break the Texture of Quick-silver; which by the Help of it, and nothing else but a Pestle and Mortar, may be reduced to an impalpable Powder.

It is possible that the Substance of this Membrane in the Stomach of an Ostrich should be loose and pliable, and yet the constituent Parts of the Fibres which that Substance is woven and compos'd of, have a Firmness and Solidity beyond any other Parts. Whilst the strong Muscles are grasping on all sides and mixing the Contents together, and by their constant and forcible Compressions, make the Parts of the hard Food continually rub against and grind one another, I can easily conceive, how such a passive Membrane might be a proper Fence to interpose between the hard and stubborn Parts of the Contents, and the tender Fibres of the Muscles, to which the immediate Touch of whatever is rough or sharp would be offensive and intolerable; and I don't think it improbable, that a Membrane of such a peculiar Substance should be thus expos'd, and yet receive no Injury from the Force of either Side, any more than a Gold-beater's Skin does between the resisting Metal and the violent Strokes, that force the Gold to spread.

Misom. The Gold-beater's Skin remains always in the same Position, and is only to endure direct Blows, made perpendicularly upon a flat; whereas the Membrane, we speak of, is, according to your Description, exposed to a great Variety of Attacks from every Quarter. The Outside of it receives, and is forced to yield to, all the Pressures that in various Directions are made upon it by the ambient Muscles: The Inside of it lies open to the Force and Roughness of the resisting Contents, the Parts of which are as constantly obliged to change and shift their Situations, as they are compell'd to it by that Variety of Pressures, which the Muscles must make upon the yielding Membrane.

Phil. I intended no Comparison between them: But having given some Instances of the impenetrable Skill, which Nature has display'd in the peculiar Texture of the different Vessels, Membranes, &c. in the same Creatures, I inferr'd from thence, that a Membrane of a peculiar Substance might assist in the Affair of Trituration, and yet suffer no more from its Function, than Gold-beater's Skin does from the Business which it is used in. And how little soever the Gold-beater's Skin seems to undergo, yet we may learn from it, that a Membrane may be made, even by human Skill,
that

that can resist a Force, which a hard Metal must yield to.

But suppose this other Membrane, this inward Coat of the Stomach in Birds, should wear: our Teeth do the same; and if no Provision was made for this, they could not last as they do; but all we know of it is, that the Particles, that wear off insensibly, are as insensibly repair'd. Nature has a thousand ways of working, that we are ignorant of; and that in some Cases she makes good Losses as fast as they are sustain'd, and before they are felt, is evident from what every body may observe in a Hare. The Feet of this Creature, so remarkable for its running, are never found bare, but always beset with Fur, a thick Down at the very Bottom of them, which touches the Ground.

Misom. Trituration perhaps may be perform'd in the manner you speak of: But the more every thing observable in Birds confirms us in the Opinion, that in them the Meat is broken to pieces and made into Chyle by force and grinding, the more we ought to be convinced, that in Creatures, where the same *Phænomena* do not appear, muscular Motion has nothing to do with their Concoction. Whatever we eat at a Meal must all be contain'd at once in the same *Viscus* in which it is to be digested: The Coats of an human Stomach are thin and slight; and

tho' it may be divided into several Membranes, and the second forsooth is call'd muscular, the whole is of a weak slender Substance, in comparison to that of the Gizzards in Birds,. If we swallow Pebbles, or any the least Stones, those of Grapes or Gooseberriers not excepted, they are not digested, but come away whole and unalter'd.

Phil. You need not spend any Time to prove to me, that Concoction is not perform'd in our Stomachs by Trituration; I always thought it absurd to imagine it. There are many Actions, that all contribute to the Concoction of our Food; but without the Help of muscular Motion I should think it could no more be perform'd in us, than in other Creatures, whose Stomachs are more strong and solid. The hardest Labour belonging to this Function is to bruise and break the hard and tough Meat to pieces, and mixing it with the *Saliva*: This being done by Mastication, the *Menstruum* in the Stomach, whatever that be made of, is only to insinuate it self into, and further to break the Contexture of our Meat already reduced to Pulp. But in order to this, and to come at every Particle of our Food, it is necessary, that this *Menstruum* should be well mix'd and as it were beat up with the Pulp. The Share of this Performance falls partly to the Muscles that constitute the second Membrane of this *Viscus*,
and

and partly to a Motion communicated to it by the Diaphragm, and is originally owing to Respiration; from which is likewise derived the Peristaltick Motion, that without Interruption is continued from the Beginning of the *Æsophagus* to the Extremity of the *Intestinum rectum*. All these contribute to the making of the Chyle, as it is sent out of the Stomach; and from what we know of Digestion in general, it is highly probable, that this whole Process is assisted and forwarded by the Warmth of the adjacent *Viscera*.

Misom. All this I can easily assent to, nor will I further dispute with you about the Existence of the Animal Spirits; it being a long receiv'd Opinion, you shall make the most of it; but that these Animal Spirits should bear such a Sway in the Stomach, and be a considerable Part of the concoctive Ferment, seems to be an arbitrary Supposition, for which I don't perceive you can have any grounds.

Phil. Be pleased to recollect and examine what I have said, and you'll find that this is no more than a necessary Consequence of the Observations already mentioned, *viz.* the great number of Nerves, that end and open in the Stomach, and the considerable Influence, which Appetite and Aversion, our Liking or Disliking our Food, have upon Digestion. When once we have laid a Foundation,

dation, and have some Certainty to build our Arguments upon, it is then that we may make use of our rational Faculty: for it is impossible, that keeping to the strict Rules of reasoning we should err in our Conclusions, if we draw them only from what we know to be true. But then it is to be consider'd, that human Knowledge can only come *a posteriori*. You'll give me Leave to trace it from the Beginning; and I'll be content to start with Monsieur *Descartes*, and at my first setting out to doubt of every thing. Now as Doubting must always imply Thinking, and it is impossible that I should perceive the first without being confident of the latter, I take this his Metaphysical Principle, (a) *Cogito, ergo sum*, to be a very Just one; because it is the first Truth of which a Man can be well sure: and if from our being conscious that we think, we may not safely conclude that we exist, then we can be certain of nothing. The next thing to be enquir'd into is, what it is, which Part of us, that performs this Operation, this Act of Thinking. But here, I know very well from what you advanced Yesterday, concerning our Ignorance, as to all Properties of Matter, I shall not be able to assert any thing, strictly speaking, without Supposition.

(a) *I think, therefore I exist.*

Misom. Yesterday I was in a gay sprightly Humour; and when I have those Intervals of Ease, I am (a) in *Adonidis Hortis*, more pleas'd with Sallies of the Imagination and airy Flourishes, than grave Reasoning, and solid Doctrine: But I desire you would not take those Flights of Fancy for my real and settled Sentiments. That mere Matter cannot think is a receiv'd Opinion, and an Axiom which I am neither able nor willing to refute.

Phil. If Matter cannot think, we may justly conclude, that we consist of a Soul and a Body. How they reciprocally work upon and affect one another, 'tis true, we cannot tell, and whether the Soul be seated in some particular part of, or is diffus'd through all the Brain, the Blood, or the whole Body, is likewise not easie to be determined: But tho' these things are mysterious to us, yet from the Experience we have of our Composition, and what every moment we may feel within our selves, we can assert not only, that there must be an immediate Commerce between the Body and the Soul; but likewise that the Action of Thinking in which all, that we know of the latter, consists, is

(a) In the Gardens of Adonis. A Proverb used when Men take delight in things that are soon fading, and more pleasant than profitable.

to our certain Knowledge perform'd more in the Head than it is in the Elbow or the Knee: From this we may further conclude, that as the Soul acts not immediately upon Bone, Flesh, Blood, &c. nor they upon that, so there must be some exquisitely small Particles, that are the (a) *Internuncii* between them, by the help of which they manifest themselves to each other.

Misom. All these latter Conclusions I grant: The *Internuncii*, you speak of, are the Animal Spirits, and that they are the intermediate Officers between the Soul and the grosser Parts of the Body we'll allow; but that the Spirits, which help to compose the stomachick Ferment, should be of a finer Sort than those by whose Assistance the muscular Motions and other Actions of Force are perform'd, is not only a Supposition, but in my Opinion, a strangely odd one, that has not a Shadow of Reason or Probability in it.

Phil. Do you think it a natural Consequence from what we know of all manner of filtrating, or straining, that some of the animal Spirits must infinitely differ from others in Fineness and Subtilty?

Misom. I think we can determine nothing with any Certainty about their Bulk or

(a) *Messengers.*

Shape, as long as we are ignorant both of the Manner in which they are separated from the Blood, and the Figure of the Pores through which they are to pass, and don't know, whether they are transcolated through the Brain from the arterial Blood carried thither, or made by Exhalation from the whole Mass.

Phil. If animal Spirits have any Existence at all, (which you have granted) let them be made after what manner you can suppose, and the Pores thro' which they pass be of what Figure you shall please to imagine them; so they be but separated from the Blood, or other Juices, which it is certain they are, the same must happen to them, which is observed in all lesser Particles that are Segregated from any Mass or Composition whatsoever, whether they be sifted, strain'd, or evaporated, unless you'll deny that Nature is always the same.

How vast is the Difference between the Particles, that in the form of Smoak are separated by Fire from all combustible Matters! How even and uniform does the finest sifted Sand appear to our naked View, and yet if we look upon a small Quantity of it thro' a Microscope, we shall observe not only a prodigious Variety of Shapes, but likewise innumerable Degrees from seemingly great Pebbles to the smallest Atoms, in the Bigness

ness of the Parts that compose it: The same Difference in proportion we should find in the Magnitude, as well Figure of Parts in Dust, or Powders reduced to the most impalpable (a) *Alcohol*, if we had better Glasses and could arm our Eyes more strongly.

Misom. But tho' I should grant that among the Animal Spirits there are many Degrees of Subtilty, yet I cannot see, whence it must follow, that some of those which help to constitute the Stomachick Ferment, should be of a finer sort, than others, that serve for more ignoble Functions.

Phil. Would it not be unreasonable to surmise, that the Spirits, which are immediately employ'd in the Act of Thinking, should not be more subtile than those, that continually extend the several Muscles of our Legs and Thighs in walking?

Misom. If Matter could be capable of Thought, there would be great Occasion for the Subtilization of the Spirits, I confess, to refine them to such a pitch; but sure you forget, that Thought is wholly incorporeal, and is perform'd by the Soul it self.

Phil. I have asserted already, that the Soul consists in Thinking, of which Matter is incapable, and do not say the Spirits that Think, but the Spirits that are em-

(a) *A Name given to a Powder or to a Spirit of the greatest Fineness.*

ployed in the Act of Thinking: We must consider the Soul as a skilful Artificer, whilst the Organs of the Body are her Tools; for as the Body and its most minute Spirits are wholly insignificant, and cannot perform that Operation, which we call Thinking, without the Soul, more than the Tools of an Artificer can do any thing without his Skill, so the Soul cannot exert her self without the Assistance of the Organick Body, more than the Artificer's Skill can be put in execution without the Tools.

Misom. How then can the Soul, whose Essence consists in Thinking, continue after she shall be separated from the Body?

Phil. This I confess is very mysterious; and whatever the Subtilty of some acute Philosophers may pretend to, it is utterly incomprehensible, that when the Body is dead Thought should remain. When we consider the Organs of our different Senses, through which all our Knowledge must be convey'd to us, and how absolutely necessary the Brain is, in the Act of Thinking, to such Creatures as we are, it must be as contradictory to human Reason, that any Part of Man should continue to think, when his Body is dead and motionless; as that a Musician, whom we see and hear play upon the Violin, should continue to make the same Sounds, when he has no Instrument at all; and

and I can as easily conceive the Stars without a Sky, as Memory without a Brain. But as it is very immaterial to our Business in hand, what the Soul, abstract from the Body, shall be capable of in that State, of which we know so little, so let us at this time consider this incorporeal Being no farther, than as it comes within our Reach, and being allied with Matter, becomes Part of our Composition; And then, I say, that whilst the strict Union that is between the Body and the Soul lasts, and they continue to be, as it were, a Mixture, the latter cannot act without the Assistance of the first: For tho' our Thoughts be never so elevated or metaphysical, we cannot form them without Ideas of Words, Things, or joint Notions, and Thinking only consists in a various Disposition of Images received before.

Misom. Then you would have this variously disposing of the Images to be the Work of the Spirits, that act under the Soul, as so many Labourers under some great Architect.

Phil. I would so: And reflecting on what is transacted within us, it seems to me a very diverting Scene to think, when we strive to recollect something that does not then occur; how nimbly those volatil Messengers of ours will beat through all the Paths, and hunt every Enclosure of the Brain, in quest of the Images we want; and when we have
forgot

forgot a Word or Sentence, which yet we are sure our Memory, the great Treasury of Images, has once been charged with, we may almost feel, how some of the Spirits flying through all the *Mazes* and *Meanders* rommage the whole Substance of that medullary Labyrinth, whilst others ferret through the inmost Recesses of it with so much Eagerness and Labour, that the Difficulty they meet with sometimes makes us uneasy, and they often bewilder themselves in their Search, 'till at last they light by chance on the Image that contains what they look'd for, or else picking it up, as it were, by Piece-meal from the dark Caverns of Oblivion, represent what they can find of it to our Imagination.

Misom. I hope you'll conclude nothing from this volatile Oeconomy of the Brain, of your own making?

Phil. I don't intend it, and only hinted at the most exquisite Functions of the Spirits, that the Nicety of the Performance and the Swiftneſs of the Execution might convince you of the transcendent Subtilty of those airy velocious Agents, the chief and immediate Ministers of Thought; that officiating between the Soul and groſſer Spirits of the Senses have always Access to her invifible ſelf.

After this, I ſhall put you in mind of two things, which the Knowledge we have of our

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ſelves,

selves, and common Experience, will suffer no body to be ignorant of. The first is, that when we see, or hear others discourse of, things that are nasty and we abhor, the very thinking on them shall give us Qualms, and cause some People to vomit, that are of a delicate Contexture. The second is, that, tho' we are in perfect Health, and have what we call a very good Stomach, the receiving of any surprizing News, that nearly concerns us, either a very joyful, or an unwelcome Message, shall damp our Appetite, and in an instant take away the craving Desire we had to eat. From these and the other Observations cited before, I think it is evident, that the Office of the Stomach is very much influenced by Thought it self, and consequently the Spirits employed in this Ministry are of the finest sort, which is all I was to prove.

Misom. I understand you perfectly well: But this Ministry of the Spirits, and the whole Foundation you build upon, is altogether hypotheticalal.

Phil. Pardon me; what I build upon is the Observations, by which I am convinced, that there is such a Communication and Agreement, such an extraordinary *Consensus* between the Brain and the Stomach, without entring into an *Hypothesis*, what Instruments this is perform'd by: Whenever that
Power

Power is tired or exhausted by the Labour of the Brain, the Stomach suffers. But as the Animal Spirits are generally consider'd as the Instruments of Motion and Feeling, and Attendants on the Nerves, I make use of this Expression without pretending to determine what is the Cause of that Action, that Motion or Effect. I have told you all along, that solving *Phænomena* and reasoning from an *Hypothesis* was not my Talent: Therefore, whether there really are, or are not Animal Spirits, such as are generally allowed, I make use of the Name to express the Instruments of Motion and Sense; or whether the Nerves perform this by any Motion undiscoverable by us, or by any Juice or Steam, or Spirit or *Æther*, or whatever it be. What I am sure of, and what (as I told you before) I build upon is, that the Stomach, the Appetite and Cooction of it, is influenced in a more than ordinary manner by that Part of us which thinks. The Kidnies, Liver, *Pancreas*, and all the *Viscera*, but especially the Spleen and Mesentery, have many Nerves derived to them from the Brain; and yet we are not sensible, that our Thoughts make the least Impression upon any of their Functions; the Heart indeed seems influenced by Thoughts, when the Soul is moved by some Excess of Passion, yet this never happens without great Perturbation of the Spirits in general; but when

our Mind is calm, and we can think sedately, none of our Inwards are so nice as to be affected in their Operations by the same Images that influence the Soul, but only the Stomach and the Organs of Generation; as if Nature, by the extraordinary Commerce she has contriv'd between the Soul and those Parts, would shew us that they are the most noble of the whole Body; the latter being as highly necessary to continue the Species, as the first is to preserve every individual Person.

Misom. I doubt you confound the Operations of the Soul with the Animal Functions which we have in common with the Brutes: The Organs of Generation not being subject to the Will, act often in despite of our rational Soul, and the lustful Thoughts, that excite disorderly Motions in them, are the Effects of Concupiscence and the Flesh, and therefore called Carnal.

Phil. If you are of Opinion, that there is but one Soul, the Thoughts I speak of, which you are pleas'd to call Carnal, must of necessity belong to that one, notwithstanding all its Rationality; because, as we said before, Matter cannot think; but if you state a Plurality of Souls, the worst of 'em will serve my purpose; and let those Thoughts be the Act or the Effect of the Animal, Sensitive, or what Soul you please, we shall
never

never differ about it: For thus much I know, that of all the Operations perform'd within us, the most elevated and refined is Thinking: From whence I conclude, First, That those Parts that are influenced by mere thinking are without doubt the nicest. And, Secondly, That the Spirits that are the *Internuncii*, between the immaterial Thinking Substance, and those Parts, are none of the coarsest, and this is all I shall say upon the Matter; for I have no mind to engage in any Disputes about the Soul.

Misom. From what you have said I am very well satisfied, that the Volatilization, and greatest Efficacy of the Stomachick Ferment depends upon the Animal Spirits, and am likewise convinced, that continual thinking spends abundance of those Spirits, and consequently is apt to rob the Ferment of its Due; but I cannot see why you should take such extraordinary pains to prove, that the Spirits employed in those Offices are of greater Subtilty than others. I cannot apprehend, what Benefit your Assertion is to receive from what you lay so great a Stress upon; I'll readily allow that the Deficiency of the Animal Spirits may very reasonably cause Crudities, and it is perhaps not improbable, that some of the Spirits constituting the Ferment, which seems to be influenced by mere thinking, should be of the

finer Sort; but why will you insist so much upon this latter?

Phil. Because the wasting of the coarser Spirits does not produce the same, but quite contrary Effects: Exercise, which without doubt makes a great Consumption in the Animal Spirits, not only creates Appetite and helps Digestion, but likewise removes Obstructions, invigorates the Blood, and strengthens the whole Body. Daily Experience teaches us that none are more healthy, *cæteris paribus*, than your labouring People that come home weary every Night, and consequently have much exhausted their Spirits. From this we may safely conclude, that the coarser Spirits, when once they are separated from the Blood, by remaining in the Body contract a Sourness, or some other ill Quality, which I don't pretend to determine; for which reason Exercise is so necessary to all People that use a plentiful and nutritious Diet, that by the musculary Motions, the Spirits, which from their Blood are separated in great abundance, may be shook off and eliminated before they can prove prejudicial.

The Reason then why I insist upon the Difference in the Degrees of Spirits, which naturally flows from their being made by Separation, is very manifest from the Cure as well as Cause of Hysterick and Hypochondriack

chondriack Diseases: For if the Spirits were of equal Subtilty would it not be ridiculous, first to accuse the Deficiency of 'em, and immediately after prescribe Exercise, which it is palpable will exhaust them more? and yet that every Body blames the Defect of Spirits, and likewise orders Exercise in these Distempers, is not to be contradicted.

Misom. What you say is certainly the greatest Error that ever was broach'd in Physick. (a) *Toto cælo erras.* Exercise never was recommended, because it should consume or dissipate the Spirits, but because the Motion of the Muscles is known to contribute much to the Volatilization of the Blood, and its being thick and torpid hinders the Separation of the Spirits, that are lock'd up in its Mass, and, as it were, imprison'd by its Viscidity. Great Epicures generally take care to have a Vent for their Spirits, tho' otherwise they stir but little, and yet they are often fill'd with gross Humours, which cannot be attributed but to the Want of such Exercise and muscular Motion, as by agitating the Blood, would promote all the necessary Separations that should be made from its Mass.

Phil. I do not deny, that Exercise and muscular Motion are assisting to the Volati-

(a) *A Proverb used when we think Men to be entirely in the Wrong.*

lization of the Blood, but this does not hinder their consuming abundance of the Animal Spirits. As to the Spirits being shut up by the Viscidity of the Blood, I know it is the Opinion of a great many modern Physicians; but it is an extravagant Supposition, very inconsistent with the Volatility that must of necessity belong even to the grossest of those Particles, that can come under the Denomination of Spirits. But I hate to reason after this wandring manner, where Nature cannot be my Guide: Our shallow Understandings will never penetrate into the Structure of Parts of that amazing as well as mysterious Composition, the Mass of Blood; and therefore let us not launch out into any further Disputes about that incomprehensible Mixture, or assert any more of it, than what Observation will allow us.

Misom. Good *Philopirio*, no Evasions, by way of Cant: If you can destroy that Supposition, do, otherwise don't speak against it.

Phil. If you would have me shew you the Falsity of it, I must first ask you, Whether you don't think that there are more nutritious Particles, and consequently Spirits, in the tender Flesh of Animals, than in your (a) *fructus horarii*, or Roots, Coleworts,

(a) Fruits that don't keep, as Cherries, Currants, Mulberries, &c.

Butter-milk, and even Bread it self ? If so, I leave all the World to judge, whether it is reasonable to suppose, that Aliments consisting of volatile, supple, balsamick Particles, that are easily divided, should fill the Blood with more gross Humours, than such as are made up of terrestrious, crude and stubborn Parts; or that the Blood compos'd of the first should more imprison the Spirits, than that which is made of the latter. Besides, that great Part of the Spirits is made before the Chyle enters into the Blood, not only after it has past the Glandules of the Intestines, and is in the lacteal Vessels of the Mesentery, but before it comes out of the Stomach.

Misom. I believe you'll find it very difficult to prove that Assertion.

Phil. Nothing is more easie : When a labouring Man that has work'd hard is dispirited, and almost faint for want of Food, How soon is he cured by eating, before the Concoction in the Stomach can be said to begin ! What is it, that so immediately restores and comforts him, but the Spirits, that are separated all along from the Aliments, not only before they are digested, but before they are swallow'd down, and refresh him in the very Act of Mastication ?

Misom. That these Steams nourish, and refresh us, is demonstrable; but I don't think, that because they fly up to the Brain, they

they are presently to be call'd Animal Spirits.

Phil. With the same Right as the Chyle is call'd Blood as soon as it is mix'd with its Mass; tho' before either of them are perfected, there is more required than most People imagine. It is a very pitiful Notion which the generality of Philosophers and Physicians have of the Animal Spirits; as if they were only some distinct, uniform, small globulous Particles, that without Coherence or Dependence upon one another move together in Company; when it is almost visible to the Eye of Reason, that what we call the Animal Spirits is a Composition of various Parts, that has a Tone, Crasis, and due Consistency belonging to it, no less than the Blood. When I have reflected on these things, and how much there might be said of them, that is yet untouch'd, I have often wonder'd, that the great Lovers of Supposition, in this our reasoning Age, have not from the Exuberancy of their Fancies given us whole Systems and *Hypotheses* of the Mixture of Parts, that the Set or Mass of Animal Spirits must of necessity consist of; which might have been less ridiculous than the Pretence of mechanically explaining their Motions.

Misom. Then don't you think all the Operations of the Body to be mechanical?

Phil.

Phil. Yes; and not only so, but I believe the same of all the Works of Nature. I believe Men may give Reasons for the Structure of animal Bodies, and speak mechanically of the Shape as well as Motions of the Muscles, and their Antagonists, and of a great many other things that fall under our Senses; but I believe likewise, that when we are so wholly ignorant of the Figure and Magnitude of Parts, and as unacquainted with the Vessels that contain them, as we are of, and with, the Spirits and the Brain, it is impossible to enter into the Mechanism of them, at least so far as to determine their Motions to *an Angle of Incidence*; more especially, when we know them to be so minute and volatile, that to some of them our very Bones are pervious. There are no doubt certain Rules in Nature why a Horse comes to his full Growth always in six Years, and a Man hardly in one and twenty. If we could undress Nature, and penetrate into the first Elements of her, we might perhaps give Reasons for those things, but before we can do that I shall always laugh at the Ignorance and Vanity of those that pretend to it.

Misom. What you say, or at least the Substance of it, I have read in *Sydenham*: Yet it is the general Opinion, and I have heard it from Gentlemen of your own Profession, that

that without some Knowledge in *Algebra* and *Geometry* it is impossible a Man should be a tolerable Physician. I beg your Pardon for saying so much, without knowing whether you understand the *Mathematicks* or not, tho' I don't question but you do.

Phil. Indeed, *Misomedon*, I do not. When I was very young I had a Master in *Euclid*, who made me run through the first six Books of his *Elements* in less than a Quarter of a Year: But this Study seeming to me at that time a very dry Business, I gave little heed to what I was about; and not having apply'd myself to it since, I don't remember much more of those six Books than if I had never seen them.

Misom. You know the Proverb, (a) *Ars non habet inimicum nisi ignorantem.*

Phil. The great Benefits and extraordinary Services, which the Civil Society and Mankind have on innumerable Accounts receiv'd from the Science we speak of, are so manifest and so glaringly conspicuous, that it is impossible to live in a flourishing Nation, and to be ignorant of it: Therefore I am so far from being an Enemy to it, that I think the *Mathematicks* to be the most noble and most useful Study, Men of Parts can apply themselves to; and that in worldly

(a) *Arts have no Enemies but those that are ignorant of them.*

Affairs there is no Exercise of the Mind, which Persons of the brightest Genius or the highest Quality can more worthily employ themselves in. But as to the Practice of Physick, I mean the Cure of Diseases, there is no Part of the Mathematicks that can be a greater Help, or give more Light in the Mysteries of it, than it can in those of reveal'd Religion.

Misom. Formerly I own Mathematicks were look'd upon as foreign to your Profession, but the many Discoveries that have been made in the Works of Nature, by the help of that Science, within these hundred Years, have made the World wiser; and there is hardly a Physician now, that does not seem to understand Geometry. This is certain, that the Mathematicks are recommended to all young Students in Physick, as a necessary Qualification to their Business. Is it credible, that Men of Sense and Learning, eminent Physicians themselves, should put their own Children to such an Expence of Time as well as Money, as a midling Proficiency in the Mathematicks requires, if they could be of no Service to them, especially in a Profession, where there is so much work besides, and which to perfect them in the Age of the oldest Man living is not sufficient?

Phil. I don't say that Mathematicks can be of no Service to Physicians or Divines,
but

but that they can be of no Use to them, to give them any Insight into the Mysteries of their Callings. The grand End for which all young People are brought up to a Profession, whether it be Law, Physick or Divinity, is a good Livelyhood: Therefore every thing is recommended to them, that is thought most proper to help them to Employment, the sooner the better, or can be any ways subservient to raise their Reputation and promote their Interest in the World. As Mathematicks require the greatest Attention, and no considerable Progress can be made in them in a short Time, few People before the last Century troubled their Heads about them, but mere Philosophers and such as made the Study of them their chief Business; I say before the last Century, since the Beginning of which, greater Encouragement has been given to Arts and Sciences of all sorts than they had received for several Ages before. It was then, that many People of other Professions, Gentlemen of Estates, and several Persons of Quality, began to apply themselves to this Science for Diversion; and ever since the Number of Mathematicians has very much encreas'd throughout *Europe*.

Misom. Many things have concurr'd that have all contributed to the high Esteem, which the present Age so justly pays to the
Mathe-

Mathematicks. From our *Philosophical Transactions* it has plainly appear'd on many Occasions, that the Powers of Nature could not be understood, or duely enquir'd into, without the Help of Mathematicks. Sir *Isaac Newton*, that great Ornament of his Age and Country, has now many Years been President of the Royal Society: His Philosophy has met with almost an universal Applause: His Discoveries concerning Light and Colours have astonish'd the World. His *Principia*, which the whole is built upon, are altogether mathematical, and cannot be thoroughly understood without a considerable Knowledge in *Algebra* and Geometry, nor made intelligible to those that are wholly ignorant of them. That those things, and the Emulation of other Nations, have all been necessary to make Mathematicks highly valued, is certain; but what would you infer from the Encrease you mention'd in the Number of Mathematicians?

Phil. Nothing, but that the Study of this Science is become fashionable, and the Knowledge of it look'd upon as a necessary Qualification that Men of Letters ought to be possess'd of, whatever Profession they are of. Some of the politest People value themselves upon being *Philomaths*; and there are Ladies, who, by the Testimony of known and able Mathe-

Mathematicians, are very expert in *Algebra* and Sir *Isaac's* Fluxions. When once any Part of Knowledge comes to be in such Vogue, and cultivated as well as approved of by the *Beau Monde*, the Want of it becomes a Defect in a Man, that has been brought up at the University. The Reason therefore, why the Mathematicks are so highly recommended to all young Students in general, is not so much the Utility they are of in their Studies, and to understand the Business they are to follow, as that they are a modish Science, the Knowledge of which is thought to be a fine Accomplishment: Whereas to be ignorant of it is a Blemish, and look'd upon as a Defect in Education, that will hurt a Man's Character in the Opinion of the Publick. No Father, or any body else, that has young People under his Care, would suffer them to begin the World under such a Disadvantage. The first Step to gain Favour of the Publick is to render our selves acceptable to it; and no Point is to be gain'd among any Set of People, if we will not, in some measure at least, comply with their Notions, as well as their Manners.

I have known a Presbyterian Parson, a Man of Learning and good Sense, but of mean Parents and Education, go to a Dancing-master, after he was turn'd of forty. One Day I happen'd,

happen'd against my Will to surprize him, as he was taking a Lesson. I was sorry for the Accident, begg'd Pardon, and immediately withdrew: The next Day this Man made me a Visit; and some Chit-chat of things indifferent having pass'd between us, he told me, *That to judge superficially and from outward Appearance of what I had seen the Day before, I had sufficient Reason to think him to be an egregious Coxcomb: But pray Sir, said he, bear me a moment; and then went on thus. Hitherto I have had a great Contempt for Compliments, Ceremonies and Cringes of all sorts; paid small regard to Modes and outward Shew; and always thought, that if a Man took care of what he did and what he said, it was no great matter what Attitude or Situation he chose to stand in, or which way he turn'd his Feet in walking: But I find, perhaps a little too late, that I have been in the wrong; the World thinks otherwise, and I am fully convinced now, that where graceful Motion and a genteel Behaviour pass for Virtues, an awkward Mien and uncouth Postures will ever be look'd upon as Vices. What I have desir'd Mr. E---x to teach me, is the fashionable Use of my Legs and Arms, to make a tolerable Bow, and to come in and go out of a Room as other People do. As for the rest, I can assure you, I have no mind to learn to dance, any more than I have*

to learn to fly. Having said this, he rose from his Seat, and took his Leave in these Words: *You are a Man, Sir, whose Esteem I value, or else I would not have given either you or my self this Trouble. Now think of me as you please. I am your very humble Servant.*

Misom. Your Story is very diverting, and the Application as easie. You are of Opinion that the Benefit which Physicians expect from learning the Mathematicks is to ingratiate themselves with the Publick; and that they hope from it to be sooner trusted with sick People, than they would be, if it was known that they had never apply'd themselves to that Science.

Phil. The Reputation of a Man's being a good Mathematician, is certainly a Feather in his Cap, and there is nothing besides that is so effectual, or a more proper Means to bring him early into Business in any Profession, but more especially in that of Physick.

Misom. Yet you think it of no Use to them in their Studies, and that they can have no Assistance from the Mathematicks in any Part of Medicine?

Phil. I desire a little more Exactness, with your Leave, when you repeat my Sentiments. I have not spoke in that general manner: The Branch of Physick in which I have asserted the Study of Mathematicks
to

to be of no Use, was the Practice it self, the Cure of Diseases. But to speak mechanically of the Structure of Animals or the Motion of the Muscles, and to calculate the Weight that is equivalent to the Force they exert, are Tasks that require mathematical Knowledge. All Fluids likewise are subject to the Laws of Hydrostaticks. The Difference there is in the Streams and Velocity of the Blood depending on the different Courses it steers, and the different Capacity of the Vessels that contain it; the arterial Blood running through Canals that are large at the Beginning, and are always growing less and less; the Venal, on the contrary, running from very small Vessels into large ones that are continually widening; All these and many other Curiosities occurring in the animal Oeconomy, are demonstrable by the Help of Mathematicks, and cannot be explain'd or exactly known without them. Besides, there is nothing that falls under the Senses, of which the Quantity, Figure, Number or Magnitude can be known, that Enquiries may not be made into, and Conclusions drawn from, not to be attempted without mathematical Knowledge. I have often been vex'd at the Want of it in my self, and am well assur'd that I have lost abundance of Pleasure, which I should have enjoyed, if I had been well versed in that

Science. I can likewise easily conceive, why the Study of it to those, who once have a Notion of, and take pains about it, must be so diverting and bewitching as it actually is to many.

Misom. How can a Man conceive that, who understands nothing of it?

Phil. Because I know the End attain'd by it, the Result of it, which is always Truth. In *Dutch* it is call'd *Wiskonst*, which signifies the *Sure Art*, or, the *Art of Certainty*. There is nothing so amiable, or so generally beloved as Truth, whether Men be good or bad; and no body would ever tell a Lye, if he was sure, or but imagin'd, that what he aims at, and can expect from it, would be equally obtain'd by speaking Truth. Whoever understands our Nature must be able to conceive, why nothing should be more charming to human Creatures than searching after Truth, where the Reward is Infallibility and an Assurance of being in the Right. Every Question a Man learns to solve in *Algebra*, every Problem he finds out in *Geometry* and becomes Master of by Skill and Labour, Self-love bids him value beyond any thing of an Inheritance; and he looks upon his Knowledge as a Possession of his own acquiring, the Product of his Industry, and an unperishable Treasure, which no body can rob him of. It is this Certainty
like-

likewise of the Mathematicks, or at least the Reputation of it, that makes the Science so highly esteem'd even by those that know nothing of it; especially when it is to be introduced into an Art, that seems to stand very much in need of it. Every Man of Humanity, every Lover of his Kind must be overjoyed and extremely delighted, when he hears that the Practice of Physick may be built on mathematical Principles; that what has only been conjectural is now made capable of Demonstration; and that now Physicians may be sure of removing many Pains and Diseases, the Cure of which had hitherto been precarious and uncertain.

Misom. I have made use of Physicians my self, that understood, or at least were thought to understand, the Mathematicks, but I found them no more infallible than other People: So far I own I must side with you. But the Scheme of bringing Mathematicks into the Art of Medicine is not of many Years standing yet. The *Newtonian* Philosophy, which I believe has in a great measure been the Occasion of the Attempt, was not made publick before the latter End of the last Century: And considering the vast Extent the Art of Physick is of, both as to Diseases incident to human Bodies, and the Medicines that are made use of, great length of time must be required be-

fore an intire System can be form'd, that shall be applicable to all Cases, and by the Help of which, Men shall be able to explain all *Phænomena* that may occur, and solve all the Difficulties and Objections that may be made.

Phil. A Man of Wit and good Parts, that has a little smatt'ring of the *Newtonian* Philosophy, is seldom at a Loss now, to solve almost any *Phænomena*. To talk of those things plausibly, is the easiest thing in the World; but to foretell all that shall happen in an acute Fever, is another matter.

Misom. Rome was not built in a Day, (a) *Operi incipienti favendum*. If the Mathematicks have already been brought with Success into a considerable Part of the Theory of Physick, as you seem to own yourself, why may not the same Science and the Use of it, as Men go on in their Enquiries, and human Knowledge encreases, be carried on further, and in tract of Time be made serviceable in the practical Part of Physick, in such a manner, that fourscore or an hundred Years hence the Cure of many Diseases shall, by the Help of it, be render'd, if not sure and infallible, at least less difficult and perplex'd than it is now?

(a) We ought to be favourable in the Beginning of a Work. *A Proverb.*

Phil. The Reason, why it is impossible, that this should ever come to pass, I had hinted to you already, when you told me, that what I said you had read in *Sydenham*. We are unacquainted with the Figure and Magnitude of innumerable Particles that the Causes of things are made of. The Mathematicks are built upon a solid Foundation; they are a Science of Truth and Certainty, that does not teach Men to reason from Doubts or Conjectures; and where there are not certain *Data* to go upon, something that is either known or taken for granted, we can receive no greater Assistance for the Advancement of Knowledge from Mathematicks, than to remove this House we could from Poetry or Musick. What Physicians are chiefly defective in, and what they want to know, is the true Cause or Causes of every Disease they meet with, and the real Virtues of every Medicine in the *materia medica*: Now how can Mathematicks direct us in or encrease our Knowledge of the Fluids of our Bodies that harbour the Diseases, or the Simples that are made use of; whilst we are entirely ignorant of the first constituent Parts, of which Nature has form'd those Fluids and Simples; and fall infinitely short of being able to affirm any thing concerning their Shapes or Bulks?

Misom. I own what you say is plausible, and seems to be very rational; but there is no reasoning against Facts. All purging and vomiting are brought now to a Certainty by that Science. You have doubtless seen the Table that a few Years ago was publish'd in the *Philosophical Transactions* (a), in which the Names of all the Purgative and Emetick Medicines are set down, and by mathematical Rules adjusted to every Constitution in all Ages. This must be a great Help in Physick.

Phil. (b) *Coriaceum auxilium*: Whoever trusts to it in his Practice will find it a very poor one.

Misom. The Author shews, that the Doses of the Medicines are to be as the Squares of the Constitutions.

Phil. I believe it is as easy to find out the Squares of a Man's Goodness or Generosity, or else of his Wickedness or his Avarice, as it is to find out the Square of his Constitution. It puts me in mind of a Relick, which, among other great Curiosities, it is said, is somewhere (I forgot the Place) preserv'd in a Phial. It is one of the (c) *Hab's*, which *Joseph* the Virgin *Mary's* Husband made, whilst he was cleaving of Wood.

(a) *Phil. Trans.* N^o. 302 & 314. (b) *A Proverb, for a mean, unprofitable Help.* (c) *The Sound, which at every Stroke some labouring Men, especially Paviours, make in forcing out their Breath.*

Misom.

Misom. A great Curiosity indeed! But how come you to ridicule what you have own'd your self not to understand?

Phil. I never did, nor ever will ridicule the Mathematicks: I thought I had given you Assurances enough of this; but what I think deserves to be laugh'd at, is their being haul'd and pull'd in by Head and Ears, where there is no Room for them. (a) *Non sunt hujus loci.* Whoever knows that all purging and emetick Medicines do not agree with all People, tho' of the same Ages and in all other respects seemingly of the same Constitution; and that often the same Doses will have very different Effects on the same Persons, in less than a Month's time: Whoever, I say, knows these things, and the great Caution that ought to be used in purging some People, will be convinced, that all Schemes and Contrivances, to bring this Affair to Certainty, must be vain and fruitless. There is no one Science so serviceable to the civil Society as the Mathematicks, on a thousand Accounts: I have allowed all this before: But in the practical Part of Physick they are no more useful than (as the Proverb says) (b) *In Tragædia Comici.* When a Man sets out wrong, the more I am satisfy'd that

(a) *They don't belong to this Place.* (b) *Comedians in a Tragedy.*

he goes on strait, the surer I am that he is out of his Way. But let us examine once the *Data* this Author sets out with, and we shall find, that the things he takes for granted, and which he builds his whole Scheme upon, are neither demonstrable, nor generally allowed of; but on the contrary, that they are loose Conjectures, and arbitrary Assertions without Proof; and pray, what Certainty can there be in the Superstructure, when the Foundation is disputable and precarious?

Misom. You can expect no clearer Demonstration than the Nature of things will admit of.

Phil. That's true; and it's the thing I complain of, that Men should pretend to reason mathematically from Principles, that are not demonstrable. It is (a) *in arena ædificare*. But let us come to the thing it self. In the first Place he asserts, that the Strength and Weakness of Constitutions depend on the different degrees of Adhesion, which the Particles of the Blood have to each other.

Misom. But you ought to take a Man's Words in the Sense he puts upon them, when that is clear: Now it is evident, that by Constitution in this Place the Author

(a) *To build upon the Sand.*

means no more than that Temperament or Faculty in every Individual, that Tone of the Parts on which it depends, that some are more, others less difficult to be moved or wrought upon by emetick and purging Medicines.

Phil. Be it so. But why must I believe that this Constitution depends upon that Adhesion, when it is so highly probable, that several things must concur and all contribute to make up what he calls Constitution? The second Thing he asserts, and which is in a great measure built on the first is that, *cæteris paribus*, the Dose of the Medicine is to be proportioned to the Quantity of the Person's Blood, and to be encreas'd or lessen'd according as that Quantity is great or little; which, he says, is best to be gathered or computed from his Weight.

Misom. But what have you against it?

Phil. Nothing but Experience: for from our Author it must follow that, where the Age and what he calls the Constitution are the same, gross, corpulent People require larger Doses than those that are less in Bulk; which is not true. I know a little thin Woman of a middle Age, that is often out of order and does not weigh eight Stone, and who will not be moved by the same Medicine that is a sufficient Purge for a lusty Man

Man of thirty, whom I likewise know, one that weighs above Sixteen Stone, enjoys a very good Health, and has at least five or six times the Woman's Strength.

Misom. This destroys nothing of that Scheme, and what you prove is no more, than that tho' the Man is of superior Bulk and Force, the Woman is in his Sense of the Word, of a much stronger Constitution; that is, the Adhesion of the Blood is so powerful in her, that one Ounce of it makes a greater Resistance against the Medicines than two or three Ounces of his.

Phil. I expected you would make this Reply. What you say is true: But is it not evident from it, that what our Author supposes to be easy to be found out, and about the Discovery of which he makes not the least Scruple, I mean the Constitution, the Adhesion of the Blood, and the several Degrees of it, is (a) *Numeris Platoniciis obscurius*, an impenetrable Secret *a Priori*, never to be known or come at but by downright Trial and Observation?

Another thing in this Scheme, that is likewise very arbitrary, and for which a Man can have neither Rule nor Authority, is the Author's Supposition, that there are

(a) More obscure than the Numbers of Plato. It is proverbially apply'd to what is dark and unintelligible.

three Degrees of Constitutions. Why not fix or four and twenty Constitutions; or, which I am sure comes nearer to Truth, an even hundred of them? For I dare say, there are as many Degrees of Constitutions, in the Author's Sense of the Word, as there are of bodily Strength. But neither of these being Objects of Sense, they cannot be weigh'd, or measur'd, and therefore it is impossible to mark out or determine the several Degrees of them. Give me leave to illustrate to you, how arbitrary the Division of the Constitutions is, and how much it is to be depended upon. The different Sizes of Men in *Europe* are from under four Feet to upwards of seven; and among eight or nine Millions of them there will always be some of every Size between the two Extremes, to the tenth or twentieth Part of an Inch or less; if you can be but exact enough in measuring. This every body knows here: but if in *China*, or some other remote Part, a Man should assert, that among the People of *Europe* there were but three Sizes, as to their Height; and that the shortest Men were five Feet four Inches; the middle-siz'd five Feet eight Inches, and that all the rest were six Feet high, you'll easily allow me, that little could be depended upon any thing built upon this Assertion: Yet the People, who had never seen any *Europeans*, but such

as

as were near one of those Sizes, might swallow an hundred Errors contentedly, and at the same time applaud the Exactness of him who had led them into them.

Misom. The Reason why the Author makes only three Degrees of Constitution is, because they are sufficient for his Purpose, and greater Exactness in dividing them is not requir'd.

Phil. I don't dispute it. What I would convince you of is the small Certainty there is often in the very Foundation, the *Data*, from which some People pretend to reason mathematically. What is likewise great Stress laid upon by the Author is, that no purging or emetick Medicines ever operate before they are mix'd with the Mass of Blood.

Misom. It was necessary to have this well established, because the whole Scheme depends upon the Truth of it; for it would be demonstrable, that the strict or loose Adhesion of the Blood's Particles had no Influence upon the Operation of the Medicines, if that was perform'd before the Medicines came to the Blood.

Phil. I know very well that the Scheme requires this, but that does not prove the Truth of it: In many Cases it is evidently false. That the loose Stools observ'd two

or

or three Hours after the taking of Physick are partly owing to its being mix'd with the Blood is very probable: But the Operation is often very quick, and succeeds the taking of a Medicine, before it can possibly be got into the Blood: This perhaps might be liable to be controverted in Purges, but in Vomits it is demonstrable. I have more than once seen Salt of Vitriol work the moment it was down; and in some squeamish People, the very Smell of a Medicine, nay the Sight of it proves Emetick. But, what at once destroys this *Hypothesis* is, that there are several things that are not only inoffensive to the Blood, but likewise most acceptable to it, and which when once mix'd with its Mass never were, nor ever will be Emeticks, and yet cause vomiting for no other Reason, than that they are nauseous to the Stomach; such as a large Draught of Oyl, either of Linseeds, or of Olives; *Carduus* Tea, and even Green Tea taken in Quantity, especially if made strong and drank lukewarm, and without Sugar: But warm Water it self, without any thing else, is a Vomit that thousands make use of.

Misom. What you said last convinces me, that this *Hypothesis* is not universally true; for it is Madness to imagine, that in Water, the grand Provision which Nature has made to quench Thirst, there should be any thing dis-

disagreeable to the Blood ; and as to its being lukewarm, it can never get into its Mass, before it is so, how cold soever it was drank. I never made use of these Tables, because I saw my self barr'd from them by the Exception the Author makes in Cases of Costiveness or Laxity ; in neither of which, it seems, the Rules will answer.

Phil. But in these lies all the Difficulty. What Physicians want to be sure of is giving effectual Purges, (a) *In alvo pertinaciter constipata*, and not over-doing it where the Patient is easily moved. It is in these Cases only that Physicians are ever at a Loss as to purging ; and to give them no Assistance here, is to treat them exactly, as most Commentators do their Readers. Whilst every thing is plain and intelligible they are florid and copious, and mighty full of Learning : but crabbed Passages that are really obscure, they either are very short upon, or else take no Notice of them at all.

Misom. A Gentleman I knew formerly used to compare Commentators to false Friends ; who, whilst they are not wanted, are very officious, but leave you in the Lurch, when you stand most in need of them. Costiveness is a sad Plague.

(a) *In a stubborn Costiveness.*

Phil. Compositions of many Ingredients are always found to be more effectual in that Case, than Remedies that only consist of one or two; and a gentle Laxative mix'd and given together with stronger Medicines often renders the whole Prescription more efficacious, than much larger Doses of all Catharticks. This could never have been known, but from Observation: Mathematicks would rather induce us to believe the contrary to be true.

Misom. But now you speak of Doses, are not some of them very extraordinary in this Table? If a Scruple of *Resina Jalappæ* be a common Dose for a Man of a middling Constitution, then a Child of three Years old must take near nine Grains, if it shall be judg'd to be of the strongest Constitution.

Phil. It is more than I would give by a great deal; and the Medicine it self I would never prescribe to one of that Age. But it signifies nothing to enter into Particulars: Suppose both the Doses and the Calculations to be just, and the Table the best in the World; I'll engage, that the most compleat Mathematician, who will practise upon that or any other Scheme of the same Nature, and in prescribing purgative Medicines follow the Rules of it, shall either by over-purging and raising
O Fluxes,

Fluxes, or by failing to purge, do more Mischief and be oftner disappointed among fifty Patients, than a mere Physician will among five hundred; by a mere Physician I mean an experienc'd one, that is wholly ignorant of the Mathematicks, and govern'd by nothing but his Judgment and Observations. But after all, there is no great Skill requir'd to order a Purge or a Vomit, either gentle or strong; our Defect does not lie here: There is nothing we have so great a Choice of, as we have of emetick and purgative Medicines. We are abundantly better stock'd with them, than we are with Sudorificks, Diureticks, or any Alteratives to answer the Intention and produce the Operation that is expected from them. The most skilful Physician in the World cannot always provoke Sweat or Urine when he pleases; I mean he cannot do it with half the Certainty, that the least Dabler in Physick can vomit and purge with. The Errors that are committed on this Head are, generally speaking, in the Application; and what we want to be sure of, concerning Vomits and Purges, is the Distemper and the Time in which they are proper. It is with them as it is with Bleeding: They have all of them at times done infinite Service, and given Relief to a Miracle, in acute as well as chronick Dis-

Diseases, yet they often do hurt, and sometimes kill the Patient; tho' the Indications seem to be the same. It is in these Streights, and the Difficulty of judging rightly, that we want Assistance; and if the Mathematicians can once give us a Rule, by which we might know with Certainty, when we should purge or vomit, and when we should let it alone, we should never trouble them about the Medicines to do it with, or the Quantities in which they are to be taken, in any Age or Constitution whatever.

Misom. And that Rule you expect, I suppose.

Phil. (a) *Ad Calendas Græcas.*

Misom. (b) *Cum mula pepererit.* To tell you the Truth, I understand Mathematicks no more than you do, and can only speak of it, (c) *juxta cum ignarissimis*; which if you had not made that ingenuous Confession first, I should hardly have told you. How that Science should be made serviceable in the Cure of Diseases, I frankly own I could never conceive. (d) *Sed in alieno*

(a) *A Proverb for Never.* (b) When a Mule shall have foal'd. *A Proverb to the same purpose with the former.* (c) Equally with the most ignorant. *It is Proverbially used when Men are entirely ignorant of a thing.* (d) But I won't go to Law in a strange Court. *It is Proverbially used, when Men refuse to dispute about things they are not well versed in.*

foro non litigo. The Usefulness and even the Necessity of it in Physick has now for some time been a Notion so universally received; that not being able to disprove it, I have been ashamed ever to speak against it.

Phil. If a Man was to be a Professor in the Theory of Physick, and oblig'd to read Lectures on the Mechanism of the Body, some Knowledge in the Mathematicks would be of great Use to him, (a) *ad ornatum*; and by the Help of it he would be able to speak better on many Subjects than he could without. But every Branch of the Art requires the same Accuracy: Those who are to instruct others in any particular part ought to understand it thoroughly, and not be ignorant of any the least Circumstance relating to it. If a Man was publickly to teach Anatomy, it would not be sufficient for him to have a clear Idea of the Inside of the Body, and every Part that has any relation to the animal Economy, both in Men and Women; but he should likewise be expert at dissecting, and shewing any Part a curious Enquirer may ask for: He ought to know by heart the Names of every Muscle of the Body; how to go to them readily, and separate them from those

(a) *For Ornament.*

they are annexed to, without mangling or injuring any of the adjacent Parts. He ought to know the natural Situation of every Gland of Note, every Nerve, and be well acquainted with all the Ramifications of the sixth Pair: He ought moreover to be well skill'd in preparing for publick View, preserving and embalming animal Bodies, or any Part of them, and whatever else may be expected from a compleat Anatomist.

Misom. Your speaking of Anatomy puts me in mind of another Branch of Physick that seems to have deserted the Art, for the use of which it certainly was first invented; what I mean is Botany. We have whole Books wrote now, and by Physicians too, that give us large Catalogues of Plants, without saying a Word of their Virtues, or so much as telling us, which of them are for medicinal Use, and which are not. What is labour'd most in them is a curious Exactness in the Description of them, as to Shape and Colour, the Time a Plant blows at, what Number of Leaves the Flower is compos'd of, what it bears, and which Class it is to be rank'd in; and not a Syllable of what it is good for.

Phil. Your Censure is very just; the most curious Vegetable in the World that is useless in Physick cannot be worth the Care

of a Man, who is wholly to apply himself to the Cure of Diseases; and the Knowledge, whether the Flower of it be (a) *Monopetalus* or *Hexapetalus* can do him little Service in his Business.

Misom. The more I reflect on what you said Yesterday of the auxiliary Arts to Physick, and how the Reputation of excelling in any one of them is capable of bringing a young Physician into Practice, the more I begin to be of your Opinion. It is very probable, that Mathematicks are dipt into by many with the same View; and I plainly see, that what is altogether useless to Patients may yet be very proper to advance and raise the Fortune of Physicians.

Phil. I compar'd, you know, all those ornamental Qualifications to the false Lights of Shop-keepers; that they are very useful is not to be denied, but it is only the Sellers that reap the Benefit of them.

Misom. But what I admire at most is, why Men, whose Business and chief Aim is to get Money, the sooner the better, should apply themselves to a Science so laborious, and that requires so much time before they can make any considerable Proficiency in it, as the Mathematicks;

(a) That which has one Stalk, or that which has six Stalks; it is apply'd to Flowers and Plants only.

if it was only *ad ornatum*, for a Feather in their Caps, as you call'd it, when there are so many other ways to Renown that are cheaper, by Qualifications that may be acquir'd in a little Time, and would not cost them a tenth Part of the Pains.

Phil. That Study which is most fashionable and most in Vogue in any Age, will always be most effectual for the Purpose you speak of. But you are mistaken, *Misomedon*, if you imagine, that those of the Profession, who make the greatest Rout about Mathematicks, and the Usefulness of them in the Practice of Physick, are great Proficients in them themselves. Among the Physicians there are some very able Mathematicians, and so there are among the Divines; and the Study of that Science, being by the common Consent of all that are skill'd in it, the most pleasant in the World, it is highly probable, that every Age will produce Men in all Faculties who will follow it, for no other Reason, than the Delight they take in it, or the Improvements, that by the Help of it may be made in Astronomy, natural Philosophy, and all such Arts and Labours, to which it is known and apparent that Mathematicks are necessary, or may be apply'd.

Misom. Then you believe that there are Physicians who understand the Mathema-

ticks, and yet expect no greater Service from them in the Cure of Diseases, than a Divine can in the Cure of Souls?

Phil. I know it: And not only they; but likewise all other professed Mathematicians, that have given publick Proofs of their Capacity in that Science, are unanimous, that mathematical Knowledge cannot be apply'd to the Practice of Physick; and I can assure you, that it is from several of them, that I had the Reasons which I have given you for that Impossibility. It is a common thing among them to laugh at the vain Efforts of others that attempt to prove the contrary: Whereas those who are the loudest for the Usefulness of Mathematicks in our Art, and the Necessity there is that a Physician should be well skill'd in them, are commonly such, as have but a little smattering of them at best; and several of them are very sanguine on that side, that know nothing of the matter any more than I do.

Misom. (a) Fortius dicunt, qui minus habent artis.

Phil. Tho' their total Ignorance in that Science is kept a great Secret, and is perhaps the last thing they would confess.

(a) Those who know the least of an Art talk the most of it. *A Proverb.*

When the *Newtonian* Philosophy first began, to spread, I have known Men of good Parts in our Faculty, that had finish'd their Studies very well, in great Perplexity for not having learnt the Mathematicks, when they found them become the fashionable Study: I speak of Men that had been in tolerable Practice for some Time. To have denied the Usefulness of them in Physick would have been running their Heads against the Wall.

Misom. That indeed would have been
(a) *oppedere contra Tonitrua.*

Phil. And for Men already in Business to unlearn again what they had learn'd at the University, and turn back to a new crabbed Study, that required Time and Application before they could make any Progress in it, was a frightful Task to think on.

Misom. How did they extricate themselves from this Difficulty?

Phil. Some actually took Pains, and learn'd as much of the Mathematicks, as was sufficient to talk of them with those that understood them: Others went a much shorter way to work, and by the Help of a Master, or from Books only, learn'd the Terms

(a) *A Proverb apply'd to a ridiculous Opposition; as that of a Child to a Giant.*

of Art, and the Signification of abundance of hard Names and Technick Words that are made use of in that Science: As *versed Sines, Ellypses, and Parabola's.*

Misom. I know a great many cramp Terms and hard Names that I could swagger with my self. *Azimuth* and *Almicanter*: I could talk of *Hyperbolick Asymptotes* and *Parameters* of *Conick Sections, Icosahedron,* and *Paraellipipedon*: But what could they get by that?

Phil. Every thing they wanted; which was only to make the World believe that they understood the Mathematicks; and this was of great Consequence to them; for it is generally believ'd, and the Opinion is plausible enough, that Physicians, who build their Art on mathematical Principles, must act with greater Certainty than others, whose Knowledge in Physick is confess'd to be for the greatest part conjectural. Besides a world of Time and Trouble are saved by it, and Men free themselves at once from the most tedious and unpleasant Task that belongs to Physick; for being suppos'd to know and enter into the Causes of things *a priori*, they have no Occasion for Observations, and consequently there can be no Necessity for the close Attendance on the Sick that is required to make them. What the Physician is paid for is the Trouble of writing,

writing, it is that which gets him his Fee, whether his Visits are short or long, and whether he comes near the Patient or not. All the Skill is wrapt up in the Prescription : As to the Nature and the State of the Distemper, sure the Apothecary or else his Man may inform the Doctor of the Patient's Condition, as well as he acquaints him with his Age and his manner of living. Practitioners likewise that go upon sure Grounds can have nothing to do with Physical Cases, or the Practical Authors that wrote them, but to despise and ridicule the old-fashion'd manner of Reasoning, those Pains-taking Drudges made use of : by which another great Trouble is avoided.

Misom. Nay if they are impertinent, every Body will say, (a) *Quid ad farinas?* What signifies reading them? There is a great deal in what you say. But Tricks and Artifices to gain Esteem at a cheap Rate, and get into Business, have been made use of in your Faculty formerly, as well as they are now ; tho' they have changed with the Times. There is a vast Difference in the Manner and Behaviour between the old Physicians that I can remember when I was very young, and those that are coming up now : But many of those old ones shew'd

(a) What Profit will it bring? *A Proverb.*

as much Craft and Industry to comply with the Humours of their Age, and the Opinion that was then had of their Profession, as any Pretender to Mathematicks can possibly do at present. They study'd dull and heavy, as well as grave and pensive Looks, gave themselves stiff and pedantick Airs on purpose to be thought Men of deep Learning; and to shew their Disregard to Fashions and the World, affected either Slovenliness in rich Cloaths, or an aukward Simplicity in their Dress, that made them remarkable. This was admirably well judg'd, whilst it was thought that the Art of Physick was a Mixture of Guess-work and Conjuring, and that no Progress could be made in it without severe Study and close Application of plodding laborious Men, that would think on nothing else. But Mens Sentiments concerning Physick being alter'd, it is not to be expected that the Accomplishments to gain the Favour of the Publick should continue to be the same. It being now supposed to be an Art of much greater Certainty than it was, Physicians have nothing to do but to get Practice, and take Fees as soon as they are qualified; and if I had a Son or other near Relation of that Profession to be introduced into the World, I know what Study I would recommend to him.

Phil.

Phil. The Mathematicks.

Misom. No indeed. But I suppose him come away from the University, and brought up as other young Physicians now generally are; and the Study which then I would recommend to him, should be the Knowledge of Mankind: I'd have him converse with and learn the Language of the *Beau Monde*, (a) *Ut nihil ex agro diceret*. His first and greatest Care should be to have his Name often mentioned among them. In order to this he should make his court chiefly to the Favourites of the Ladies, keep company with Men of superficial Knowledge, and all the great Talkers about Town. Every now and then he should entertain those of his Acquaintance with something that is curious in Nature, or by the Help of Microscopes, Prisms, or an Air-Pump, amuse them with some Sight or other, or some shewish Experiment, that should always be cleanly as well as diverting. For the rest, I'd have him dress well, study Politeness, and in every thing *la belle maniere*; always remembering that there is no Saying in the World more generally true than that (b) *Obsequium amicos, veritas odium parit*.

(a) That he might say nothing vulgar. *A Proverb.*

(b) By Complaisance we make Men our Friends, but speaking the Truth creates Hatred. *A Proverb.*

Phil.

Phil. I sincerely believe that to make his Fortune a Man could follow no better Advice.

Misom. (a) *Sed quo terrarum rapimur!* How strangely have we been run away from our Subject this half Hour! But whilst I am easy and diverted, I can never be out of my Way.

Phil. Our grand Affair is your Health, *Misomedon*, and you can never consult that better than by endeavouring to be chearful.

Misom. I am infinitely obliged to you for your Indulgence, and your humouring me in my rambling Temper, as you do.

Phil. No Compliments, I beg of you: I like my Company as well as you can possibly do yours.

Misom. When first I interrupted you by asking, whether you did not think all the Operations of the Body to be mechanical, I remember you was speaking of the Mixture of Parts that the animal Spirits must consist of.

Phil. That what we call the animal Spirits should be a Composition of various Parts that has a Tone, *Crafsis*, and due Consistency belonging to it, as well as the Blood, is not an unreasonable Supposition; and sometimes I can't help fancying it to be true.

Misom.

(a) But what Part of the World are we hurried into! It is proverbially used, when Men are carried off far from their Subject.

Misom. You hinted at a System of that Composition ; I should be glad to hear one.

Phil. I wonder'd (I said) that nobody had yet contriv'd an *Hypothesis* concerning that Mixture of the Spirits ; but the Task it self I must leave to the witty speculative Physicians, that take greater Delight than I do in arguing from Suppositions, and building Systems on their own loose Fancies. Since I told you that the Mixture of the Blood was unsearchable, you may well imagine, that I think that of the Spirits as much more so, as the Particles it is made up of are more remote from the Senses. What I have started about the Degrees of Subtility that must be among them, seems to me, as I told you, a necessary Consequence, applicable to all Particles in general of Things strain'd, filtrated or evaporated. You shall call this a Supposition, if you please ; but I have laid no manner of Stress upon, either the Difference of the Elasticity or various Contexture of their Parts, which yet that there must be will be evident, when we come to consider, that not only the Difference there is often in Constitutions and bodily Strength ; but likewise good and ill Tempers, Passions of the Mind, Courage and the Want of it, Wit and Foolishness, and many other things not to be discover'd
but

but from the Effects they have upon the Actions of Men, can be owing to, and depend upon nothing else, than the Difference in the Texture of Parts, Tone, Elasticity, or some other Quality of that wonderful Fluid, which we call the animal Spirits.

Misom. I heartily thank you for what you said last: Your hinting to me those nicest Qualifications of the Body, which, tho' they seem to belong to the Soul, are wholly depending upon the various Contexture of the Masses of Spirits, have made me penetrate into the Divisibility of Matter, and by opening the vast Extent of it, led me to a noble Prospect of Miracles in the Composure of our Frame, which I had never discovered before.

Phil. I am glad, that at last you are happily enter'd into a Sentiment of things which Words cannot express; and now I hope, looking back on the Passages of your Life, you'll easily find out your self the Procatartick Causes of your Distemper. The Irregularities of your Youth having led the Way by shaking the Frame of your Constitution, the first thing I can accuse is your marrying young, and being too much addicted to what you was pleas'd to call the *Res uxoria*: It is incredible, what vast Treasures are insensibly consumed by a continual Expence, tho' it be never so little. I know

know very well, that most married People flatter themselves with thinking, that they sufficiently consult their Healths if they only abstain from unlawful Pleasures, how intemperately soever they indulge their Appetites, where the ridiculous Pretence of Duty can palliate the Extravagancy of their Lust; but it is certain that the Excess of legitimate, and what we call chaste Embraces, proves often of no less fatal Consequence as to the utter undoing our Strength and Constitution, than the (a) *Impura Venus* her self: Yet if a Man, that has but once had a *Gonorrhœa*, or any other slight *Venereal* Symptom, happens to grow old before his time, and feels a general Decay of Vigour and Manhood, he is apt to lay all the blame upon the trifling Infection, which perhaps never haunted him above two or three Months; without reflecting on the prodigious Waste he has made of his Spirits for many Years, by taxing himself too rigidly with the cruel Tribute of Benevolence; in which Error People are generally upheld by the insinuating Artifice of designing Quacks, who making an Advantage of the many and different Symptoms of the *Venereal* Disease, as well as the Possibility of its remaining conceal'd in the

(a) *A Phrase for the Venereal Infection.*

Body for many Years, frighten the Credulous with a thousand frivolous Stories, and not willing to turn any Grist from their Mill, endeavour to persuade the World that every Distemper is the Pox.

Misom. I have long suspected that Cause my self which you now mention. The Hectick Fire of Conjugal Love is often not less consuming, tho' more slow, than the more raging Blasts of ignominious Name. And tho' Concupiscence is hurtful and pernicious to the Imprudent in every Condition of Life, yet to many it is most mischievous in the married State. There are sensual Men not void of Caution, who, by their Fear of Shame and the Impressions that were made upon them by their Education, are sufficiently restrain'd from Turpitude and committing any thing that is criminal, at the same time that they indulge with all their Might every Appetite they can gratify with Safety, and without incurring publick Censure. All such, of which there are great Numbers, Enjoyment in Matrimony allures with a double Bait; and Mens soothing their Thoughts, and flattering themselves with the Lawfulness of the Passion, the Meritoriousness of conjugal Benevolence, is in amorous Dispositions not less inticing to Destruction than the Pleasure it self. Oh! how sollicitous is prudent Nature to maintain

tain her self in the successive Revolutions of every Species! how strangely are rational Animals imposed upon to their own undoing by that *Hyæna*, Love, so as to believe it the only Sweet for which Life is valuable, notwithstanding the innumerable Calamities, Diseases and Deaths they see it has brought upon others!

Phil. You speak with the Zeal against Folly, and the Wisdom of Fifty Five; but what Pity it is we should never be saving before our Stock is spent! (a) *Sera est in fundo Parsimonia.*

Misom. I know it is too late. (b) *Sero sapiunt Phryges*; and all I have left is to complain, and ask with *Horace*: (c) *Quæ mens est hodie cur eadem non puero fuit?*

Phil. There is a Season in which we cannot believe, that the Spirits, squander'd away in *Venereal* Pleasures, cannot be restor'd, and that the Losses that Way sustain'd are irretrievable. (d) *Quod quæ à Venere facta est sit irreparabilis virium exhaustio, quia demit de innato cordis Spiritu,* says

(a) It is too late to save when you come to the Bottom of a Cask, Bag, &c. A Proverb, the Application of which is obvious.

(b) A Proverb of the same Nature, as in English, When the Steed is stolen to shut the Stable Door.

(c) Why was I not of the same mind I am now of, when I was young?

(d) That, when a Man's Strength is exhausted by Excess of Venery, the Loss is irreparable; because it takes away from the innate Spirit of the Heart.

Van Helmont, in his fourth Book of Fevers: But this Truth is little reflected upon at Five and Twenty; and if Youth might be restored to him who has liv'd to old Age, it would scorn to come back without its Follies.

Misom. I believe it: Wisdom is no Match for Passions when they are violent, and *Micio* was in the Right, for it is but (a) *Alia ætate quod ad omnia sapimus rectius*, and not before.

Phil. The next thing that has exhausted and spoil'd the Tone of your Spirits, was the Labour of the Brain in that five or six Years hard Study commenced soon after your Estate was so unexpectedly fallen to you; and indeed the immoderate Exercise of the Brain, and Excess of *Venery*, are so generally the Occasion of the Hypochondriack Passions, that in all my Experience I have hardly met with any, where I had not Reason to impute the Distemper, in Part at least, to one or other of these, if not to both: I speak of Patients, in whom the Malady has been confirm'd. It was then the Waste of Spirits, that robbing the Stomachick Ferment of what was required for its Volatilization, occasion'd those fix'd acid

(a) *At another Age that in all things we can act with Prudence.*

Salts that gave you the Heart-burning, which was your first Complaint. The many absorbent and alkalick Medicines you took would have removed your Grievance, if the Fault had not been in the Spirits; yet the continual taking of them, as well as the remaining Strength of your Constitution, hindred the Crudities from being more prejudicial, and inducing further Symptoms, 'till the great and preposterous Evacuations of your learned *Galenist*, quite destroying the Tone of your Blood and Spirits, compleated their Ruin. The large Bleedings having robb'd you of your vital Heat, and strong Catharticks benumb'd your Stomach and Bowels after working, it was no wonder that the drinking of cold Waters totally abolishing their Functions, brought the *Lienteria* upon you; and considering the Circumstances you were in that Morning at *Epsom*, when you took the burnt Claret, I reckon that the happiest Chance that ever befel you (the Death of your Kinsman not excepted) was meeting with the Gentleman that prescrib'd it. When the Wine and Spices had restored the Tone of your Stomach and Intestines, and the Looseness was check'd, your Blood and Juices being now as well purified of their Dregs, as deprived of their more balsamick Parts, it was reasonable to think,

that by giving a Relaxation to your Mind, and more Exercise to your Body, than was usual, remaining in the Country Air, and using a laudable Diet, you would in a manner recover your Strength: The Enemy however was left behind, and from the time of your drinking the Waters it is, that I date your Distemper: For tho' you enjoy'd a tolerable Health for a considerable time after; yet upon every Disorder, that has succeeded it, the Deficiency of your Spirits has manifested it self more and more.

Misom. It is very strange, and sure something belonging to my Distemper, that whatever Resolution I take up against Physick and Physicians, I should always hearken to the last Comer. It is without doubt the ardent Desire we have for our Welfare, that in spite of our Reason makes us so fond of believing: I find my self again perswaded, and tho' I have often fancied the same in vain, yet now methinks I am convinced of the real Cause, not only of the Crudities and their grievous Effects, but likewise of all the innumerable other Symptoms that have ever disturbed me: For tho' the Enemy has now withdrawn his Forces and is retir'd, I am sensible that he is still lurking within: The beating, throbbing, and sometimes trembling in every Part of me, and especially

ally the Shakings in my Back, which I not only feel upon Surprize or Passion, but even the least Emotion of my Mind that is sudden, now I am as it were in perfect Health, admonishes me continually of my precarious Condition, and gives me a clear Idea of the broken Contexture of my Spirits.

Phil. There is not a Symptom you have labour'd under, that might not with great Ease be accounted for from the Deficiency of the Spirits, if a Man would set about it.

Misom. I can but admire at my own Fickleness. A little while ago I disputed with you, and denied the Existence of animal Spirits ; but now again, when I come to reason *a Posteriori*, I think it impossible that there should be none.

Phil. Such must be the Minuteness of their Bulks, and the Rapidity of their Motion, that their Existence is one of those Truths that admit of no Demonstration *a Priori*.

Misom. I could easily fall in with Dr. *Morton*, who in his (a) ΠΥΡΕΤΟΛΟΓΙΑ endeavour'd to prove, that the Disorder of the animal Spirits was the Cause of most Diseases.

(a) *A Discourse on the Spirits.*

I can now solve very well how close Study comes to dispose People to the Hypochondriack Passion; but why the *Germans* should call it the Disease of the Learned, in their Language, when so many others are afflicted with it, I can't conceive.

Phil. They call it so, because among the Learned there is a greater Number troubled with it than you can find in any other Class of Men : It is common among them, as Palseys and Convulsions are among Silver-smiths and Braziers; *Hernia's* among Trumpeters, and those that break Horses for the great Saddle; *Astma's* among Hat-makers, &c. (a) *Non quod soli literati*, says *Etmuller*, *huic morbo obnoxii sint, sed quod plurimi eo malo vexantur*; the Reason of which he thinks to be their stooping and squeezing the Belly against the Books, which hinders the free Descent of the *Diaphragma*, and consequently the Circulation of the Humours.

Misom. This is very far fetch'd. I wonder what *Etmuller* would say to a learned Divine of my Acquaintance, who is Hypochondriacal, and yet generally stands upright, or walks, when he studies. But I

(a) Not, that only learned Men are subject to this Distemper; but because a great many of them are troubled with it.

think

think this *High German* Reason not worth the refuting; what you have said of the Labour of the Brain, by which the finest Spirits are exhausted, and the Neglect of Exercise by which the groffer Humours should be eliminated, is very Rational, and a better Cause cannot be assign'd; therefore I think it should hold good in all, Learned or Not learned, that commit the same Errors.

Phil. So it does; for whether a Man has an Estate to live upon, is a Merchant, an Artist, or follows any other Trade or Employment that allows of a Sedentary Life, so he but over-charges his Head with Business, and keeps the rest of his Body unactive; it is certain, that he bids fair for the Distemper; and as for the leaning the Stomach and *Præcordia* against large Books, Desks, and Tables, tho' it is not sufficient to be an *Adæquate* Cause, I have had Reason in a great many to suspect it as an accessory one.

Misom. Something comes into my Head, that very much corroborates this Opinion of yours concerning Digestion, and which I wonder neither of us should have thought of before; for I am sure you must have read it, as well I. It is a notable Instance of a great Disorder in the Stomach occasion'd by a Deficiency of the Spirits, inserted in the

Philo-

Philosophical Transactions. I believe it is in the Year 1673. I can find it presently: If I am not mistaken it is very *à propos*, and I will have the Pleasure of reading it to you. —

(a) “ A Minister of about fifty Years of
 “ Age, being much indisposed, and often
 “ relapsing into a Distemper accompanied
 “ with vomiting and purging, his Phyfi-
 “ cian, when I had the Opportunity of
 “ speaking with him about it, told me,
 “ That he was persuaded that his Cure was
 “ obstructed by the Patient’s being obliged
 “ to study; for when by the Help of Me-
 “ dicines prescribed to and used by him he
 “ was brought to a considerable degree of
 “ Recovery, his studying and preaching
 “ made him constantly relapse. This ap-
 “ pearing to me somewhat strange, that
 “ studying and discoursing should cast a
 “ Man into such violent Distempers; and
 “ the Reasons given by the Doctor for it,
 “ not prevailing with me; he one Day sur-
 “ priz’d me with relating what himself
 “ had seen, giving the said Minister a Vi-
 “ sit, which might confirm his Conjecture
 “ concerning the Spirits being drawn away
 “ from the Stomach, and leaving the di-
 “ gestive Power languid; which was, that

“ the Preacher falling into a Relapse after
“ a Sermon preach’d by him, and Vomits
“ coming strongly upon him, he cast out
“ among other Matter, several Pieces, some
“ as large as the End of a Man’s Finger,
“ some less, of a Substance to the Touch
“ and Eye perfectly resembling Tallow;
“ four Pieces whereof weigh’d half an
“ Ounce. What may be inferr’d hence
“ for the Doctrine of Concoction I must
“ leave to others to consider.

Phil. I own I had forgot it, tho’ it is very *à propos*, and may serve likewise to make us conceive more easily why the hypochondriack Passion should be called the Disease of the Learned. But I’ll proceed.

Immoderate Grief, Cares, Troubles and Disappointments are likewise often Concomitant Causes of this Disease; but most commonly in such, as either by Estate, Benefices, or Employments have a sufficient Revenue to make themselves easie: Men that are already provided for, or else have a Livelyhood by their Callings amply secured, are never exempt from Sollicitudes, and the keeping not only of Riches, but even moderate Possessions, is always attended with Care. Those that enjoy ’em are more at leisure to reflect, besides that their Wishes and Desires being larger, themselves are more likely to be offended at a great many Passages

sages of Life, than People of lower Fortunes, who have seldom higher Ends, than what they are continually employed about, the getting of their daily Bread; which if they accomplish to Satisfaction, they are commonly pleas'd and happy, because they think themselves so; and such, as cannot obtain it, labour under such a Variety of Necessities, and are so diverted with their present Circumstances, that they have not Time stedfastly to think on one thing, and consequently the Vexations of the Mind have not so great an Influence over them. It was unexpected Fortune, that first made you in love with Business, and the Management your large Inheritance required, cured you of your careless Temper; Give me leave to observe, that if you had been reduced to the Want that threatned you, and forced to maintain your Family, either by Copying, Hackney-writing, or some other miserable Shift, where you must have work'd (a) *de pane ad panem*, and always lived from Hand to Mouth, I am of Opinion, that your Distemper (if it had ever troubled you at all) would neither so soon, nor so severely have attack'd you.

You have been tormented with more Symptoms than ever I knew any one Pa-

(a) From Loaf to Loaf. *A Proverb. The same as from Hand to Mouth.*

tient;

tient; and yet there are several others, as Lypothymies, Weaknesses, Pains in the Arms, Legs, &c. that are familiar to hypochondriacal People, of which I have not heard you complain. It is likewise observable in your Case, that your Pains have been used to be more cruel, your Fancy less disturb'd, and the Intervals of Ease you enjoy in the Summer of longer Continuance than they are generally found, where the Distemper may be said to be arrived to the highest Degree.

As to Prognosticks, considering the many Causes that have concurr'd to the ruining the Contexture of your Spirits, the long Duration of your Distemper, and the Violence it has been of, as is reasonably to be presum'd from the visible Alterations it has made in your very Temper and Constitution, my Sentiment is, that an entire Cure, so as never to relapse into any of the Symptoms, that are become habitual to you, is never to be expected, nor is your pristine Vigour ever to be restored; but if your Distemper be skilfully managed, and Prescriptions diligently comply'd with, your grievous Pains, the Disorders of the Fancy, and habitual Costiveness, which influences the rest, may be removed, the Return of all that is dismal in your Affliction be prevented, and your Life again be made easie and comfortable. Of this I can assure you, with

as

as much Certainty, as Mortals can make Promises to one another.

Misom. I sent for you at first, *Philopirio*, only out of Curiosity, to know your Sentiments concerning the Hypochondriack Passion, without any Design of taking your Advice, much less your Medicines, though I heard you prepar'd and administered them your self, a Practice I have always coveted in a regular Physician; but what you have told me of Physick in general, and the Causes of my Distemper in particular, as well as the Constancy with which I see you still adhere to Observation in the tracing of Nature, and the uncommon Method of your reasoning, by drawing all your Arguments from the solid Basis of well-weigh'd Experience, have alter'd my Resolution, and again conquer'd that Prejudice I have so often taken up against Physick: Wherefore to shew you how unwilling I am to lose any further time, and with how much Resignation to your Skill, and Candour, I confide in your Promise; from this Moment I commit my self entirely to your Care, without any Enquiry into your Method of Cure, desiring you would let me have this very Night whatever you think proper, with necessary Directions: To-morrow I shall have a Venison-Pasty for Dinner, of which if you'll take
part,

part, you'll oblige me: My usual Hour is One; against you come, for your Information, I'll look out some of the Prescriptions that I used to find the greatest Benefit by, and when you have seen them we'll talk of another Patient, I have in view for you.

Phil. You load me with Civilities, *Misomedon*; but in Obedience to your Commands, I'll take care of the Medicines To-night, and wait on you To-morrow.

Misom. Then I'll detain you no longer, and expect you: I can promise you no *Formian*, nor *Chios* Wines, but excellent *French* Claret,

—— (a) *quod minimum Falernis*
Invidet uvis. ——

Phil. (b) *Sufficit; at liceat culpâ potare*
Magistrâ.

(a) That is not in the least inferiour to Falernian Wine, which was very much esteemed among the Romans.

(b) It is enough; or as one would say in English: I don't question the Goodness of it; but I beg the Liberty not to drink more of it than I care for. *Culpâ potare Magistrâ* is a Phrase made use of by Horace for moderate drinking. It is a noted Place for its various Lectiōns, and the Criticks are not agreed yet, whether it ought to be read, *Culpâ*, *Cupâ*, or *Cuppâ*.

Misom.

224 The SECOND DIAL.

Misom. (a) *Liber eris : non enim soleo convivās urgere. Tempus dixi, ne ergo nobis in morâ sis rogo.*

Phil. (b) *Tempestivus adero ; nam illius horæ ventrem semper monitorem habeo.*

(a) You shall be free to do as you please. For it is not my Custom to force my Guests against their Inclination. I have told you the Time; therefore pray don't let us wait for you.

(b) I shall be with you at your time; for my Stomach always helps me to remember that Hour.



THE



THE THIRD
DIALOGUE
BETWEEN
PHILOPIRIO *a Physician,*
AND
Misomedon *and* Polytheca
His PATIENTS.

MISOMEDON.

THESE are the Prescriptions I spoke of; but before you look on them, I want to have a Doubt or two resolv'd, which, as I was thinking on our Discourse of Yesterday, I started to my self this Morning, concerning what you have laid down as the chief Cause of Hypochondriack and Hysterick Diseases.

Q

Phil.

Phil. What may be certainly known from Observation and Experience, about the Causes of these Distempers, can only relate to the external and procatartick; but as to the immediate Causes that within the Body produce these Distempers, whatever I or any body else can say about them, can only be conjectural.

Misom. Yet you are of Opinion, that the Existence of animal Spirits is rather a Fact, than a Supposition; and that their being divided into finer and grosser Spirits, is no more than a necessary Consequence of their being made by Separation from the Blood or other Juices.

Phil. That I can frame no better Idea of these things, I own; but I have drawn no Conclusions from that Idea, which I have form'd of it; and, when I had answer'd, as well as I could, the Objection you made against the Existence of animal Spirits, I told you afterwards that I did not insist upon it, and only made use of the Name to express the Instruments of Motion and of Sense, whether there were or were not animal Spirits, as are commonly allowed; or whether the Nerves perform'd this by any Motion undiscoverable by us, or by any Juice, or Spirit, or *Æther*, or whatever it be. Men must either be altogether silent about the Oeconomy of the Brain, and the Commerce between

tween the volatile Particles that are employed in the Act of Thinking, and the rest of the Body; or giving Names to things inexpressible, utter the loose Conjectures of the Imagination. The Observations, that lead us to the Knowledge of a Disease, and what Experience has taught us concerning the *Juvantia* and *Lædentia*, what things will facilitate and promote, or obstruct and retard the Cure of it, are the Corner-Stones on which Physicians ought to build their Practice. They are known Parts, in which there are certain Roads to travel in, whilst all the rest that is between them is a *terra incognita*, which every body may conceive of as he pleases.

Misom. Yet there is a great Difference in the making of Conjectures, and abundance of Ingenuity may be display'd in them. When the so much celebrated Headless Statue of a *Faunus* was first found, every Body could tell, that a Head must once have belong'd to that Body; and an hundred Men might have conceiv'd the Form or Figure of it an hundred different ways; but when *Michael Angelo* had supply'd the Defect, it was evident, that the Head that was missing, must have been such a one as that, which he had made, or a worse. When we look upon the whole Statue as it is now, and compare the short Horns of the *Faunus*,

with the little Tuft of his Tail, and the drunken Grin of his Face, with the frolicksome Posture of his Limbs, and all the rest of the grotesque Figure, what a deal of fine Judgment is there to be seen in his gueſſing!

Phil. Still *Michael Angelo* knew his Task; and tho' perhaps no body beſides himſelf could have made a Head answerable to ſuch a Body; yet it was no Secret, which Part of the Statue it was that was wanting: but in the latent Cauſes of Diſeaſes we can form no Idea of what we are ignorant of; that is, we don't know the Figures nor the Properties of the things that are hid from us, and we are obliged to make Sounds for, and adapt Words to things that are inexpressible.

Misom. I am convinced that reasoning about the internal and immediate Cauſe of Diſeaſes, and the ſolving *Phænomena* by an *Hypothesis*, are of little uſe to cure ſick People: Nay, I am perſuaded moreover, that *Virgil*, whoſe Authority is of great weight with me, was well acquainted with this Truth; and that he pointed at it in theſe two Lines.

(a) *Scire poteſtates Herbarum, uſumque medendi
Maluit, & mutas agitare inglorius Artes.*

(a) He choſe rather to underſtand the Efficacy of Simples and the Cure of Diſeaſes, and void of Glory to praſſiſe the dumb Arts. *Virgil's Æneids, Book 12.*

Japis

Japis preferr'd the real Service he might be of to his Father, to his own Glory; and therefore chose to understand the Efficacy of Simples, and the practical Part of Physick; and I don't question but *Virgil* call'd these the dumb, silent Arts, in Opposition to the other, which *Apollo* had offer'd him the (a) *Augurium*, the (c) *Cithara*, and the (d) *Celeres sagittæ*, that Men could not excel in without acquiring Renown; or else the Epithet *inglorius* would have been impertinent to *Japis*. I can plainly see, that when he said *mutas artes*, he meant such Arts as might be secretly practis'd, and which it signify'd nothing to talk or reason upon.

Phil. This could not have been found out without great Sagacity.

Misom. That this was *Virgil's* Meaning is most evident from two Words that follow some twenty or more Lines after, (e) *medicæ occultæ*.

Phil. You speak like a true Worshipper of the Ancients. *Virgil* was, as well as *Homer*, an inspired Writer, and no Man of Classick Faith did ever doubt the Universality of their Knowledge; nay, to imagine that either of them could have been ignorant of any thing, past, present, or to

(a) The Gift of Prophecy. (b) Musick. (c) The Art of Shooting. (d) Healing covertly and in secret.

come, shews a great Tendency to Prophaneness.

Misom. (a) Hic Funis nihil attraxit. No Banter can stick there: But what I was going to tell you is, that, tho' I am convinced from what you have said, that Reasoning about Causes is not to be depended upon, and tho' I am confirm'd in this Opinion by *Virgil's* Authority, yet I find it is impossible to do without. There is a Gap between the Observations made on the Symptoms of a Disease, and what Experience teaches us about the Cure of it: I want to have that Gap fill'd up; and the most airy Speculations are more satisfactory, than a Man's saying that he knows nothing of it. To consider the Nerves as the Snouts of an Alembick, and make the Brain serve for a Sponge, requires at least as much Capacity, as to be altogether silent concerning the Operations of either. Therefore I desire you would continue to speak of these things according to the Idea you have form'd of them. Your Notion of the Mass of Spirits, that it must be a Compound of heterogeneous Particles, and that some of them must be abundantly finer than others, has nothing in it that is unreasonable or improbable. You'll pardon

(a) This Rope has drawn nothing. It is used proverbially to an Adversary, when what he says is of little or no Force.

my Fickleness; it is Part of my Distemper; and I can't help altering my Opinion as often as the Appearances of things do change.

Phil. But which, pray, are the Doubts you intended to propose?

Misom. The first is this; I have allowed you that the Deficiency of Spirits was a natural Consequence of hard Studies, and other Labours of the Brain; because it could not be supposed, but that great Quantities of them must be consumed by those difficult and often-repeated Employments of our Thoughts; but upon considering that the Act of Thinking, and consequently the Labour of the Brain, is continual, and lasts without Intermission, as long as we live; I can see no Reason, why in the same Operation the Spirits should be more exhausted at one time, than they are at another.

Phil. When we leave our Fancy at its own Disposal, and, as it were, a grazing, without charging the Spirits with any particular Business, they may be justly said to be at Play; and therefore, in Men, whose Brains are not used to be idle, this is call'd unbending of their Thoughts, or else a Relaxation of the Mind; but when at our Soul's Command our Thoughts are determined to any one Subject, and the volatile Messengers of our Will diligently employ'd

in finding out, separating, joining, and fitting the several Images that may serve our purpose, are sent with unconceivable Swift-ness to penetrate every Cranny of the Brain, then certainly our Spirits are at work, and the more fix'd and intense our Thoughts are, the greater, without doubt, is the *Waste of Spirits*: It is with our Thoughts, as it is with our Eyes: The latter we keep open without any Trouble all Day long, and if we walk abroad we see the Houses, People, Coaches, Streets and Horses all at once; but this does not hurt or weary the Eyes so much, as when we contract the Sight, and directing it to a particular Place, keep it employ'd in examining some very minute Points; as is manifest in Engravers, Painters in Miniature, and others, whose Business requiring a Nicety of Sight, generally proves prejudicial to their Eyes; and daily Experience shews us, that those, who read or write much, are sooner forced to wear Spectacles, than other People.

Misom. This I suppose the Physicians in *Spain* take for granted; who, tho' they are never so young, hardly ever stir without Spectacles, and have them fasten'd to their Heads even when they ride abroad.

Phil. What, you think then, that by this they would hint to the World, that the Severity of their Studies and Lucubrations has impair'd their Sight? Our

Our Thoughts don't cease even when we are asleep; but then the Spirits, not administering any Images to the Soul from the outward Senses, are only wandring at leisure about the Images that are within, and commonly the most obvious. You see I obey your Commands, and I speak of these things according to the Idea I can form of them, and only as they appear to be to our Understanding, being otherwise well assured, that we are wholly ignorant of the real Oeconomy of the Brain.

Whilst I think on this, I cannot forbear to take notice, that nothing more egregiously exposes the ridiculous Vanity of those that pretend to explain mechanically the Motions of the Spirits, than what happens to us in our Dreams. In them it seems to us, that our Fancy is either placidly soothed, or frightfully disturb'd, according to the different Images the Spirits chance to light on; yet Experience teaches us, that our having either delightful, or else troublesome Dreams, is not a thing so fortuitous, as the Generality of People imagine; and it is demonstrable, that it depends immediately upon the Tone and Contexture of the Spirits, and consequently in a great measure upon the disposition of the Body: Overloading the Stomach at Night, even when we are in Health, often influences our
 Dreams,

Dreams, and makes the Fancy uneasie. The generality of hypochondriack and hysteric People have at all times, either dismal and confus'd Dreams, or else such as they can but seldom and faintly remember. I wish the ingenious Gentlemen, that can so sagaciously penetrate into the Mechanism of the most minute Particles, would oblige us once with a Reason, why all *Valetudinarians*, in whom the Contexture of Spirits is much broken, should so often, the Minute they fall asleep, be troubled with a Dream of sinking down, or falling into a Pit, which shall wake and often make them tremble: And that this depends as much upon the Mechanism of the Body, as any muscular Motion we can make, is certain; but who is the mighty Man that can enter into it? Tho' it is manifest, that this Dream is more peculiarly the Consequence of a Deficiency of Spirits than any other; because it likewise happens to People in Health after great Evacuations, unusual and immoderate Exercise, especially to such as have overwatch'd, or wearied themselves with Thinking.

I would likewise ask those clear-sighted Philosophers, that pretend to discover which way all Medicines are oblig'd to work upon human Bodies, to give us an Insight into the manner of Operation, which is constantly

stantly observ'd of *Opium*: Nay, let them but mechanically account for one *Phænonenon* of that wonderful Charmer of the Spirits, I mean the sedate and agreeable Dreams which a little Quantity of it shall generally occasion in all healthy People, and I'll not trouble them to explain any other Qualification of that divine Medicine.

Misom. I see your Opinion of the Effects which *Opium* has upon the Spirits, is contrary to that of *Willis*, who says it kills and destroys them, and speaks of its Particles entring the Brain, as a Man would of a flying Army that surprizes a Frontier Country. He tells us, *That meeting in the Cortex of the Brain, with the first Party of the Animal Spirits, they defeat, or rather destroy a great many of them, that are in the Forlorn-hope; by which means afterwards the remaining Spirits of the same Troop being now grown weaker, retreat, and seeing their Emanation is stopt, fly back toward the Middle of the Brain; and that, whilst they are withdrawing themselves from the Battle, and marching off, the rest that are lodg'd in the Organs of Sense, as in so many Watch-Towers, having lost their Recruits, immediately follow them, and leaving their Guard retire to take their rest.*

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This is no doubt a very witty *Simile*; but to say no more of his Poetical Army of *Myrmidons*, nor your Digression upon Dreams, I'll go back from whence I started, and own my self answer'd as to my first Doubt. What you have said has fully convinced me, that tho' our Thoughts never cease, the Labour of the Spirits requir'd in the Performance of them is infinitely greater on some Occasions, than it is upon others; and tho' I must own, that I don't know what Sleep consists in exactly; yet, from the Refreshment, Vigour and Strength it gives to our Thoughts, I now dare conclude that the finest Spirits are at a certain Ease in it, which they never enjoy whilst we are awake. The Weariness of our Limbs is cured by sitting or lying still, and the grosser Spirits employed in muscular Motion may be in a great measure recruited by Food and Quietness without Sleep: But the Loss of the most subtile Spirits, always officiating between the Soul and some of the Senses, and more or less busied in forming some Thought or other whilst we are awake, cannot be repair'd but by Sleep, the Want of which we see soon disorders the Brain, and consequently the Tone and whole Contexture of the Spirits.

Phil.

Phil. In the same Road of Thinking you'll find the Reason why Hypochondriacal People are generally ingenious, without the Assistance of an imaginary Ferment of the Spleen, which, as we have shew'd before, some Physicians would have to be the Cause both of their Wit and their Distemper: For, as Thinking consists in a various Disposition of the Images received; so what we call Wit is nothing but *an Aptitude of the Spirits by which they nimbly turn to, and dexterously dispose the Images that may serve our purpose.* From hence it follows, that if witty Men and Blockheads spend the same Time in Thinking, the first must in all likelihood waste the most Spirits: Nay, it is unreasonable to suppose, that the slow and heavy Thinking of a drowsy thick-skull'd Fellow, should require as much Agility and Workmanship of the Spirits, as the quick and sprightly Thoughts of a clear-headed, ingenious Man; and to me it seems highly probable, that there is no more Action, or greater Labour perform'd in the Brain of the first, when he is as broad awake as he can be, than there is in that of the latter, when he is half asleep.

The Thinking then of Blockheads, besides that they seldom delight in it, can do them no hurt, because it does not exhaust
the

the Spirits; and they are almost as secure from becoming hypochondriacal, as those, that cannot Write, from being pillory'd for Counterfeiting other People's Hands.

Misom. The *Hypochondriaci* are oblig'd to you for the Compliment; but I can't see, that their Wit any way disposes them to the Distemper, as Learning does; the Acquisition of which administers a palpable occasion to it.

Phil. I do not say it does: Ingenuity only makes them proper Subjects for the Disease to work upon, and the most witty Men, if they commit no Excess in those things that exhaust the finer Spirits, but divert themselves daily with Hunting, the Tennis-court, or other brisk Exercises, will be as exempt from the Distemper as the greatest Logger-heads.

Misom. The other Scruple I have respects more particularly the Cause of the Hysterick Passion in Women; which you say is the same with that of the hypochondriack Passion in Men. I want to know, since the Labour of the Brain has so great a Part in exhausting the Spirits in Men, as to be always one of the Procatartick Causes of the hypochondriack Passion, what Equivalent can you name that wastes the Spirits in Women, and is likewise able to make them subject to the Hysterick Passion: for studying
and

and intense thinking are not to be alledg'd as a Cause in Women, whom we know (at least for the generality of them) to be so little guilty of it; and yet the Number of hysterick Women far exceeds that of hypochondriack Men. What is it that so much consumes the Spirits in Girls of eighteen, sixteen, nay, fourteen and younger?

Phil. The Difficulty you start is very material, and what I would have taken notice of my self, if we had treated of the hysterick Passion (a) *ex professo*.

To find out the Procatartick Cause of the Deficiency of Spirits in Women, and especially young Girls, where Cares, Grief, or Study cannot be accused, we must observe that there are two Reasons why the Spirits are deficient: The one, that they are too much wasted when they are made; and the other, that there is no sufficient Quantity made of them: And after this you'll find, that in all hysterick as well as hypochondriack Diseases, where the Deficiency of the Spirits cannot be imputed to the first, it is always owing to the latter. Before young Girls come to be Hysterick, you shall always observe, that their Blood has been much depauperated by Agues, Green-sickness, or other Cachexies, whose

(a) *Professedly.*

Origins may generally be derived from very gross Errors in Diet ; and the Blood being once depauperated, from what Cause soever, it is impossible that it should yield to the Brain the Spirits which it has not.

Misom. I expected you would lay the Fault where you do ; but before I allow that their Diet can injure them, I must put you in mind of what you said in your *Thesis De Chylosi vitiatâ*. If young Women eat green Fruit, Oat-meal, Chalk, Cinders, &c. it is a certain sign that they have a Fancy for them, and then in Consequence of what you have said they can do them no hurt ; for when the Appetite is depraved, the same fine Spirits that prompt them to desire the Trash, will likewise enable the Stomachick Ferment to digest it, as you have demonstrated in those remarkable Instances of the great Quantity of Herrings, and the infected Onion, that were devoured without the least Injury to the Parties that fancy'd them.

Phil. That the Digestion in every body is much influenced by the Appetite, is undeniable : But the Efficacy of the Spirits in assisting the first is only proportionable to the greatness of the Impression they receiv'd from the latter ; and where we see the one is but indifferent, we cannot expect the
other

other should be extraordinary. There is a vast Difference between the violent Eagerness of Longing, and the fanciful hankering after Trash, generally observ'd in Green-sickness Girls; of whom it cannot be so properly said, that they long for what they eat, as that by degrees they have brought themselves to like what at first was indifferent to them, and tasted by them only out of Wantonness.

But tho' we must not think, that the Force of the Spirits upon the Ferment can be excessive, but where the Impulse of the Fancy upon them has been the same; yet I would not, as you perhaps imagine, derive the Crudities immediately from the Trash they eat. It is very obvious, that young Women devour a world of unripe Goosberries, Currants, Apples, &c. so much as almost to live upon nothing else for Weeks together, without perceiving the least Disorder in their Stomach or Bowels all that time; but then I have often observed, that notwithstanding they had not felt any Indisposition for a great while, in tract of time, even tho' they mended their Diet, they became Cachectick, and after that Hysterick. From this Observation, which all Physicians that have seen many Hysterick Cases in Young Women, must likewise have made, it is plain that the

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Stomach continues to perform its Office, tho' the Aliment is improper, as long as the Ferment of it is supply'd with the Spirits it requires ; but that whenever they fail the Digestion is spoiled, though our Food be never so laudable.

Misom. But from the ensuing Illness in these Cases, I would rather judge, that the Trash they eat had not been well digested, tho' the Disorders of the Stomach had not been minded, and perhaps not perceived ; for if the Chyle had been good, it would have been turn'd into good Blood, which the Cachexies, they are brought into, evince that it was not.

Phil. No Faults of all our Oeconomy can less conceal themselves from us, than those of the Stomach ; the least of them are soon perceptible, either by Vomiting, Pain, Belches, Tensions, Grumbling, Laxity or Density of the Belly ; and you may depend upon it, that where none of these Symptoms appear, the Stomach duly performs its Office. We can ask no more of the Stomachick Ferment, than that insinuating itself into the Pores of our Aliments it dissolve the Contexture of them, and make them into such a Pulp, as being afterwards mix'd with the Gall and Pancreatick Juice, shall suffer its finest Parts by the Peristaltick motion to be transco-

lated

lated through the Glandules of the Intestines into the Lacteal Vessels: This is all that belongs to a good Chylification, which may be done, and yet the Chyle be unfit to make good Blood, if the Aliments are improper; the Stomach is only to be consider'd as a good Cook, who may dress every thing to the best Advantage, but cannot make the Flesh of a starv'd old Cow so nutritious, as that of a young well-fed Heifer. If the Food, when we eat it, is not endued with a great many balsamick, spirituous, or what we call nourishing Parts, the Blood cannot receive them from it, how well soever it may be assimilated with its Mass.

Misom. But if the Blood be so poor and void of Spirits, that no sufficient Quantity can be separated from it to serve the several Functions that require them, How comes it that the Brain does not suffer first of all by this Scarcity? Why is the Soul her self not sensible of it? For it is very probable that the very act of Thinking, in which you say so many of the fine Spirits are employed, would be immediately interrupted, or at least impair'd by such a general Want of them, which yet we don't perceive it is.

Phil. We must believe that it is in the animal Government as it is in all others;

whatever Poverty the Country endures, the Court has always Plenty, and very rarely is destitute of Necessaries. It is reasonable to think, that the Soul, who has such a great Command and is so arbitrary over the Spirits, will have them (if they are to be had) for her own immediate Use; and consequently the Brain, where she keeps her more particular Residence, shall be the last Place in all the Body that wants them; and yet this often happens in hysteric Women, when any thing extraordinary disturbs them; for upon the least Violence, that hurries any Quantity of Spirits another way, the Brain remains unsupply'd, as is manifest from their fainting Fits, in which the Act of Thinking is always more or less impair'd.

Thus I have shewn, that the Want of Spirits in hysteric Women may often be imputed to their Diet; in which the Generality of them commit so many Errors. But besides these, their idle Life, and Want of Exercise, likewise dispose them to the Disease; but above all, the innumerable Disorders, which upon account of the menstrual Flux, and the whole *Uterus*, they are so often subject to,

Misom. If the Chyle be but nutritious, and the Blood is stock'd with Spirits, they will be separated from it in a sufficient
Quan-

Quantity to supply the stomachick Ferment: So that as long as they take care of having good Food, according to your Notion, it will be well digested, and the Blood will continue to abound with nutritious Parts: The Consequence of which must be; that those Women can have no Defect in their Spirits, unless they are wasted by something extraordinary, whatever Distemper they may otherwise labour under.

Phil. This perhaps might follow from what I have said, if the Paucity of the Spirits was the only Fault that could attend their Mass. For tho' we don't know, as I have said already, what Particles that incomprehensible Mixture consists of, yet it is certain, that the Spirits may be peccant in Quality as well as Quantity; and by reasoning *à posteriori* we are sure that they must have a *Crafsis*, Tone and Elasticity belonging to them, as well as the Blood. When People in Health by some Accident suffer a great Loss of Blood, the Vessels are quickly replenished, and the Blood as to its Quantity is soon restored, but the Quality of it is not so easily recover'd; The same may be said of the Spirits, and the constitutive Parts of them; it is possible that the Body may abound with both, and yet each of the Mixtures,

by being destitute of some necessary Particles or Qualifications, be very imperfect. The Muscles and Tendons in Women may consist of the same Number of Fibres, and be as much extended with Spirits, as they are in Men; and yet how vast is, generally speaking, the Difference of Strength that is between them? This without doubt depends only upon the Elasticity of the Spirits; Women are not of that robust Constitution as Men are, they are sooner offended by, and more impatient of, Heat, Cold, and other Injuries; they have not that Constancy, Resolution, and what we call Firmness of the *Mind*, which yet the Mind has nothing to do with: For tho' Grief, Joy, Anger, Fear, and the rest of the Passions, make greater Impressions upon them, and sooner discompose their Bodies, yet the Qualifications, in which we excel them, are only owing to a certain Tone and Disposition of the Spirits, and no ways related to the Soul. Their immortal Substance is without doubt the same with ours, and it is only the Body in which we differ: We are of a stronger, but they of a more elegant Composure, and Beauty is their Attribute, as Strength is ours: Their Frame, tho' less firm, is more delicate, and themselves more capable both of Pleasure and of Pain, tho' endued with less Constancy of bearing

bearing the Excess of either, generally speaking. This Delicacy as well as Imbecility of the Spirits in Women is conspicuous in all their Actions, those of the Brain not excepted: They are unfit both for abstruse and elaborate Thoughts, all Studies of Depth, Coherence and Solidity, that fatigue the Spirits, and require a Steadiness and Assiduity of thinking; but where the Advantages of Education and Knowledge are equal, they exceed the Men in Sprightliness of Fancy, Quickness of Thought and off-hand Wit; as much as they out-do them in Sweetness of Voice, and Volubility of Tongue.

Misom. I believe, with you, that the Tone and Elasticity of Spirits in Women are weaker than they are in Men; but if their Tendernefs and Imbecillity dispose them to be Hyfterick, Why does it not the same in Children, in whom the Contexture is yet more infirm?

Phil. To answer this, I must divide the hyfterick Women into two Classes; a Distinction, which tho' it is very obvious in Practice, and as material to the Knowledge of the Cause in each, is yet generally overlook'd by Physicians. There are Women, in whom, besides the Frequency of Fits and the Disorders of the Nerves, to which they are subject without any visible Cause, we may discover many Symptoms of Indigestion,

that are familiar to them, even when the Paroxysm is not upon them: These are the Hystericks of the first Class. But then there are others, that being to all appearance in perfect Health, upon some Accident of Grief, Passion, Surprize, immoderate drinking, &c. are thrown into convulsive Fits; these Women as soon as the Fits are off are well again, and almost sure that they'll never have any more, unless some new Violence disturb them afresh: These, several of which have not a Fit in many Months, others are Years without them, and some have but one or two in all their Lives, I call Hystericks of the second Class.

After this we'll examine, how much the Imbecility of the Contexture of Spirits in Women contributes to the Cause in either. First, that it renders them all obnoxious to what is the immediate Cause of the Disorders in the Functions of the Brain and Nerves, or both, I mean a Confusion of the Spirits, is as evident, as that the weaker an Army is the sooner it is routed. But besides this Confusion of the Spirits to make the Distemper habitual, and render Women Hysterick of the first Class, there is requir'd, and always observ'd, another Antecedent Cause, that is able to bring about the Confusion I speak of, without the
Affi-

Assistance of any external Violence, and that is the Deficiency of the finer Spirits, which the Stomachick Ferment suffers by, whereof I have said so much: To the producing this Effect, the Imbecility of them is likewise so far necessary, that where there is any thing to exhaust the Spirits, the Weakness of their Contexture occasions it to be sooner accomplish'd; and the less Force serves to dissipate and destroy them: One Hour's intense Thinking wastes the Spirits more in a Woman, than six in a Man.

Having thus demonstrated how far the Weakness of the Spirits disposes Women to the hysterick Passion, let us now see, what Effect the same Cause must have upon Children. From what I have said it is plain, that it cannot make them Hystericks of the first Class; because the finest Spirits can hardly ever be deficient in them: For in the first Place, if we examine whatever may consume them, we shall find that they commit nothing to exhaust them. The Action of Thinking is but very imperfect in them, whilst they are very young; and even when they grow up, they are so diverted, and continually employed by the Glut of new Images, which the Senses are always crowding in upon them, that it is impossible they should think long on one thing; and the Organs of Generation not per-

performing their Functions yet, nothing is consum'd that Way; so that their Stomachs can never want: and it is very reasonable to think, that proportionably greater Quantities of the finer Spirits are employed about their Ferment, than in adult Persons, which is likewise agreeable to all the Observations we can make of the most obvious *Phænomena*.

The second Cause, from which I said the Deficiency of Spirits might proceed, is likewise seldom found in Children. The nourishing Diet commonly provided for them, their sound Sleeps and florid Blood; but above all their sharp Appetites and quick Digestions, so manifest from the Frequency of their Meals and Stools, leave us no room to doubt, but that in their tender Age the Spirits are more copiously separated into the Brain, than they are at any time after ———

Misom. I am answer'd as to the first Class; But ought not the Weakness of the Contexture of the Spirits, which, without the Concurrence of any other internal Cause, renders all Women more or less liable to become Hystericks of the second Class, as soon as any Violence offers, have at least the same Effects upon Children, in whom it is more conspicuous?

Phil.

Phil. If you would have given me Leave I was a going to tell you, not only that it ought, but likewise that it has ; this is the Reason why Children are so much troubled with Fits. In them they are generally the Fore-runners of the Small-Pox, and Attendants on many other Fevers : Vast numbers of Infants are afflicted with them, not only upon Discrasies of the Blood, but likewise upon the least Disturbance of their inward Oeconomy ; and Boys as well as Girls, of five or six Years old, and upward, are often Epileptick, 'till the Years of Puberty, when the Contexture of the Spirits growing more firm they are cured by Nature, without the Assistance of any Physick. The Fits I now speak of, I know are not call'd Hysterick, but they proceed from the same Original, and without that Imbecility of the Contexture of the Spirits, Children, nay Infants, as well as the Women, which I call Hystericks of the second Class, would be no more subject to Fits than Men.

Misom. Your Observations on the various Contexture of the Spirits, please me extremely ; but when you spoke of Women, and the Elegancy of their Frame, I thought that I heard you say, that among other things they exceeded the Men in off-hand Wit, where the Advantages of Education

tion and Knowledge were equal. Wit, according to your own Definition in the active Sense, is *an Aptitude of the Spirits, by which they can nimbly turn to and dexterously dispose the Images received*: This Aptitude is not adventitious, but the Gift of Nature; then what are Education and Knowledge to Wit, which every Body knows is not to be taught?

Phil. More than is commonly imagin'd: For it is evident, that the Aptitude of the Spirits, which you call a Gift of Nature, is no more so, than the Aptitude of the Organs of Speech, and that both are only to be attain'd by Imitation and Practice. Of this we see a thousand Instances every Day in Infants, before they have yet learn'd to Speak or Think distinctly; in whom it is so visible, that striving to imitate the Actions of others by degrees they model their manner of Thinking, as well as that of Speaking, by what their Senses communicate to them of the Thoughts and Words of those they converse with. What Nature can bestow consists only in the Formation and Quickness of Parts, the rest of the Aptitude depends wholly upon Use and Example. (a) *A teneris assuescere multum est*, is as true of the Manner of Thinking, as it is of any thing else. *Misom.*

(a) *To use our selves to things from our Youth is of great Moment.*

Misom. Would you give all to Education, and allow nothing for Birth? Is that of *Horace* all Fiction?

(a) *Fortes creantur fortibus & bonis ;
Est in Juvencis, est in equis patrum
Virtus: nec imbellem feroces
Progenerant aquilæ columbam.*

Phil. You leave off too soon.

(b) *Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant.*

Horace does not lay greater Strefs upon the Birth of *Drusus*, than upon his Institution under *Augustus Cæsar*. It is demonstrable from the great Resemblance between Children and Parents, not only in the Lineaments and Features, but Temper and Diseases, that some of the Spirits that are mix'd with the Seed must contain many things that are of an incomprehensible Nicety ; yet whatever it be, it can only be-

(a) *The Royal Bird of mighty Jove
Never brought forth a timorous Dove.
To valiant Fathers, valiant Sons succeed,
Thus Bull from Bulls descend, and martial Horses breed.*

(b) *Yet the best Blood by Learning is refin'd,
And Virtue arms the solid Mind.*

Creech's Translat.
long

long to the Formation of the Parts, and the little it can influence the finer Spirits, may be soon over-rul'd by the force of early Example, as we may learn from the same *Horace*, in his admirable Comparison between Youth and a new Earthen Vessel.

(a) *Quo semel est imbuta recens servabit odorem
Testa diu ———*

If we could so exactly judge of the Gifts of Nature, as to chuse two Children of equal Parts, that (if you will) should likewise be of the same Parents, of which the one should be brought up at Court in Crowds of witty People, and the other in the Country among a few stupid Peasants, it would quickly convince us, that the greatest part of what we call Wit is adventitious, and not natural: but how insensibly we copy after and model our selves, both as to Thoughts and Actions, by those we converse with, is evident from the innumerable Cautions all Moralists have given against Evil Company.

(b) *Corrumpunt bonos mores colloquia prava,*

(a) *A new Earthen Vessel retains long the Flavour it is once imbued with. (b) Evil Communications corrupt good Manners.*

is a Saying of that Veracity, that tho' a Heathen Proverb, St. *Paul* himself has not scrupled to give it a Place among the Oracles of Eternal Truth. So much for the Aptitude of the Spirits; as to the second Part of the Definition, the dexterously disposing the Images received, there is no doubt, but the Aptitude of doing this would be very insignificant, or at least of little Use, where the Brain has not received a great many of those Images, in which, and the Retention of them, it is certain that Knowledge consists.

The brightest Parts then stand in need of Education and Knowledge, before the Operations of their Brain can produce what we call Wit; and it is commonly owing to the two latter, that the first are render'd conspicuous; for how little we are to expect from the Briskness and Agility of the Spirits, without the Aptitude of them, and a sufficient Stock of Images received, is plain from what we may frequently observe in the wild roving Expressions of sprightly Children, in which there are often found a great Vivacity of Genius, Ignorance, and Absurdity all at once.

Misom. The Reason, why I have made you say so much on account of the Hysterick Passion, is that a Daughter of mine is miserably afflicted with it, and She is the Patient I hinted

I hinted to you Yesterday. She is forty Miles off; but my Wife, who is very much troubled with Vapours herself, will give you an exact Account of her Distemper. She told me, that as soon as she could dispatch the two Ladies you saw at Dinner, she would come up to us; in the mean time I desire you would look upon some of these *Recipe's*. — All these are purging: When first of all I began to be Costive, this did me abundance of good.

℞ *Pulpæ passular. minor. ℥ij. arcan. duplicat. Mynsicht. ℥i. Salis Armon. depurati ℥ij. flaved. cort. citri, aurantior recent. aa ℥ss. Misce & c. f. q. Elect. amar. minor. f. Elect.*

This would serve me for eight or nine times taking; and when it was too gentle, I have sometimes taken the following *Bolus* with Success.

℞ *Calomelan. gr. xij. Diagrid. gr. viij. Res. Jalap. gr. vj. Elect. lenit. Syr. e sp. c. ana q. f. ut f. Bol.*

At last I grew weary of *Bolus's*, and often took this *Potion*.

℞ *Passular.*

℞ *Passular. minor.* ℥ij. *Coquantur in aquæ lib. ij. & Colaturæ ferventi adde fol. Sennæ* ℥ss. *Cremor. Tartari* ℥i. *Sem. fœnic. anis. contusor. ana* ℥ij. *Colat. adde Syrup. Rosac. Solutiv. C. Hellebor.* ℥ij. *m. f. Apoz.*

Of this I took a Wine-glass full twice a-day; and sometimes instead of the Currants I had it made with Prunes. Sometimes I had a fancy for Powders. Among these you'll find the *Pulvis Cornachini*, and the *Pulvis Basilicus*. Here is a Prescription I took but once.

℞ *Diagrid. Cremor. Tartar. Sal. ejusdem ana gr. x. m. f. Pulv. sumend. ex vehicul. quovis innoc.*

It work'd tolerably well, but I remember it was very nauseous; and so are the two former: The Smell of *Diagridium* is very offensive to me. This *Apozem* I have taken several times; I like the working of it very well, but there is too much of it. I hate a Slop of above a Quart in one Morning.

℞ *Aq. Strathamens. ℔ iv. coque ad consumpt. dimid. sub finem addendo Zingiber. Sem. Carvi ana* ℥i. *Colat. adde Mann.*
S opt.

*opt. ℥i. Aq. Cinam. fort. Sal. mirab. G.
ana. ℥ss. m. f. Apoz.*

After all, *Senna* is a fine Medicine : This Potion has several times work'd with me, when nothing else would. You'll say it is not under-dosed.

*℞ Infus. Sen. ℥iv. Elix. Salut. Syr. e spina
c. ana ℥i. m. f. pot. p.*

All these are Cathartick *Bolus's* and Potions that I have made use of, when my Body refus'd to obey the more gentle Medicines: I can recommend but few of them, because they generally put me to great Misery; what I have the least to complain of was,

*℞ Magist. Scammon. Jalappæ ana gr. x.
Cremor. Tartar. ℥i. Sal. Jovis gr. iv.
Trochisc. alband. gr. i. Misce & c. f. q.
Diaprun. lenitiv. f. Bolus, sumen. mane
superbibendo pot. seq.*

*℞ Baccar. Juniper. lauri ana ℥i. Semin.
fœnic. anisi, Carvi ana ℥ij. Fol. sennæ ℥ij.
Coquantur in aquæ fontan. ℥x. & co-
latur. ℥vj. adde Syr. rosac. Solutiv. de
spina Cervina ana ℥ss. f. pot.*

This for some Years never fail'd of purging me, and injur'd my Bowels less,
than

than other Prescriptions seemingly more artful ; but this, as all other Purges, that ever I try'd, as soon as it had done working, lock'd up my Body as much as it had been before, and it is above three Years ago, that I have left of all Catharticks : I find far greater Benefit by Emeticks ; for besides that they always ease the Pains in my Stomach, and lower Belly, I have observ'd that the Stools they procure are less offensive to my Bowels, than the best of Catharticks. I have taken all manner of Vomits, gentle and strong ; from *Carduus Poffet* to the *Helleborus albus*. Sometimes I have fancy'd the *Asarum*, and have made use of it both in Substance and Infusion ; but neither that, nor the *Oxymel scylliticum*, *Decoctum digitale*, *Ipecacuana*, or any other Vomit, has done me half the good, that I have constantly receiv'd from the Antimonial ones ; and having tried all of them, I now stick close to that old-fashion'd Emetick, the Antimonial Cup, or the Infusion of *Vitrum Antimonii*. This I prefer to the *Sulphur auratum Antimonii*, the *Regulus Antimonii martialis*, *Crocus metallorum*, *Mercurius Vitæ*, or any Emetick Preparation whatever, of that excellent Mineral.

Phil. It is beyond Dispute that the Antimonial Vomits taken by way of Infusion exceed all the rest, and are as safe as any ;

which has made me often wonder, how there could be so much Ignorance in so great an Assembly of Physicians, as that of the *Facultas Medica*, at *Paris*, which consisting of an hundred and twenty Members, did not only forbid the Use of, and by a publick Decree banish from the Common-wealth of Physick, all antimonial Infusions as poysonous ; but likewise made a great Bustle to have this wise Decree confirm'd by Parliament, as at their Request it was done in the Year 1566.

Misom. But a hundred Years after they grew wiser ; for the same Faculty of Physick had it repeal'd in the Year 1666, when they made another Decree, by which they voted antimonial Infusions very safe, and useful, as you may see in the *Ephem. Gallie.* —

All these were Prescriptions to waste or lessen my Milt ; for about eight Years ago I had a hard Swelling near the lower Orifice of my Stomach, and being perswaded it was my Milt, all the Medicines I took were directed that way ; nay, once I thought that I found a great deal of good by this.

℞ *Specier. diacum.* ʒi. ① *Depurati, Rad. Pirethriana* ʒi. *Ol. dest. Cumini* gt. iij.
M. f. Pulv. pro tribus dos.

I found

I afterwards found, that this Medicine, except that it has the Addition of the *Radix Pirethri*, is the same as the *Diaspoliticon Galeni*; by which *Bartholetus* says, that he has cured so many hypochondriacal People. Here's another Prescription of *Galen's*, by the Use of which, he says, the Milt of a Pig was consumed in three Days time, as appear'd by its being open'd.

℞ *Fruēt. Erucæ* ℥iv. *Piperis albi. Nardi Syriac. Gum. Ammoniac. ana* ℥ij. *Arida tundantur & cribrentur, ammoniacum aceto scyllitico dissolvitur & pulveri additum cogitur in trochiscos, qui fiunt drachmæ pondere, danturque ex aceto mulso ad drachmam.*

I tried it a Fortnight, but without the least Success: for the Swelling rather encreas'd and grew harder, which made me conclude, that either mine was not the Spleen, or else that *Galen's* Medicine was only good for Hogs. The Method that cured me then was this; I had a Fomentation applied to the Place affected three times a-day, for a Week, and after that a Plaister; twice a-day I took a *Bolus* out of some medicated Wine, and within a Month the Hardness and Swelling both were removed, and I found my self much better. These four, except two or three Purges, were all the Prescriptions I follow'd.

℞ Rad. altheæ, hyper. ana ℥ij. Cort. rad. Cappar. chamædr. ana ℥i. Fol. Tamarisc. Puleg. Calaminth. ana m. i. Semin. Lini, Fœnugræc. Anis. ana ℥ss. Coquantur in Cerevisiæ illupulat. ℔vi. Aceti ℔ij. f. Decoct. pro fotu. quocum quam callidissime fomentetur pars affecta ad minimum bis indies.

℞ Gummi ammoniaci, Galbani, Bdellii ana ℥ij. Sperm. Ceti ℥i. Sem. Cumini, rutæ ana ℥ss. Picis naval. Cera flav. ana q. s. Dissolvantur gummata cum aceto & s. a. f. Emplast.

℞ Rad. Zedoar. ℥ss. Cort. rad. bellebor. nigri, cappar. tamarisc. aurant. ana ℥i. Summitat. absynth. Ceterach. ana ℥ij. Sem. Agni Casti ℥iss. Chalyb. præp. ℥vi. Flor. salis ammon. ℥i. M. & C. S. Q. Syr. absynth. Compos. f. Elect. cujus Dof. ℥i. bis indies ex ℥iv. vini sequentis.

℞ Limaturæ Martis ℥iv. Rad. enul. Camp. ℥ij. Raphan. rust. Gentian. ana ℥i. Cort. Winteran. ℥vi. Cinnamon. ℥ss. Macis ℥iss. Ceterach. m. ij. Calaminth. m. i. Salis Tartar. ℥ss. Vini albi gallic. ℔vj. Macer. per dies octo.

A Year or two after I had several other Sorts of Chalybeat Wines prescrib'd me.
In

In this the Quantity of Steel is much less than it is in the former.

℞ *Herb. Absynth. m. ij. centaur. min. m. i. Cort. Rad. Hellebor. nigr. ℥ij. Polypod. quercin. Cort. fraxin. tart. albiss. ℥ss. Limatur mart. ℥iij. Spir. Sal. dul. gr. xxv. Infunde frigide in Vini alb. Gall. ℔ v. dies iv. Dos. ℥iv. bis indies.*

This I thought did me good. I have likewise found great Benefit in a Decoction and Electuary, prescrib'd me by an eminent Physician.

℞ *Rad. Lapath. acut. ℥i. Chelid. major. Sarsaparill. ana ℥ss. Fol. Scolopend. m. i. Flor. genistæ m. ss. Coque in Aq. ferrar. ℔. ij. ad dimid. & cola.*

℞ *Cort. Peruv. ℥ss. Rad. belleb. nigri, Zedoar. ana ℥ij. Ebor. pulver. Oculor. S. Corallor. rubr. Salis absynth. ana ℥i. Conserv. absynth. q. s. M. f. Elect. cujus capiat ℥iv. superbibendo Decoct. præf. ℔ ss. bis indies.*

Here is a Chacectick Powder, which I took for six Weeks together, Mornings and Nights.

℞ *Martis* pp. ʒij. *Oculor.* ʒ. *Corallor. rubr.*
ana ʒiss. *Rad. Pirethr.* *Sal. nitri ana* ʒi.
Charyoph. Macis ana ʒss. *M. f. Pulvis,*
dof. ʒij. *ex haustu decocti ceterach. in*
aqua ferrariorum.

I never found any thing of greater Efficacy against the Sour, and Wind in my Stomach, than what I read to you last, and I would never have left it off, but that I imagin'd it bound me up; after that I remember I made use of this absorbent Electuary.

℞ *Conch. pp.* ʒiij. *Oculor.* ʒ. *Lapid. hæmat.*
ana ʒiss. *Croci Martis aper. Chryst. mont.*
Bol. Armen. Antimon. Diaphor. ana ʒi.
M. ʒ C. S. ʒ. Conserv. flor. genist. f.
Elect. cujus dof. ʒi. *bis indies.*

This likewise did me good; but I am now of such an unhappy Constitution, that not only astringent, and emplastick Medicines, but likewise Testaceous Powders, and all *Ostracodermata* make me Costive. Last Winter I had a very stubborn Pain in my Bowels, that at last gave way to these Prescriptions.

℞ *Rad. Angel.* ʒi. *Fol. rutæ p. i. lauri*
Nº vi. Flor. Chamom. p. ij. Coqu. in f. q.
aquæ

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aquæ font. & colat. ℥viii. adde Vini Antimonial. ℥i. Salis gemmæ ℥ij. Trochisc. alband. ℥ss. M. f. Clyisma.

℞ *Myrrh. Elect. Succini flavi ana gr. viij. Castor gr. vj. Salis vol. Ammon. gr. iv. Ol. Macis gr. ij. conserv. Aurantior. ℥ss. Laudan. Londin. gr. i. M. f. Bolus qui propinetur ex ℥iv. decocti sequentis, & repetatur quartâ quâque horâ.*

℞ *Flor. Verbasc. Chamomill. Hyperic. ana m. ss. Baccæ Juniper, Lauri ana ℥ij. Sem. Fœnic. Anisi ana ℥i. Aquæ fontan. Vini Malvat. ana ℥xij. C. & f. Decoct. pro vehiculo Bol. præscript.*

I took the *Bolus* immediately after the *Clyster*, and repeated it twice before I was eas'd. — The next is a Prescription that I have recourse to when the Pains in my Head are violent, *post longam alvi Constipationem.*

Radatur caput, & applicetur Emplastr. Vigon. c. Mercurio, & de Betonica a. q. s. ad integrum caput, facie excepta, tegendum, Detur clyisma sequens.

℞ *Ol. lini rec. ℥x. Trochisc. alband. ℥ss. Salis gem. ℥ij. M. f. Clyisma, post operationem*

*rationem cujus propinetur Vomitor. ex
vini antimon. ℥i. Quo peracto,*

℞ *Culebar. ℥i. Castor. gr. x. Salis volat.
succini gr. v. Bals. paralyt. q. s. ut f.
Bolus.*

℞ *Rasur. Sassafr. Serpyll. Majoran. Beto-
nic. ana m. i ss. Flor. Rorismar. Lavendul.
pug. ij. Infunde in s. q. aquæ comm. &
bujus colaturæ ℥iv. adde Tincturæ Me-
lampod. ℥ ss. Spir. Vitriol. Philosoph. gt. v.
Syr. de Stæchade ℥ ss. M. f. Julap. pro
vehiculo Bol. præscript. repetend. quartâ
quâque horâ.*

This I have tried several times, and al-
ways with Success as for that Part; but ve-
ry often as soon as the Pain is gone out of
my Head it returns into my Bowels; so that
instead of curing the Distemper I only force
the Symptoms of it to another Place.

Phil. Most of the Bills you have read
are judiciously writ, and the chief Ingredi-
ents of them enter all the Prescriptions that
are generally recommended in your Distem-
per, by the most eminent Physicians of Eu-
rope, but the Intricacy of —

Misom. With your Leave, *Philopirio*, we
shall break off the Discourse we are upon
for

for a quarter of an Hour. ——— Here comes my Spouse, who will give you an account of the *Hysterick* Case I told you of.

Polytheca. You Gentlemen of Learning make use of very comprehensive Expressions; the Word *Hysterick* must be of a prodigious Latitude, to signify so many different Evils, unless you mean by it a Disease, that, like the Sin of Ingratitude, includes all the rest: Whoever cures me, I am sure must encounter with half a score Distempers at once; for besides the Head-ach, which I am hardly ever without, I am always either troubled with the Cholick, a Pain in my Back, that reaches quite up to my Shoulders, or else a trembling at my Heart, that as it goes off leaves me so weak and faint, that I am forced to sit down, and can hardly keep upright in my Chair. Sometimes my Spirits are oppress'd of a sudden with an unaccountable Sadness, and I feel a great Weight at my Heart; at the height of this Anxiety I am often seiz'd with such terrible Fits of Crying, as if I was to be dissolv'd in Tears, by which yet I am generally reliev'd. Whilst I was a Child I was always very weakly, but about my Fourteenth Year I began to alter much for the better: I married at Seventeen, and enjoyed a great Share of Health many Years after: I had ten Children before I was
Thirty,

Thirty, but none since: When I was big with the last I had a Fall from a Horse, which so much disorder'd me, that every Body thought I should have miscarried, yet I went out my Time, but had a very severe Labour; and a worse Lying-in than ever I had undergone before: Since that I have had abundance of Illness, which in tract of Time has so ruin'd my Constitution, that these eight Years last past I have never been well for two Days together. The least Cold, which I am very apt to catch upon every Occasion, in Summer as well as in Winter, makes my Head ready to split; and any thing of Anger, Vexation, Disappointment, or sudden Noise, has the same Effect. 'Tis incredible, how watchful I am forced to be over my Temper and Behaviour; for I am not only influenced by Sorrow and Surprise, but even Mirth will discompose me; nay, I am so weak, or at least so sensibly touch'd by all that happens, that when any thing is said or done much to my Satisfaction, it often sets my Back a working, and makes me tremble for a considerable time, and I am almost afraid of being pleas'd. I seldom have any Appetite, and what Nourishment I take is more out of a Sense I have of my Duty to feed my Body, than any real Desire to eat; but if at any time I make a tolerable Meal, it is a great Chance if I don't
bring

bring it all up again. No body certainly has a colder Stomach than my self.

Misom. I believe so too, or else the hot Things you are continually a taking would have burnt it up before now.

Polyth. I cannot help your reflecting upon me for it; but I am well assured, that if I should neglect my self, and was to pass but half a Day without some Cordial or other to keep up my Spirits, the Wind would so over-power and strangle me, that I should not be able to live.

I have always been of a gay Temper, ever holding up my Head as long as I was able, and as soon as the Violence of my Distemper abates, or my Pains are but tolerable, I know that my Countenance is so deceitful, as to make People think I am in perfect Health; but this Fraud of my Looks, instead of comforting me, adds as much to my Misery as the greatest of my Sufferings; for never complaining but when I am extraordinary ill, I am seldom regarded before I am ready to die. The Variety of Symptoms I am haunted with, and the short Remissions that succeed them, are all construed to my Disadvantage; whenever I discover a quarter Part of what I feel, my whole Distemper is counted a whimsey, and I have the Mortification into the Bargain, of passing for Fantastical, in the
midst

midst of so many real Evils. I never dare speak of Vapours, the very Name is become a Joke; and the general Notion the Men have of them, is, that they are nothing but a malicious Mood, and contriv'd Sullenness of willful, extravagant and imperious Women, when they are denied, or thwarted in their unreasonable Desires; nay, even Physicians, because they cannot cure them, are forced to ridicule them in their own Defence, and a Woman, that is really troubled with Vapours, is pitied by none, but her unhappy Fellow-sufferers, that labour under the same Affliction.

I am no more fond of Physicking than other People; but Necessity has no Law; and you may reason as you please, but I shall never be perswaded that any thing is prejudicial to me, when by the Use of it I always receive an immediate Benefit, and am at Death's Door whenever, to humour others, I try to leave it off.

Misom. I have no mind, my Dear, to destroy the good Opinion you have either of the Medicines you take, or *Pharmenio* the judicious Apothecary, that so plentifully provides them, and did not imagine you wanted any other Advice for your self; I thought, as the Doctor knows, that you only intended to consult him about your Daughter.

Polyth.

Polyth. Neither have I any other Design. *Pharmenio*, whom you are pleased to call Judicious in Jest, is a skilful Man of great Experience, that understands my Constitution thoroughly; he is of Opinion that I am incurable, I have heard the same of eminent Physicians; yet he has the Patience to weigh my Complaints, or at least the Good-manners to hear them, and seldom fails of giving me Ease, even when I am at the worst; which is what others, that boast of greater Learning, either could not, or would not do; so that I should think my self unwise to leave him. —

As to the Reason, Doctor, why I spoke so much at large of my Ailments, it was first for my own Information; for tho' Excess of Grief, for the Loss of Children, of which I have buried Seven, and other surprising as well as sorrowful Accidents, have made me often faint away, yet I never was troubled with Convulsions or any other Fits, that return'd periodically, which are the greatest, if not the only Grievance my Daughter complains of; and therefore, hearing by every Body, that her Case and mine have but one common Name, and are both called *Hysterick*, I would have asked you, how two Distempers, that are of such different Symptoms, and have seemingly so little

little Affinity with one another, could come under the same Denomination.

Besides, I thought that the Knowledge of my Illness, and what first occasion'd it, might be of Use to you in tracing that of my Daughter, because it is she that is the Child, which I told you was my last, for whom I am to ask your Advice. This latter indeed was the chief Motive that made me say any thing of my self, and without it I would not have troubled you with so much impertinent Stuff of my own; for my Ailings I know are very trifling, at least in some People's Opinion. But as to my Daughter —

Tho' I had a miserable Time of her, as I told you already, and a great deal of Illness after it, yet the Girl, as she was very well when born, so she continued healthy, and was a fine thriving Child. She bred her Teeth with abundance of Ease, and did run alone sooner by a quarter of a Year, than any Child I ever had; about her fifth Year she had the Small-pox, which were very favourable to her, and I think she has had two or three Fits of Sicknes besides that were not very considerable, which were all the Illness that attended her 'till she was eleven Years old; when about the Middle of *August*, having eaten a great quantity of Mulberries for two or three Days together, she was taken with a
Scowring,

Scowring, which being stopt two or three times return'd as often, and lasted 'till the latter end of *September*. She had hardly been well of it a Week, but she was seiz'd with a *Quartan* Ague: After eight or nine Fits, that shook her very much, by great Persuasion she took the Bark, and was cured; within a Month by taking Cold she relaps'd, and having had four or five Fits more, rather worse than the former, by using the same Remedy she got rid of it the second time; but still neglecting to repeat the Bark as she ought to have done, it always came again and again, and held her off and on near two Years; at the end of which, from a plump well-look'd Girl, she was become a mere Skeleton, and had no more Colour than this Apron. Five or six Months before her Ague left her, her Appetite, which hitherto had been good, declin'd visibly, and she began to complain of a swimming in her Head, which daily increasing, in a short time came to such a height, that often, unless she caught hold of something, it would throw her down. She was Thirteen when I sent her into *Northamptonshire*, where she had not been a Week, but she lost her Ague. In less than two Months I heard, that she was much mended, and had a very good Stomach; she had lived there near a Twelve-month, and I made no question but she was

T

per-

perfectly recover'd, when she writ me word, that she was grown very tall ; but that since the Giddiness in her Head, which she formerly used to complain of, had left her, instead of it she had now and then been troubled with fainting Fits, that lasted several Minutes; adding as an Excuse for her not acquainting me with it sooner, that the Fits coming upon her but very seldom at first, she thought that as her Strength encreas'd they would have worn off, but that finding them to become more frequent, and grow worse every Day, she thought it her Duty not to conceal it from me any longer. I sent for her up immediately, and wanted for no Advice: Being now grown wiser her self, she was very willing to take whatever was order'd her, and followed abundance of Prescriptions, but found no manner of Benefit by any thing for many Months, and her Fits continued a long time very afflicting to her: When they held her but a little while, they came very often, and she had sometimes five or six of 'em in a Day; but if they stayed away longer than ordinary, they were more lasting; and before that Winter was expired, she has lain in them eight or nine Hours, and been sometimes a whole Day, before she could be brought to her self again.

As soon as the Season was come, I sent her to the *Bath*, which together with the Medicines she took there gave her great Relief, and every body thought her Fits had left her; but this Happiness was of no long Continuance, for in less than a quarter of a Year, and at times, she has been as bad since as ever she was before. They were uncertain, without keeping to any Period all along; but now ever since last *Michaelmas* she has had them constantly once a Month. The Fits she had at first of all used to give her little or no Warning, and then the Moment they went off she had a strange sort of Taste in her Throat, that she could not compare to any thing she knew: But since that, before they take away her Senses, she feels a great Oppression at her Stomach, a grumbling in her Bowels, and something, she says, rises up in her Throat, that is ready to choak her, which is presently follow'd by a Shortness of Breath; she complains likewise, that something rowls about her Belly as big as both her Fists, and she breaks abundance of Wind.

But the uncertain Fits she had before, differ'd very much from the Periodical ones she has now every Month; in the former, when they were at the worst, she was as cold as Clay, her Cheeks were pinch'd in, her Nostrils drawn together, and with her

Eyes shut, and a livid Paleness spread all over her, she lay so motionless, that we could hardly perceive her to breathe, and often thought her dead: From them she recover'd with sighing, after which she open'd her Eyes, then yawn'd and stretch'd, and with her Senses, her Warmth return'd by degrees.

In the latter she has hardly any such Symptoms: The Cold, that at the beginning of them seizes her, is neither so violent nor so lasting, and in a little time is succeeded by an intense Heat, and strong Convulsions: In her Fits she sweats and is very fresh-colour'd, which out of them she is far from being. She shrieks out, mutters between her Teeth, and makes several strange Noises, which once I thought like the crowing of a Cock. When the Struggling ceases, and the Fit goes off, she is very sick, and presently after it brings up great quantities of a yellowish green Stuff, so sharp, that it fetches the Skin off her Mouth. When she has quite recover'd her Senses, she is sore all over, and as weary as if she had walk'd several Miles, complains of great Drought, and remains hot for many Hours after: When all these Symptoms have left her, she is seemingly well, and has an indifferent good Appetite, 'till within a Day or two again of the next Fit; for
then

then her Stomach fails, her Sleep is disturb'd, she has Cramps in several Places, and is very much blown up with Wind: All the time between her Fits she never cares to stir, yet complains of nothing, but an intense Coldness, as if there lay a piece of Ice in the back Part of her Head, which I believe I forgot to tell you is what I am often troubled with my self.

Misom. I always was in hopes as she came to Maturity, that the Fits by degrees would have left her; but I think she is as bad as ever she was; at least I can find no Alteration in her for the better.

Polyth. The Benefit of Nature without doubt would make some Change in her, but what disheartens me most is, that she never had the least Sign of it yet, tho' the 25th of last Month she was Seventeen Years old. Some will have it that they are not Fits of the Mother, but the Falling-Sickness, and that she'll never be cured; others say, she is under an evil Tongue; but whether there be any such thing or not I don't know. She has closely all along follow'd the Advice of some body or other, and gone through several Steel Courses. What other Medicines she has taken my Husband might inform you; but that he has so much to do with his own Distemper, he has not time to mind any body else.

Misom. I never charge my Memory with Particulars of what People take, unless I find it does them good. I know that she has had several Decoctions of Mugwort, Feverfew, Calaminth, Rue, Peony, Penny-royal, and such like, with Baths of the same; sometimes she has taken for a considerable time Testaceous Powders, and others, with Crabs-Eyes, Red-Coral, Volatile Salt of Tartar, Diaphoretick Antimony, and Bole-Armenick; at other times, Uterine, and Stomachick Electuaries, with Savin, Nutmeg, Myrrh, Saffron, volatile Salts, foetid Oils, &c. several Sorts of hysterick Pills; but all to little or no purpose. When she was at the *Bath*, and had the longest Intermiſſion of her Fits she ever enjoy'd, since they first took her, I remember she had a *Bolus* prescrib'd her, which I thought very remarkable, and was

R Cort. Peruv. ℥i. Pulv. secund. human.
gr. x. Castor. gr. vj. Croci gr. iv. Salis
Jovis gr. v. M. & c. f. q. Conserv. ab-
synth. f. Bolus.

This she took twice a-day in six Ounces of a Decoction of Black-Hellebore and Briony-Roots, Penny-royal, Rue and Mugwort; and at the same time in *Regione Umbilici*, she wore a Plaister of Galbanum, Caracanna, *Asa foetida*, and Oil of Tacamahaca. These
Reme-

Remedies, tho' she received Benefit from them at first, ceas'd to have the same Effect upon her, when once she was accusom'd to them. What she has made use of lately I can't tell; for it is above six Months ago, that my Wife has left the whole Care and Management of her to her Apothecary, who I suppose won't let her want Medicines: He is a famous Man among the Ladies, for making up things very palatable, and a great Lover of keeping up the Spirits. I never yet examined any liquid that came from his House, but it tasted of Wine or of Brandy.

Polyth. I know these things are chargeable, and wish with all my Heart, that neither your Daughter nor my self had any Occasion to put you to so much Expence.

Misom. I don't speak of the Charge; neither would I grudge any thing that is necessary for the meanest Servant I keep, much less for my Wife and Children, *Polytheca*; but I think it is an odd Fancy that People must have half their Diet out of the Apothecary's Shop. Can Wine or Brandy become more Cordial by being call'd Alexipharmick, or receive any Sanction by being balderdash'd with two or three sorts of Simple Waters, that are equally insipid, tho' not half so clear, as what you may have

either from the Pump or the Sky? Or do you think that a candy'd Syrup of two Years standing, because it comes out of a Galley-pot, that has a fine Label on the outside, tho' perhaps it is mouldy within, and cover'd with Furr of an Inch thick, is more wholesome to sweeten any thing with, than double refin'd Sugar, that won't stand you in half a quarter of the Money?

Polyth. To be saving, I believe, is a great Virtue; but I think it is no where so unreasonable as in the Recovery of ones Health; as to the Goodness of Medicines, I am well perswaded, that no body has better, or is more nice in them, than *Pharmænio*; but Physick, I know, *Misomedon*, is a Chapter that you and I shall never agree about. — Pray, Doctor, your Opinion of my Daughter: What must I call her Distemper, and may I ever expect to see her cured?

Phil. As to the Name, Madam, there's no manner of doubt but your Daughter's Case, as well as your own, tho' they differ much from one another, are both Hysterick. This Disease manifests it self not so much by any peculiar Signs, which are never found in any other Distemper, as by the Complication of a great many, several of which are likewise observed in other Distempers; but a Person is properly enough said to be Hysterick, who has four or five:
Other-

Otherwise the Catalogue of Symptoms belonging to it is so large, that it is impossible one Woman should have them all: For, besides the Complaints you have mention'd, Hysterick People are frequently troubled with an excessive Pain on the Top of the Head, in so small a Compass that a Shilling would more than cover it. Some have hard Swellings in the Face, Hands, Arms, Legs, and Thighs; others spit as copiously as if they were in a Salivation for Weeks together. As to Fits, some are seiz'd with violent Coughs; others with Hickups; and abundance of Women are taken with Convulsive laughing. There are Fits that have short Remissions, in which you would think the Woman was going to recover, and yet last many Hours. Some are so slight, that the Patients only lose the Use of their Legs and Tongue, but remain sensible; others again are so violent, that those who are seiz'd with them, foam at the Mouth, rave and beat their Heads against the Ground; but whether they resemble an Apoplex, or are only fainting, or seem to be Epileptick, they all come under the Denomination of Hysterick, if the Patients are ever afflicted with any of the other Symptoms already mention'd, especially the strangling in the Throat (from which the Distemper has its *Latin* Name, and is call'd
in

in *English* the Suffocation of the Womb) and the Coldness in the back Part of the Head; both or either of which (notwithstanding most Physicians tell us that the Hysterick Passion has no *Pathognomonick* Signs, that is such as are peculiar to this Distemper and no other) I have always observ'd Hysterick Women complain'd of at one time or other.

My *Prognosticks* on your Daughter's Affliction are these. What you say disheartens you, gives me the greatest Hopes of her Recovery: For tho' the hot Periodick and Convulsive Fits she has now, are generally counted very obstinate, and more difficult to be overcome, than the cold uncertain ones without Motion, which she had before, when both are abstractly consider'd in themselves; yet if we examine the Stock they sprung from, and the Time in which they constantly return, we shall find, by several Circumstances, that Nature, who struggles with the Distemper, has already gain'd upon it, and points at the Relief she wants to compleat her Conquest; wherefore if the Lady's Youth and Strength be prudently assisted, I am of Opinion, Madam, that she'll certainly be cured. In order to it, in the first Place, I would for one Month prescribe a Course of Exercise, and no Medicines at all.

Polyth.

Polyth. A Course of Exercise! and no Medicines at all!

Misom. Yes, my Dear, a Course of Exercise, and no Medicines at all — I think it is very good English; tho' I confess, such Language never came from an Apothecary's Mouth, nor from a Physician's neither, that was twice recommended by an Apothecary, and therefore I ought not to think it strange if you don't apprehend it so readily.

Polyth. You are very pleasant, *Misomedon*. But how come the Apothecaries in? Or must you have a fling at them right or wrong? Sure there are honest Men among them, as well as there are in all other Callings.

Misom. So there may, for ought I know; tho' no People of any other Calling lie under so great a Temptation of being otherwise; for if an Apothecary's Business be Selling of Medicines, and you commit a Patient to his Management, it is plain to me that he is left to himself to sell him as many as his Conscience will allow of, and is not this to lead him into a vast Temptation? Certainly the People that trust to their Advice must be either Fools, or think that the Apothecaries are *Saints*. Pray tell me what Grocer, Druggist, Linnen or Woollen Draper, Mercer, Gold-smith, or other Tradesman of the most reputable Employment, you can name, would

would you put that Confidence in, that he should sell you as much of his Commodity as he thought you wanted? It is a Trust not to be reposed in Mortals. They have a whole Shop full of Medicines, of which a great many too are in danger of being spoil'd, and would you imagine, they won't dispose of them, and vent as many as they can? Ought not every body to promote his Trade?

Polyth. But, good *Misomedon*, may I not say the same of Physicians that give their own Physick? *Philopirio* is not much obliged to you, for the fine Harangue you have made.

Misom. There is a vast Difference between Physicians and Apothecaries; for in the first place, all Physicians did originally furnish their Patients with what now they only prescribe, 'till growing weary of the Trouble they gave over that Branch of their Employ to others; but the Apothecaries were only design'd to be their Servants, and cook whatever they should order; and when there is no Physician to prescribe, there is no more occasion for an Apothecary, even in an Hospital, than there is at Church for one to pull the Bellows when the Organist is out of the way. Therefore if a Physician has a mind to give his own Medicines, he only resumes what his Predecessors left off
either

either out of Pride or Laziness, and you can only blame him for meddling with what is thought to be beneath him; but an Apothecary that prescribes, commits an unpardonable Crime; because he encroaches upon his Master, and undertakes what is infinitely above him.

Polyth. But all this is nothing to the Trust, you say, is reposed in their Honesty: Why is there not the same Danger of being overburden'd with Physick from a Physician that finds his own Medicines, as there is from an Apothecary that prescribes them himself?

Misom. Because he has not a quarter of the Opportunity. A Physician don't come but where he is call'd, and, generally speaking, is never sent for but when People are very ill, who have always done with him as soon as they are tolerably well again: He does not haunt your Houses with impertinent Visits, under Pretence of which he can vent his Medicines among some or other of the Family: But an industrious Apothecary never waits 'till you are sick, if you are a good Customer, and a Well-wisher to Physick; for either he makes a frivolous Errand to enquire after what is his only Grievance, your Health, or else comes as if he thought you had lost your Almanack, officiously to put you in mind of the Approach
of

of either the Spring or Fall; and having no other Design than to sell his Ware, tells you perhaps some dismal Accidents that befel such, as being in perfect Health, neglected at those Seasons to disturb their Bodies with violent Medicines.

I hope, Madam, you are convinced that Physicians, tho' they administer their own Physick, have less Opportunity than Apothecaries of scattering it among the People, especially such as only apply themselves to the Cure of one Distemper; so that what I said could be no Reflection on *Philopirio*: and believe me, *Polytheca*, 'tis Madness to trust any Tradesman with such an unlimited Authority of, I can't say serving, but ranging over a whole Family.— I have known an Apothecary in an idle Afternoon go to a Person of Quality's, where they made use of him. There happen'd to be no body at home but Children and Servants, who from the highest to the lowest were all in perfect Health: If here he came for Business (you'll say) he was disappointed; but you are mistaken: the courteous Gentleman with an engaging Familiarity accosts every Servant in the House, and puts off a Purge to the Cook, a Vomit to the Butler, a Box of Pills to one of the Footmen, and a Pot of *Lucatellus* Balsam to old Nurse. The Children absolutely refusing to take any Physick,

at least inwardly, he coaxes the little Master into the use of a charming *Dentrice*, and a sweet-scented *Collyrium* to rinse his Mouth with after it, that shall preserve his Teeth, and make them look like Ivory, tho' he was to eat nothing but Sugar and Sweet-meats all Day long; to pretty Miss he'll send a Lotion for her Hair, and a PASTE for her Hands, that shall render the one as bright as Silver, and the other whiter than Snow; with a Beauty-wash for their Maid, that assisted in the perswading of them. The affable Gentleman has every Body's good word: The Children are pleas'd, the Servants commend him, my Lady is obliged to him; and Ten to One but the first Opportunity of driving that Way, her Coach stops at his Door, and she thanks him for the Care he took of her Family in her Absence.

Tell me, pray, if a Fishmonger, or Poulterer should go to a Customer's House after Dinner, when the Master and Mistress were abroad, advise the Servants, the one to a fine Salmon, the other to a Dozen of Turkey-Poults, and send them home accordingly, Would you not think them very impudent Rascals? Yet the first is equally guilty with the latter, their Crime is the same, and all sold their Commodity where they knew it was not wanted; with this Difference, that the Apothecary got more Money
by

by the Trifles that cost him little or nothing, than either the Poulterer or Fishmonger, by substantial Dainties of real Value.

Polyth. What some poor Fellows might do I don't know; but there are a great many rich Men among the Apothecaries, that would scorn the little Tricks you talk of. As to the great Difference you make between Physicians and them, I am no Judge of it; neither can I tell to which of them the Mastership belongs; but I am credibly inform'd that the latter could buy the former over and over, and that the Dispute was between a Company of wealthy Men, and a Society of Beggars. As to the Apothecary I trust to, he is none of the vulgar ones; *Pharmænio* is a Man of Substance, that has kept his Coach many Years.

Misom. So had the Baker you turn'd off last Winter, because none of us could eat his Bread. A Coach is a very weak Proof of a Man's Honesty, that comes up from Nothing by buying and selling in a Trade, where Knaves have a great Latitude. Your Daughter has had the Advice of eminent Physicians that could do her no good; *Pharmænio* has all along made up the Medicines, yet after them he takes her in hand himself, and without percieving the least Alteration

ration sends her Loads of Medicines, Week after Week (because he is not contradicted) as much as she can swallow : I don't think a Man of extraordinary Probity would continue this for so many Months, in a Distemper, of which he must be conscious, that he knows infinitely less, than those that have tried their Skill upon her already to no purpose.

Polyth. This is your old Story ; that Apothecaries don't understand Physick ; but I could never see the Impossibility, why an Apothecary that applies himself to it, should be less capable of attaining to the Knowledge of it, than any body else. All the Prescriptions go through their Hands, they make them up, see the Effect of them, and are with the Patients, as much, if not more than the Physicians themselves ; as for Reading, sure they may have Books too ; and unless there is a Charm in the word *University*, that inspires People with Knowledge, I am told that as for publick Dissections, Hospitals, Physick-Gardens, and other things that are necessary to the Study of Physick, a Man may meet with three times more Opportunity of improving himself that way in *London*, than either at *Oxford* or *Cambridge*. I know there are strange hidden Qualities in the Air, the Soil, and the Water, and have often heard that some

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Places

Places yielded Cheese, others Butter, that could not be made so good any where else, tho' they had the same Kine, and to all appearance better Pasture; I believe the same of Brewing, tho' they have the same Malt; but it is the greatest Mystery to me in the World, that it should be the same with the learning of Arts and Sciences, tho' they have the same Opportunity. Therefore, pray, *Philopirio*, let me have it out of your own Mouth, what is the Reason, that a young Gentleman of four or five and twenty, who has lived seven or eight Years at *Oxford*, as soon as he comes hither, should be allowed to know more of sick People, than a Man of above fifty, that has daily convers'd with them in and about this populous City, and been in good Business for twenty five or thirty Years together.

Phil. I must beg your Pardon, Madam, if I don't study a Reason for what I don't believe my self: I am altogether of your Opinion; and an Apothecary that, being well-vers'd in Anatomy, Oeconomy, and the History of Diseases, has seen the Practice of able Physicians, and daily conversing with sick People made judicious Observations of his own, for twenty or twenty five Years, I would defer as much to in matters of Physick, tho' he had never been

been ten Miles out of *London*, and was wholly ignorant of Languages, Poetry, Logick, Philosophy, and every Branch of the Mathematicks, Arithmetick not excepted, as I would to the most Learned Professor, that had practis'd the same time either at *Oxford*, *Cambridge*, *Leiden*, *Montpellier*, *Altdorpb*, or any other of the most famous Universities for Physick in Christendom.

Misom. This is prevaricating, my Dear. *Philopirio* has no mind to disoblige the Apothecaries any further, than by administering his own Medicines, and therefore refuses to come to the point; he is in the right, that he would defer a great deal to such an Apothecary as he describes: And if he had added Botany, and the Preparation of Medicines, he might have said the same of a Hosier or a Haberdasher of Small-wares; the Question is not, what such an Apothecary deserves, but where he is to be found, or at least what Probability there is that any of them should be so qualified, or take such Pains, when they have other Fish to fry. When a Man is out of his Time, has a Shop to look after, Servants to mind, Acquaintance to seek, and perhaps a Mistress to court, or a young Wife to please, and a Family to maintain by his daily Profit; What Leisure or Inclination can you suppose he will have,

not only to begin, but go through a prolix, laborious Study, to which by his Trade he is as great a Stranger as a Colour-Grinder to the Art of Painting? For if without any Skill in Anatomy, and the History of Diseases, which *Philopirio* spoke of, he pretends to jump into Practice, he is never to be trusted; and, tho' he had seen thousands of Patients, and ten thousand Prescriptions, is really as impudent, as (to keep up to my Simile) a Colour-Grinder, that without any Skill in Drawing would pretend to manage a Pencil. The one may see the first Strokes chalk'd out, prepare the Colours himself, and afterwards see his Master at Work: The other hear the Patients examin'd, make up the Medicines himself, and observe their Effects; yet neither of them, without being first instructed in the various Rules, as well as first Rudiments, of the respective Arts, shall enter into the Skill of either the Physician, or the Painter, tho' they look'd on them 'till Dooms-day. What Pity 'tis the Imitations of both cannot be equally expos'd to view; that the unskilful Management of the one might be as conspicuous, as would be the ridiculous Dawbing of the other.

Polyth. I am glad you are pleas'd with your own Discourse; but otherwise there is

is no arguing with you ; for you never keep to your Text. Instead of giving a Reason why it is better to have Medicines from a Physician, than an Apothecary ; you talk of the Probability of what People would do, or would not do, when they set up for themselves. I don't understand the Rules and Rudiments you speak of, but if they are not at leisure to learn them when they are out of their Time, they do it without doubt whilst they are in it ; or else what do they serve it for ? Are not Apothecaries, as well as Physicians, all along brought up to Physick ?

Misom. Yes, to bray it in a Mortar, but not to prescribe it. As to the Reason you speak of, I did not question but convincing you, that the Physicians had not the same Opportunity of putting off their Medicines upon all Occasions, had been a sufficient one ; I did not tell you, they were honefter than the Apothecaries, and yet something ought to be allowed for Principles and Education : Even in the Choice of a Footman, I would make a Difference between one, that had lived for seven or eight Years in a Bishop's Family, and another that had serv'd the same time among the Pickeroons, or the Pirates of *Madagascar* ; but without making Devils of the one, or Saints of the other, to judge impartially of the Morality of both ;

let us take a view of the Difference that is between them, both as to the Parts that are given them, and the Stages they act upon, in order to capacitate themselves for their several Employments.

A Physician is brought up among Gentlemen, and from the most early beginning of his Studies is treated, and every way encouraged to behave himself as such: He has the Advantage of passing his Youth, where Wit, Learning, and Good-manners are in greater Esteem, and the base Thought of Lucre more despis'd than any where else; and, whatever may afterwards debauch the Principles of his generous Education, he is ever taught to direct his Labours to a noble End, the Godlike Office of *restoring the Afflicted*.

An Apothecary commencing with the servile Drudgery of a Foot-boy, is bred in a poultry Shop, which by his Labour he is first made to clean, and afterwards to furnish. If he be not a Natural, by comparing together the supine Negligence of his Master in the dispensing of Medicines, which he leaves to his Servants, and the uncommon Pains he takes in the disposing of them, in which he is wholly employed himself, he soon enters into the main Drift of his Trade, and before he is out of his Time, he is not only made perfect both by Precept, and Example,

ample, in all the insinuating Tricks and other vile Artifices in vogue among ordinary Retailers, but likewise imbued with the barbarous, as well as sordid Craft of pinching on the one hand the industrious Wretch, that, for want of Employ, attempts to live by Simpling; and squeezing on the other an unreasonable Profit from the pitiful Half-penny of the most Neceffitous.

Polyth. You are very impartial, I must confess, in giving every thing the worst turn your Wit will let you, in speaking of the one; and setting a handsome Gloss upon all that can be said in Commendation of the other, without a Syllable of the Debaucheries of Youth, and the many ill Examples they meet with at the Universities, that the World is so much convinced of.

Misom. Indeed, Madam, you wrong me: I have exaggerated nothing, nor made any Hyperbole in the Account I have given of either; and the Reason that the Physician's Education has an agreeable Aspect, whilst that of the Apothecary looks a little upon the dismal, is, because every thing one meets with in the first is commendable, and there is nothing handsome belonging to the latter. If I had touch'd on the dissolute Lives of some Reprobates at the Universities, and mentioned either *Oxford* or *Cambridge*, What must I have said of *London*, that in

Corruption of Youth exceeds all the Universities in Christendom? But I had no other Design, than to hint at the different Habit each of them must have acquired, as to Meanness or Generosity of Spirit, from the Masters that taught them, and the Stations they were bred in; and had no mind to meddle with the Vices, that either of them might be personally guilty of: To blacken the one, I could have spoken of the Badness of Medicines, and their undermining of Physicians; and if I would have favoured the other, I must have traced them both from their Childhood, Infancy and Birth, and shewn the Difference, that is generally observed as to Circumstances and manner of living between People, that can afford their Children University Learning, and others that are forced to put them out to a Trade, that may be followed with little; for there is no doubt, but the Minds likewise of Children are even in their tender Years differently influenced, by either the creditable Plenty of the one, or the sneaking Scantiness of the other.

Polyth. There is no heed to be given to what you say; for at other times I have heard you rave worse at the Physicians, than now you rail against the Apothecaries; and I am perswaded, that, if you had a mind to change Sides, you would soon find Matter
for

for Satyr on the first, and Panegyrick on the latter.

Misom. Not as to Education; it is impossible.

Polyth. I am sure you would first of all have said, that the Apothecaries are brought up Scholars, and laid a mighty Stress upon their understanding *Latin*, the Language you have such a Value for; in the Second—but the best of it is, they stand not in need of your Praises, more than they do in fear of your Lash: The Generality of the World pays a great Deference, to them in relation to Physick; their Advice is made use of, even in noble Families, with Applause; many of them are eminent Men, and in those paultry Shops (as you call'd them with so much Spleen) they get abundance of Money.

Misom. That's what all other Dealers complain of, that they get so much Money by laying out so little: As to the eminent Men they have among them, they are only so in respect to others of the same Trade that are not, and what can be said of that is no Compliment to the whole, as I suppose you design'd it; for there is no Calling or Occupation without: There are eminent Barbers, and without doubt eminent Coblers, but that is nothing to the Credit of their Employment. The Dignity or Repute of Trades is not derived from the
Riches

Riches of private Persons, that are of them; but the Excellency of one Trade above another is only calculated by, and altogether depends upon, the Sums of Money given with Apprentices, and the Stocks that are required to set up in those Trades: And in regard of either, they can hardly be reckon'd among the Shopkeepers of a middle Rank, at least they are many degrees below the better sort of them; and all the Eminency they can boast of is, that for fear they should over-run the Country, they are obliged, before they can be made free, to a Year's Servitude longer than other Mechanicks.

But to come to their *Latin*, which you think I ought to lay a great Stress upon, because I esteem it; I must inform you, that it is with the understanding of that Language, as it is with having an Estate; there are several degrees of it: Some People have a small Income, they can hardly subsist upon; others are well to pass, and can live handsomely; a third Class are very Rich; and above them there are Men of Princely Revenues: The Estates, the Generality of Apothecaries possess in *Latin*, are of the lowest degree.

Polyth. How then come they to understand the Physicians Bills so readily, that are all writ in *Latin*?

Misom.

Misom. The Body of a Bill is only compos'd of Medicines they have in their Shops, and contains nothing but the Names of what they sell: The only Difficulty they can meet with lies in the Directions at the Bottom, which being commonly very short, and studiously made, as little intricate as possible, are easily understood by the poorest Scholar; yet I have seen them puzzle even a Wholesale Apothecary, when by Inadvertency the Physician has made use of a more elevated Style, than ought to be writ in to those Latinists; as to the Words themselves, let them be never so hard, they have a Dictionary for them; which is as constant a Shop Companion as the great Mortar, tho' not so much in sight; so that their Business does not require them to understand *Latin* in greater Strictness, than Freeholders are obliged to be Men of Estates.

Polyth. Nay, *Misomedon*, I remember, that formerly I have heard you complain you could make nothing of those Bills; so that they must be either more difficult, than you talk of, or else the Apothecaries are better Scholars than your self.

Misom. I confess, that before I knew any thing of Physick I did not understand them; but this was not for want of *Latin*, but because I was yet unacquainted with their Short-hand, a few Heathen Characters they have

have borrowed from the Astrologers and Chymists, and some abominable Terms that the Physicians, in behalf of the Apothecaries, are obliged to use, that the Meanness of the Ingredients may be concealed from the People that are to pay dear for them.

Phil. But give me leave to tell you, that you put a wrong Construction upon what is done with a good Intent. A great many Patients are either too nicely squeamish, or else unreasonably scrupulous; and if the Prescriptions were to be understood by every body, some might have a Prejudice, others an Aversion, against Medicines, that yet are of great Vertue; and therefore instead of making use of their plain *Latin* Names, they are forced to wrap up several things, either in *Greek*, or else a Circumlocution; so they call a Toad *Physalus*, Quick-silver *Zibach*, and the *Peruvian* or Jesuit's-Bark, *China Chinæ*, *Pulvis Patrum*, &c.

Misom. That Excuse may pass upon those that know no better; but what Prejudice have People against White-wine, that in *Bates's Pharmacopœa* it must be called *Leucænus*. If the Obscurity was only invented for the purpose you mention, it would be commendable, and I would not take it amiss, that they should call old Cheese *Palætyrus*, and Dog's-turd *Cynocropus*, because a great many People have an Aversion to both; but
can

can you say the same of Bran, or Spring-Water, that the one must be call'd *Leptopytyron*, and the other *Hydropege*, and twenty other things that are as innocent, and almost as cheap as either of them, and yet industriously disguis'd under hard Terms, that a Stranger to their Cant, tho' he is the best Latinist in the World, can never understand, unless he is likewise a good *Græcian*, and something of a Conjuror besides? What Reason can Physicians have for writing *Confectio Fracastorii*, for that which formerly they constantly call'd *Diascordium*, but that the Name of *Diascordium* is known by every body? by which it is plain that all the Harm to be fear'd from these things being understood, respects the Apothecary, and not the Patients. If you ask for a Drachm of any Electuary, and two or three things more, singly, the Apothecary shall perhaps not have the Impudence to demand above Six or Eight Pence for all of them, tho' then he gets half in half; but if by the Physician's Order, in Physical Characters, they are put together, and divided into two *Bolusses*, he'll not only set you down a Crown for them, but give the Physician an ill Name if he should order them to be taken in Ale, Wine, Tea or any thing that you are not oblig'd to have out of his Shop; because he hinders him from selling, where
it

it might handsomly be done, two *Vehicles* for three Shillings, that, with the Phials that hold them, seldom stand him in much more than so many Pence.

But if you think I don't do them Justice, pray, my Dear, give your self the Trouble of reading this little Book, where the Mystery of compound Medicines, as to their intrinsic Value, is very handsomely unfolded: It is the Work of an eminent Physician, Dr. *Pit*, who, for the Good of the Publick, has shewn the vast Difference between the prime Cost that Simples are bought at from the Druggists, and Herb-women, and the extravagant Rates they are sold at by the Apothecaries, when they have disguis'd them in Mixtures of specious Titles. It is very diverting, and a Treatise of that Usefulness, that no body, who deals much with Apothecaries, should be more without, than Merchants and others that have Business at the Custom-house, and employ a great many Porters, Carmen, &c. ought to be without the Book of Rates.

Polyth. It may be so, but I have other things to mind. ——— Oh the tormenting and throbbing Pain I feel in my Head! This Minute my Brains are a boiling, and if there were half a dozen of Trunk-makers at work under my Skull, I don't think I could be sensible of more Noise and Beat-
ing

ing than I am. I can stay no longer. What Directions you leave with my Husband, or else in Writing, my Daughter shall punctually observe. I beg your Pardon, *Philopirio*, for my Rudeness, but I am forced to withdraw. Oh! the Misery of —

Phil. I am afraid you have disoblighd your Lady, and made her leave us much sooner than otherwise she would have done.

Misom. How strangely can a Distemper alter People for the worse! She was once the gayest-temper'd and most obliging Woman in the World, and now she nothing but thwarts and contradicts me: I did expect it would put her into the *Vapours*, if I spoke more against the Apothecaries than she could answer.

Phil. (a) ——— *denique te ipsum*
Concute. ———

Whilst you speak of your Lady's Distemper, and the Change it has made in her, I doubt you forget, that you have likewise one of your own, of which you have confess'd the same; it could not be to please her, that with so much Eagerness you snatch'd at every Opportunity of speaking against the Apothecaries; and indeed, in my Opinion, you have been too severe upon them. If they

(a) *At last look into and examine your self.*

were all as careful of providing good Medicines, as I know some are, the Dearness of them might well be borne with.

But it is a general Observation that the beloved Theme of all *Hypochondriaci* is Satyr; which I know is worth nothing, unless it bites.

Misom. I have charged them with nothing but what is literally true, and could have said abundance more, if I would have come to some Particulars, which if they vex me I shall one Day or other acquaint the Publick with.

Phil. You made the Price of *Bolusses* greater than they are generally charged at; and the Book you recommended, is not only wrote with great Partiality, but several things in it likewise are not true.

Misom. It is Generosity in you to be an Advocate for the Apothecaries; for very few of them speak well of *Philopirio*. But let's have done with the Subject: (a) *Valeant Pharmacopolæ*, with the (b) *Ambubajarum Collegia*, and the rest of the fine Company *Horace* puts them in. — Pray tell me now, what Course of Exercise you would have my Daughter go through.

(a) Let us leave, and bid farewell to the Apothecaries.

(b) Societies of Fiddlers.

Phil. Every Morning, as soon as she rises, (which I would have her do before six) let her be swung for half an Hour, then eat her Breakfast, and get on Horseback for at least two Hours, either galloping or trotting as much as her Strength will permit her. Immediately after this let her be undrest, and by some Nurse or other chafed or dry-rubb'd for a considerable time, 'till her Skin looks red, and her Flesh glows all over: Let her begin to repeat the same Exercises about Three in the Afternoon, and after Supper keep upon her Legs two Hours before she goes to Bed. The Swing I speak of may be made after what manner your Daughter fancies most; that which they call a Flying-horse, makes a very agreeable Motion; but if she be apt to be giddy, she may swing in a Chair, or other Seat to which she is fasten'd; otherwise a Rope tied with both Ends to a Beam is sufficient: However strange and absurd this Prescription may appear, I can assure you that I have seen admirable Effects of it.

Misom. What you recommend is no new thing, it is without doubt (a) Πέτεος ἐν αἶα, and consequently the Swing must be either the same with, or else an Equivalent for, the *Petaurus* of the Ancients.

(a) To fly in the Air.

Phil. I am not much concern'd about either the Name or Original of Swinging, tho' what you say of it expresses my Meaning very well, and that Motion which resembles a flying in the Air, is the Exercise I require. A great Part of your Daughter's Distemper lies in the Brain and Nerves, and I could never meet with any thing so innocent, that was half so efficacious in strengthening and reviving the Spirits, as the Motion I speak of.

I don't pretend to know any thing of the Seat of *Quartan-Agues*, but Experience teaches us, that where they are of long Continuance, they generally leave Obstructions of the Lower-Belly behind them. That this was your Daughter's Case, is evident from the emaciated as well as chachectick Condition it had reduced her to. Considering every Circumstance, tho' her Ague has left her four Years, and she gain'd Strength since, and is grown tall, it is very natural to think, that all the *Meseraick* Vessels, the *Glandules* of the *Intestines*, and other Passages, are not yet entirely clear'd of those morbidick Remainders; and it is certain, that to remove those obstinate Stoppages (a) in *Hypogastrio*, there is not a more effectual Remedy than Riding: It is incre-

(a) In the lower Belly.

dible, to those that have not observed it, what powerful Influence the repeated Succussions of a Horse have upon those Parts, as well to digest, as to eliminate whatever crude or otherwise peccant Matter they may contain.

The chafing, or dry-rubbing, I speak of, does not only levigate and beautify the Skin, open the Pores, and promote Perspiration; but likewise by quick'ning the torpid Motion of the Blood in the Capillary Vessels, it enlivens the Circulation of its whole Mass, attenuates the Lymphatick Juice, and by squeezing it through the Fibres of the Muscles is a vast Help to Nutrition.

Misom. But might not Marriage be as effectual as all these Exercises?

Phil. Yes; but I never prescribe an uncertain Remedy, that may prove worse than the Disease; for not to speak of the many Inconveniencies the advising it often puts People to, (a) (*præterquam quod januam aperit nequitiae*) in the first place it may fail, and then there are two People made unhappy instead of one; Secondly, it may but half cure the Woman, who lingering under the Remainder of her Disease, may have half a dozen Children, that shall all inherit it. A Physician has a publick Trust reposed in

(a) Besides that it opens a Door to Vice,

him: His Prescriptions by assisting some ought never to prejudice others. Besides that a young Lady has no Reason with the same Fortune to expect such an agreeable Match, whilst she labours under so deplorable an Infirmary, as if she was in perfect Health; therefore let her either be first cured, and then marry without being injurious to her self, her Husband, or her Posterity; or else remain single, with this Comfort at least in her Affliction, that she is not liable to entail it upon others who should be no less dear to her than her self.

I know every thing that can be said of the *Venereal* Ferment, the Power it has over all the Fluids, and the Means that can most effectually raise it; yet from frequent Observation I can assure you, not only, that the three Exercises I mentioned are jointly of greater Efficacy upon every Part of the Body as to the enlivening it, but likewise that the repeated Motions of only the first will often quicken and invigorate the Blood in such a manner, as in raising the Spirits and mending the Complexion not to be inferiour to the (a) *Amplexus Viriles* themselves.

Without Marriage then you may depend upon it, these Exercises will assist and revive Nature, which in your Daughter has

(a) *Conjugal Embraces.*

of late been fatigu'd and oppress'd with Loads of Physick. It is observable in Spiders, when any thing besides their Prey falls into their Nets, that disturbs them, they don't strive to remove it with their Legs, lest that should more entangle it, but endeavour to get rid of it by continual shaking of their Webs, which generally proves successful. I have often thought of those Insects, when I have seen the Variety of Motion alone expel heterogeneous Particles, and remove Distempers, which Remedies more likely to outward Appearance would have fix'd for ever, and render'd incurable.

If you would be further satisfy'd of the Advantages to be expected from the Rules I have now given, see what *Sydenham* says of Riding, or *instar omnium*, read *Fuller's* (a) *Medicina Gymnastica*, where the Power of Exercise in the Cure of some Chronic Distempers is set forth in much better Language than I shall ever be Master of.

Misom. I very much approve of your Prescriptions, for I naturally hate Physick, and have often wonder'd, that all *Gymnastick* Rules are so wholly laid aside among us, when it is evident that the Physicians of old *Greece*, whom every body owns to have

(a) *A Book so called, treating of Exercise for Health.*

been the best, never undertook the Cure of any Distemper either Chronic, or Acute, without; tho' considering how much the Warmth of their Climate, as well as the Simplicity of their Diet, was beyond that of ours, they seem to have stood in less need of it by far than our selves. What *Sydenham* says of Riding, I remember very well, and have received Benefit from it more than once my self: The other Author you recommend, I have likewise perused two or three Years ago; tho' long before that, I had read the learned *Mercurialis*; who, as *Le Clerc* says of him, searches to the Bottom of those things. *Fuller* has writ in an admirable Style, and I was wonderfully pleas'd with him, 'till I came toward the latter end ——— I'll shew you the Passage, here it is, *p. 239.* *Suetonius* tells us, *That Germanicus was cured of a Crurum Gracilitas, as he expresses it, I suppose he means an Atrophy, by Riding.*

I would have every body make the most of his Argument, but I hate a Man should wilfully pervert the plain Sense of a good Author, merely to make it serve his turn. The matter of Fact is this; *Suetonius* describing the Person of *Germanicus*, from Head to Foot, tells us, that in his Youth he had Spindle Legs, but that by frequent Riding, this Defect had been much remedied,

From

From this, what Mortal would suppose that he had an Atrophy?

Phil. This is a piece of Criticism of small Importance, and whether *Germanicus* ever had an Atrophy or not, is very immaterial to the Scope of *Fuller's* book; I hope such a small Mistake could never make you dislike all the rest.

Misom. Truly when I had seen this I threw by the Book, and took up a Prejudice against all I had lik'd before: (a) *C'est outrer la chose*; but I hate to be impos'd upon, and when an Author, to persuade me, flies beyond what the thing in reality will bear, I have done with him, and the more witty and elegant he is, the more I suspect him: Besides, I am of *Sofia's* mind in the *Andria*: (a) *Nam id arbitror adprime in vita esse utile, ut ne quid nimis*. Exercise, without doubt, is good for ones Health, where People can bear it; but I shall never believe that it will cure all Distempers, or ought to be prescrib'd to a Man in a Fever, as *Herodicus* did, who was the first that order'd Gymnastick Rules by way of Physick. Could any thing be more extravagant than what *Plato* relates of him, that he advis'd some Patients to walk from *Athens* to *Megara*, which was

(a) It is running upon Extreams. (b) For in my Opinion the most useful Maxim in Life is, in every thing to avoid Excess.

five and twenty Miles, and as soon as they had touch'd the Walls of that City, to come back the same Way without stopping a Moment? Would ever Mortal expect such a Prescription from any Body but a Collegiate of *Bedlam*? and yet this worthy Gentleman was the Master of *Hippocrates*, that you all make such ado about.

Phil. The chief Instruction *Hippocrates* had in Physick, was from *Heraclides*, his Father; that he learn'd likewise of *Herodicus* is true, but how little the clear-sighted Pupil follow'd him in the Errors of his Practice, or approv'd of them, may be seen in the Sixth Book of *Epidemicks*, where he blames his Master for pretending to overcome the Fatigue of Sicknes with another Fatigue, and says, that he had killed several that were ill of Fevers, by too much walking, wrestling, and Fomentations. It is beyond Dispute that *Herodicus* over-did it; but as for *Plato's* ridiculous Story of him, it is to all appearance, as the learned *Le Clerc* says, no more than a Calumny upon him, to expose the Physicians that prescrib'd Gymnastick Rules.

Misom. But do you think they will be sufficient to cure my Daughter of her Fits?

Phil. I don't intend to trust to them alone. By the time that she has continued the

the Course I have order'd, for three or four Weeks, and her Body is thereby freed from her Load of Physick; I shall see a great Alteration, and from thence be able to judge, what further Remedies are to be apply'd; a few internal Medicines, perhaps, will compleat the Cure; but if her Case seems to require more, I shall besides them order Baths, Fomentations, &c. and perhaps Bleeding or Cupping, according to the Indications I shall receive from Nature, (a) *quæ quo vergit ducenda est*, and by such Management her cachectick Habit will be changed, her Blood exalted, and all the necessary Secretions performed: Upon the Eruption of the (b) *Catamenia*, her whole Body will be invigorated, her Countenance become florid, and her Fits if not wholly cease, every time visibly diminish, both as to Strength and Duration, 'till Youth and Nature thus powerfully assisted on all sides, shall have entirely triumph'd over the Distemper; which (c) *summo aspirante numine*, I dare promise will be accomplish'd in a few Months, not only in your Daughter, but any other in the same Condition.

Misom. I wish you Success, *Philopirio*. Depend upon it, your Orders shall be punctu-

(a) Which ought to be led that Way to which it is inclin'd.

(b) Courses.

(c) With the Blessing of God.

ally comply'd with—— But what must I do with my self? The Vomit I took this Morning by your Direction has work'd very well, as I told you before we came up; my Stomach is very easy, and I am much less disturb'd with Wind in my Bowels than I was Yesterday; but this is no more than what I am used to: Vomits always relieve me for the present.

Phil. I would have you take two more, resting a Day after each; then, whilst the Season is so favourable, take the Benefit of the Country, and a wholesome Air. As to Rest and Exercise, follow these Rules; Immediately after your first Sleep, what time soever you may wake, rise, but never leave your Chamber before the Sun is up; an Hour after take your Diversion upon some gentle, but merry Horse, which continue as your Strength and Pleasure shall direct you.

Misom. I believe Exercise in the Morning will do me good. (a) *Optimum obsonium labor senectuti.*

Phil. The same Exercise repeat at five in the Evening; and after Riding, both Nights and Mornings, make use of a warm Bath, with emollient Roots and Herbs; be-

(a) A Proverb, importing, That moderate Labour is very wholesome to Old-age.

fore Bed-time, walk half an Hour, or longer if you can; the rest of your Hours, relax your Mind from Cares, but avoid Idleness, and never suffer a Moment's time to lie upon your hands; be intent upon no one Business above an Hour, nor follow any Diversion above two, and let Part of every Day's Employment be contriving how to spend every Hour of the next. Let your Diet be nutritious and inoffensive, and your Cookery be simple, natural, and I won't say unartful, but not *operose*. As for Example, Let your Fish be neither stew'd nor fry'd, nor your Flesh be otherwise than boil'd or roasted; and neither of them be previously salted. If you love Mustard, the keenest, as well as most innocent, is that which being baked and pulveriz'd and well-sifted, is made up with fair Water instead of Vinegar.

Misom. You would not bid me (a) *Sinapi victitare*: I am peevish and cross-grain'd enough as it is.

Phil. You'll think this very low and trifling, I know.

Misom. Not at all. But I can't stifle a Proverb, when I am put in mind of it. I despise no part of Knowledge, and think

(a) *To live upon Mustard: which is proverbially apply'd to those who are of a gloomy, sour, and unsociable Temper.*

nothing to be low that is useful. (a) *Zenonium est & lentem coquere*; and all Physicians should be good Cooks, at least in Theory.

Phil. Besides Mustard, make use of no manner of Sauces (Salt and Pepper only excepted) but plain Butter for Fish, and the natural Gravy for Flesh. Be content with one Dish at every Meal, and in the Choice of them consult your Palate; tho' if you can equally like them, in your Case Fish is to be preferr'd to Flesh.

Misom. I am glad of that, for I am a great Lover of all manner of Fish, and have often fancy'd that it agreed with me better than any thing else.

Phil. If so, I can advise you to a Dish, which tho' cheap, and in *England* unregarded, is for its Goodness of inestimable Value: What I mean is Stock-fish, a kind of Cod that is dried without being Salted.

Misom. (b) *Pro Thesauro Carbones.*

Phil. I expected you would laugh at such a mean, as well as uncommon Prescription; but believe me, *Misomedon*, nothing nourishes equally with it, that is as easy of Digestion, as it is. But this is

(a) *A Proverb, importing, That the Knowledge of the meanest things is not unbecoming a Philosopher.* (b) Coals instead of Treasure. *A Proverb used when Men are disappointed, and get Trifles when they expected great Matters.*

not all: It powerfully corrects not only all peccant Acids of the Stomach, but likewise the Acrimony of the Blood, and fills the Body with volatile as well as balsamick Juices; the Fish I speak of, and Grout or Burgoe, make up almost the whole Diet of the *Dutch* Sailors, who are fully as robust, and for the generality more healthy at Sea, than those of other Nations that are fed at dearer Rates.

Misom. (a) Mira de lente.

Phil. As to the Relish of the Mefs, I own it is not very inviting to them that are Strangers to it; but as it is plain, so it is altogether inoffensive; it has no manner of ill Taste, and less Smell than any other preserv'd Fish: those that don't love it, only complain that it is flat, and insipid; yet by others that esteem it (among which I have known many Epicures, and Men of exquisite Palates) it is counted not only savoury, but delicious, and is generally more coveted than any thing else, by all that have once been used to it, if they are forced to be any considerable time without.

Misom. (b) De gustu non est disputandum: I am no *Dutch-man*; however I could use my self to any thing, if it was for my

(a) *A Proverb, made use of when vile or mean things are highly extolled.*

(b) *There is no disputing about Taste.*

Health, but can't imagine what Rarity there can be in Stock-fish : To strong People that are brought up to Hardship it may be a sufficient Diet to keep them alive, and perhaps as harmless an Aliment as it is a poor one ; but what is that to be compared to the noble Nourishment there is in Salmon, Lobsters, Prawns, or well-fed Silver-Eels, provocative Oysters, or Luxurious Cray-fish ?

Phil. I agree, with you, that the latter are not only of a more grateful and delectable Flavour, but likewise a richer and more powerfully restorative Food than the first, a thousand times ; but then they are only fit for People, that either are in tolerable Health, or if weak and languishing, at least labour not under such a mutinous Habit of deprav'd Concoction as your self. For I have generally found that to those who are much infested with Winds, and a vitriolick Sour, the generous Food you speak of is very offensive, which I have but rarely observ'd of the coarse Mess I recommended.

It is possible that the Salmon, Eels, Oysters, &c. consisting of fine, tractable, and altogether nutritious Particles, require (to be converted into a laudable Chyle) a more gentle Ferment than those Stomachs afford, in which being hurried away by the violent Acids that surround them, they are for want of an adapted *Menstruum* turn'd
into

into Crudities, and so only help to encrease the turbulent (a) *Saburra* that involves them: Whilst the Stock-fish, in which the Aliment is more allay'd with gross and terrestrious Parts, is more able to resist those heterogeneous Acids, and by reason of its Viscidity, not so soon forced to submit to the sole Cause of Winds, the preternatural Fermentations they meet with.

But I would not have you lay any Stress upon my shallow Reasonings, which being only conjectural, are liable to be fallacious; this is certain, that *cæteris paribus*, in the Distemper we treat of, as to the (b) *Ructus*, and other troublesome Signs of Indigestion after Meals, the richer Food shall be always more complain'd of than the Poorer. I would not have insisted so much upon, or troubled you so long with such a despicable Trifle as this may seem to be, if I had not known more than ordinary Effects of this neglected, but admirable Food, both from my own and my Father's Experience, who was likewise a Physician, and whom I have heard more than once declare, that to the Use of it he had often ascrib'd the greatest Share in the Cure of Patients, to whom he had advised it, in several Sorts of Cachexies, and even Consumptions.

(a) Load.

(b) Belches.

Misom. I shall certainly try it.

Phil. It will be worth your while, depend upon it, if once you can get a liking to it.

Misom. You ask'd me either Yesterday or the Day before, whether I had read *Baglivi*: Pray don't you love Stock-fish your self?

Phil. I own I do: It is a very delicious Dish to me.

Misom. I thought so.

Phil. But what Connection is there, I beg of you, between reading *Baglivi*, and your asking me that Question?

Misom. He has wrote a Chapter, you know, (a) *De Idolis Medicorum*; where he tells us, that Physicians always prescribe to others what they like themselves.

Phil. Believe me, *Misomedon*, that my prescribing it to you, had no relation with my Liking or Disliking it.

Misom. And believe me, *Philopirio*, I expected no other Answer from you. I don't labour to have my Physician (b) *Confitentem reum*: But don't you think there is something in what *Baglivi* says in most Physicians?

Phil. A great deal, I believe, not only in Physicians, but in all Mankind. If Stock-fish had not relish'd with my Palate, I believe

(a) Of the Idols of Physicians.
himself to be guilty.

(b) One that confesses

I should have said something concerning the Taste of it. But (a) *Homo sum & humani a me nihil alienum puto.*

Misom. I must take care, I see, how I charge a Man home, that is so ready to acknowledge his Frailties, as your self. But certainly *Baglivi* had a great deal of Reason to complain of this Idol. I have known a Physician, who lov'd Wine, that maintain'd the Usefulness of it in a Fever; and another, who never drank any, that allowed his Patients Tea and Coffee even in nervous Cases.

Phil. It is impossible to lay down general Rules for Diet that shall not be disagreeable to some People. No *Regimen* of Life can be contriv'd that suits every body; nor is there any Food so delicious that it pleases all Palates. When in your Case I told you, that I preferr'd Fish to Flesh, it was with a *Proviso*, if you equally liked it; and I never prescrib'd it, before you had inform'd me, that you thought it agreed with your Stomach. There are many to whom all Fish in general is offensive. I have met with a young Man upon whom it had the same Effect, as if it had been a rank Poyson. Whatever Sort of Fish he

(a) *I am a Man, and there is nothing that other Men are liable to, which I think my self exempt from.*

had try'd to eat, tho' in a small Quantity, it always swell'd him up, 'till he was ready to burst; which Symptom was succeeded by a violent Vomiting and Looseness that lasted for many Hours. He was a Servant, and had been meanly educated in a Country, where the Poor live most upon Fish; which was the Reason, that he had often been forced to make the Experiment against his Will. I saw him one Morning my self, that his Hands and Face were all come out in large Blotches, much worse than if he had been stung with Nettles; and when the Cause of this came to be examined into, it was found, that to wash himself, he had taken the Water out of a Pail in which, unknown to him, some Stock-fish had been steep'd over Night. The Blotches did not tingle, and without giving him any Uneasiness went away in two or three Hours time. The Fellow said, that Fish-water had always the same Effect upon any Part of his Skin.

Misom. This is very remarkable, and that one Man's Meat is another Man's Poyson was here literally true. Among the Writings of Physicians that treat of this Subject of Eating and Drinking, it is much easier to find out every ones particular Idol, than to find one that has none. Many of them are inconsistent with themselves.

It

It is generally believ'd, that white Meats are the easiest to be digested, and yet Pork is forbid to weak Stomachs, than which, nothing is whiter if it be good.

Phil. By white Meats are commonly meant Chickens, Turkeys, Rabbits, Veal and House-Lamb: And that there are many People of weak Stomachs, who digest these things very well at the same time that stronger Meats are offensive to them, is certain.

Misom. But why have most Physicians such a Spight against Fowls with flat Feet?

Phil. Because they are Water-Fowls, which are not so easy of Digestion as others. When Men treat of these things they speak in regard to Valetudinarians, People of weak Stomachs: Otherwise (a) *Sanis sunt omnia sana*. Ducks, Geese, Beef and Pork, are as wholesome Food to a Man in Health and of a good Constitution, as Veal or Chickens.

Misom. I know a Clergyman, who is but of a weakly Constitution, that can eat heartily of Ducks and Geese, without perceiving any Symptoms of Indigestion after them; whereas half the Quantity of Veal would infallibly throw him into a Looseness.

(b) To those that are in Health every thing is wholesome. *A Proverb.*

Phil. Veal, and Lamb too, have that Effect upon some Constitutions, but one does not often meet with them.

Misom. I believe there is a great Difference in Meat, as to Digestion, tho' it is of the same kind, and that the Flesh of an old tough Hen is not so easily concocted, as that of fine tender Beef.

Phil. This latter you would not find true in some People. What is difficult to the Teeth is often easy to the Stomach; and it is not so much the Hardness or the Tenderness of the Fibres, which the Meat is composed of, that influences the Digestion, as the Quality of the Juice, the Nourishment that is contain'd in those Fibres. When that Nourishment is too powerful for the Stomach it will be offensive, tho' it requires no chewing at all; as is manifest from the ill Effects, that rich Soops and high Sauces generally have upon tender Constitutions and Persons of a bad Digestion: Nay, plain Gravy, or Broth if it be very strong, will often offend a Stomach, which the same Quantity of the very Meat they were made of, eaten with Bread, would have agreed with very well.

Misom. I am of your Opinion, that no general Rules for Diet can be given, that shall suit all People: Nay I know by my own Experience, that the same Meat does
not

not always agree with the same Persons ; and there are several Things which I dare not eat now, when I am at the best, that formerly sat very well upon my Stomach : But there being so little Certainty in these things, what Rule must one go by ? And I must ask with *Horace* (a) *Quali igitur victu sapiens utetur ?* ———

Phil. Every body ought to consult his Stomach, and whatever agrees with that perfectly well, is wholesome for him, whilst it continues to do so. There are often Particularities discover'd in Stomachs and Digestions, that are unaccountable, and would never have been found out but by the Observation of the Persons that take notice of them in themselves. Milk, Honey and Eggs, are three animal Productions that abound with fine, supple, balsamick, and nutritious Particles, and are easily digested, generally speaking, by the most infirm and craziest Constitutions : Yet there is not one of the three, that is not highly disagreeable to some Stomachs even of robust People, that eat and can digest almost every thing else.

Misom. You put me in mind of what I heard once of an eminent Physician who prescrib'd Medicines as sparingly as your

(a) *What Rule of Diet then must a wise Man follow ?*

self: The Stomach, said he, is the Conscience of the Body; whilst that is easy a Man has no Trespases in Diet to answer for.

Phil. The Allusion is very just: I like the Doctrine, and advise every body to live up to the Belief of it.

Misom. But my bodily Conscience is often so scrupulous, that it reproaches me with every thing I eat or drink, if it has any Taste at all. What must a Man do with such a Stomach?

Phil. Do! What you do: Consult a Physician to have it mended.

Misom. And so trust the Direction of ones Conscience to Idolaters, as most of them openly are.

Phil. Openly; as how? I don't understand you.

Misom. May I not say this, when I see Men set up and publickly worship their Idols, whilst they are writing for Reputation, and to make themselves known to the World? What Physician has wrote professedly upon any one Herb, Plant, or other Simple, that has not done this, and said more in Commendation of it, than ever will be found true? How extravagant are the Praises that have been bestow'd upon Trifles, and even vile Things! Those who have once taken a Vegetable or other Drug
under

under their Patronage, generally treat it as Biographers, or rather Romance-Writers do their Heroes, and seem on all Occasions to have sworn to stand by it with their Lives and Fortunes.

Phil. What you complain of is first learn'd at School, where all Boys are taught to make the most of their Theme, according as they are to speak for or against things, and there is hardly any thing that some have extoll'd beyond its Worth, which others have not run down with as little Justice. There is a vast Pleasure in saying something that is not recorded to have been ever said before.

Misom. Or else no Man would have taken up the Cudgels for Acids, and maintain'd, that four things were the most wholesome in the World, when the generality of Physicians in all Ages had pronounced them to be hurtful to the Body, and the Cause of many Diseases. What fine things have *Schroder* and several others told us of *Bezoar*, the Occidental as well as Oriental! That they are Alexipharmicks and Sudorificks; that they are of great Efficacy in the Jaundice, the Palpitation of the Heart and Epilepsies. How extensive have they made the Virtues of them! For besides the Distempers already named, it is said, that they are

good (a) *in partu difficili*, and at the same time that they cure the Stone and Melancholy. It has long past for current that they are animal Substances, that are produced in some sort of Goats or Deer in the *Indies*: But several have made Enquiries into this Affair, and we can hear of none that ever saw this pretended Stone taken out of any of those Animals: Therefore we have all the Reason in the world to think, that we are imposed upon in this Drug by the *Indians*, and that it is a Composition, a thing made, and not a natural Stone.

Phil. If *Bezoar* be a factitious Substance; either the Secret, how to make it, is in very few Hands; or the Ingredients, some of them at least, must be prodigious dear: one of these two must be true; otherwise it would grow cheap in time: But on the contrary we see, that as the Consumption of the Oriental *Bezoar* has increas'd in *Europe* by Degrees, so the Price of it has gradually been advanced; which is never seen of things that may be procured by Art or Culture.

Misom. But whether it be a Production of Art or of Nature, it is plain that it is good for nothing.

(a) *To forward Delivery in hard Labour.*

Phil. I can say but little for or against *Bezoar* from my own Experience. I don't believe the tenth Part of what some have said concerning the Virtues of it; but I am as far from taking every thing for granted, which others have said to depreciate it. When I see a Man have an Idol of his own, I don't trust to his Judgment on the Idols of others. What Quantity of Oriental *Bezoar* is consumed in the Shops, is used in our *Gascoign's* Powder, than which, nothing in the general Practice of Physicians, is more often prescrib'd in most Disorders of Children, and slight Fevers of adult Persons; and it is by every body look'd upon as an harmless and every way inoffensive Medicine.

Misom. That latter *Encomium*, I believe, might with equal Justice be bestow'd upon Powder of Post, if given in as small a quantity. *Bezoar* does no hurt: Very well: But what good does it do; I mean to the Patients; that it should be purchas'd at such an enormous Rate? What Benefit can be expected from it, when the Experiments that have been tried upon that dear Drug, have made it evident that there is no more Virtue or greater Efficacy in it, than there is in Dirt or in dead Earth?

Phil. Indeed, *Misomedom*, I endeavour to curry Favour with no Man; but I cannot

go those Lengths. We are far from being so well acquainted with all the Properties and Power that belong to the Stomachick Ferment, to the Gall, and to the Pancreatick Juice, as to be positive, that singly or jointly they are not capable of opening the Texture of a Substance, and drawing from it something that shall be serviceable to the Blood and salubrious; when all other Tryals, to discover any Virtues in that Substance, shall have proved ineffectual. *Bezoar* has neither Smell nor Taste, and we are not able either by the Help of Fire, or any known *Menstruum*, to discover that there are any Virtues in that Drug: All this I allow; but I don't think, that from thence we can conclude; that taken inwardly it can be of no greater Efficacy upon any part of the Body than dead Earth or Dirt.

Misom. I commend you for your Moderation. But the Idol that *Baglivi* chiefly complain'd of, and which we have not touch'd upon yet is, that every Physician is influenced and over-ruled by that Passion, which in him is predominant; and that the Temperament and Inclinations of most of them may be traced in their Practice.

Phil. So the Resolute and Daring, says he, prescribe violent Remedies without Necessity; whilst the Cowardly and Fearful will suffer a Patient to die, rather than try an efficacious Medi-

Medicine, even in the most desperate Cases: Which shews that *Baglivi* understood human Nature.

Misom. It shews some Knowledge I own, but I think it too superficial for an *Italian* at the Court of *Rome*. What he says may be true, of open and unartful People, whose Heads run upon their Patients and the End of their Calling: But among the Crafty and Polite, that in reality mind nothing but themselves and getting Money, there is no Appearance of it. Those, who make their chief court to common Fame, and expect all their Happiness from popular Applause, are all equally cautious and follow prudential Rules, not from any Principle of natural Timidity, but the Dictates of acquir'd Cunning. Shall I hazard my Reputation, say they, on the possibility of saving a Patient, when I may be sure of preserving it as well when he dies as when he lives? Nay it is certain, that should a Patient miscarry after a daring Medicine, a great Clamour would be rais'd against the Physician by his Enemies; and if *Pearl* or *Pulvis e Chelis*, with *Aqua Lactis* or *Cerasorum* did ever kill a Man whose Distemper was not sufficient to do it without them, I'll be crucify'd. No wise Man ought knowingly to lay himself open to the Censures of a malicious World, and therefore to prescribe other-

otherwise, than in the safe common Road, is what a Man cannot answer to his Family. This is the Doctrine of the Times: an Age, in which no Man is fit to live, that cannot be supple to his Interest, and make all other Passions give way to the most fashionable, a violent Desire after Riches and Greatness.

Phil. When we hear a Man complain of the Times, every body thinks him to be out of Humour. Human Nature is the same in our Age that it has been in all others under the same Circumstances. All Lovers of their Country, and even the best of Men, have always wish'd and pray'd for Wealth and Power, with the Encrease of Knowledge to the Nations they belong'd to; and they have no sooner enjoy'd what they wish'd for, but they have always grumbled and shew'd themselves impatient to bear those Evils which ever were and ever will be the Consequences of those Blessings in all large and flourishing Societies. The Theory of Virtue was never better understood than in the Reign of *Augustus*; but consult your own dear *Horace*, and he'll inform you in more than fifty Places, how wretchedly deficient that Age was in the Practice of it.

Misom. I know there have always been
(a) — *fœcunda culpæ Sæcula*; but the pre-

(a) Ages fruitful of Guilt. *An Expression of Horace.* sent

sent exceeds them all. There never was more Selfishness or less Appearance of a publick Spirit in the World, not only in your Profession but in all other Callings and Occupations, than there are now. Every Body takes care of one, and makes haste for himself; it's no matter what becomes of the rest; as if they were all at (a) *Extremum occupet scabies*. — Whatever may be the Idol of other People, my great *Foible* you see is rambling — Pray, what further Directions would you have me to follow?

Phil. Let your Bread be thoroughly baked, and chuse that which is most crusty, or if your Teeth will let you, eat the whitest sort of Sea-biscuit, the Use of which is of greater Efficacy against the Sour in the Stomach, than most Powders given for that purpose. Avoid all Malt Liquors, and instead of Beer drink a Decoction of *French Barley*, with a few Hops, and a pretty deal of *Liquorish* boil'd fresh every Day: Of this, whether you are a-dry or not, take at least half a Pint two or three Hours after Dinner, when the Symptoms of Indigestion are most disturbing.

(a) *A Play of Children among the Ancients so called: It is used Proverbially in the same Sense; that The Devil take the hindmost is in English.*

For your Breakfast, before you get on Horse-back, take a small Mefs of Water-Gruel, Burgoe, Panado, or Barley-broth, to which you may add a Glafs of some rich Wine, fuch as *Malaga*, *Madera*, or *Sherry*: The fame you may repeat after your first bathing, or inftead of it take a Glafs of Tent and a Toast.

Nutritious Suppers I have often prefcrib'd with Succels, where I have found a Deficiency of Spirits; yet in your Cafe I am utterly againft them. I would not have you forbear them all at once, but eating lefs and lefs every Night, leave them off by degrees.

Mifom. But if I eat no Suppers I fhall be faintifh, and more troubled with Wind than I am now.

Phil. I know it, if you fhould take nothing to prevent it, but thofe Inconveniences will be obviated by the Cachectick Powders and noble Stomachick I fent you, which are both long-experienced Medicines, whose great Efficacy in this Cafe I can entirely rely on.

All *Hypochondriaci*, how quick foever the Appetites of fome may be, are of a very flow Digestion. Thofe that are not troubled with fpontaneous Vomitings, generally eat their Suppers before their Dinners are half digefted.

Mifom.

Misom. How slow my Digestion is I can't determine, but I never sup unless my Stomach stands for it; and, pray when Men are hungry, is not the *Indicatum* Eating?

Phil. Not always, when their Appetite is part of their Distemper. The heavy Loads and Distensions in their Stomachs, commence immediately after Eating, tho' the tumultuous Agitations in them, and unfavoury Belchings are commonly not at the worst, 'till three, four, and sometimes five Hours after their Meals. As soon as these Symptoms remit, and a considerable Portion of the crude Chyle is mix'd with the Gall and pancreatick Juice in the *duodenum*; the Miseries of the lower Belly increase, and impetuous Winds ravage through all the Windings of the Intestines, in which the Tensions and Spasms, Cholick — and other Pains are at this time generally the most afflicting, and the (a) *Borborigmi* the loudest. Whilst this tempestuous Scene is acting round the Mesentery, the more stubborn Remainder of the ill-digested Pulp that is left behind continues to oppress the Stomach, and being now, by a vitious Fermentation, become violently sharp, vellicates the Fibres of its inner Tunick, which occasioning a gnawing

(a) *Noises of Wind in the Bowels.*

Uneasiness renders the Patients both hungry, and maukishly Faintish by Turns.

Misom. This indeed is an exact Description of my Oeconomy in particular.

Phil. Whilst they are eating, their Intestines are commonly easy, and all the Evils in *Hypogastrio* are the least tormenting, which makes them as soon as the latter Symptoms appear, fly to what they know will cure them for the present. They eat in their own Defence, and are glad of the Opportunity, 'till the Disturbances in their Stomachs returning, they repent of the short-lived Remedy, and thus by heaping Meals upon one another, before the former are concocted, they not only feed their Distemper as constantly as themselves, but likewise hinder the Possibility of being cured; for in those Stomachs the most nutritious Food, as soon as it is swallow'd must degenerate into Crudities, and the best of Medicines be lost in the corrosive *Saburra* they are never without.

Misom. A miserable Condition! when to keep themselves alive, Men are forced to make use of a Remedy that perpetuates their Distemper, and occasions the Return of the very same Afflictions it appeases.

Phil. No Costiveness ever becomes habitual, but a slow Digestion precedes it, the Signs of which can never be latent, for the
Victuals

Viſuals remain much longer in thoſe Stomachs than in others, where the Concoction is perform'd in due time, as is manifeſt from the Savour of the Belches, by which it has been often diſcover'd that ſome Aliments, when they have been particularly diſagreeable to the Ferment they met with, have been detained without paſſing the *Pilorus*, for two or three Days, or longer ; and if as ſoon as this Slowneſs of Concoction was perceivable in your ſelf, you had followed the Rules, which now I endeavour to perſwade you to, it is not probable that the Density of the Belly, and many other Symptoms of your Diſtemper, would ever have afflicted you to that degree they have often done.

Miſom. (a) *Venter non habet aures*: It is a hard Preſcription, that People ſhould not eat when they are hungry. Beſides, (b) *Viro Seni maxillæ Baculus*.

Phil. Be aſſured that the Uneaſineſs, which faſting at Nights may create to you, cannot be compared to the mighty Service it will be of in the Removal of more troubleſome Complaints. Neither is this a Preſcription for Life ; as ſoon as the great

(a) The Belly has no Ears. *A Proverb, of which the meaning is obvious.* (b) The Jaws are a Stick to an old Man. *A Proverb, importing, that Eating is the chief Support of old Age.*

Disorders of your Digestion shall be redress'd, you will again eat your Suppers with as much Pleasure as ever ; but if you cannot leave them off wholly, let them at least be diminish'd ; abstain from Flesh, and let them be as slender and as innocent as your Breakfasts. It is not always in the Power of Pharmacy, and Exercise, to cure Distempers that yet are curable, unless Dietetic Rules are brought into their Assistance. *Diet*, says *Le Clerc*, *was the first, the principal, and sometimes the only Remedy that Hippocrates made use of ;* And shall we lay no more Stress upon it, than if it did not belong to the Art of Physick ? It is but of latter Ages, and only since the World has been so much impos'd upon by Hermetical Pretenders, that the golden Rules of Diet have been look'd upon as inconsiderable Trifles ; but before we reject a less powerful Aid, let us first see the mighty Performances of the *Herculean* Medicines they boast of, that in small Quantities, and few Doses, are to cure the most inveterate Distempers, without Rule or Observance ; but we ought to stay 'till then. (a) *Spem pretio quid emimus ?* Why should we neglect the cheapest, the easiest, and most wholesome maxims of the

(a) Why should we pay a real Value for Hopes ? It is used proverbially to shew that we ought not to neglect Certainties for Hopes of what is uncertain.

true Art of Physick, for the vain Promises of lying Chymists, and suffer our selves to be robb'd of known Remedies, in expectation of greater, that perhaps are never to come?

Thousands, and ten thousands of Pounds are yearly thrown away upon Apothecary-ware, in this City alone, to remove what might be more effectually cured by Diet. It is incredible what prodigious Benefits may sometimes be received, especially in Disorders of the Stomach, from Abstinence alone; and it is certain, that Millions of People are now in their Graves, who have died of Distempers, as well Chronick as Acute, that at first of all one Night's Fasting might have prevented.

Misom. I am perswaded that what you say is true: Large Suppers are pernicious. *Horace* knew this very well.

(a) ——— *vides, ut Pallidus omnis
Cæna desurgat dubia.* ———

Besides, I don't plead for Excess, and am not to learn at this Age,

(b) — *Victus tenuis quæ quantaque secum
Adferat.* ———

(a) Observe how sickly and pale every body rises from a sumptuous Supper. (b) What and how great the Benefits are, that accrue from a spare Diet. Horace.

But when Mens Reasons are over-ruled by their Appetites, they ought to be more pitied than blamed; and every body must own, that he who kills himself by Eating when he is Hungry, does it *se defendendo*. Yet how troublesome soever I may find your latter Prescription, assure your self that all your Orders shall be strictly obey'd.

Phil. Then I dare promise you that in a little time you shall see your self chang'd into another Man. When the Vomits, by entirely cleansing the first Passages, shall have made way for the Operation of the altering Medicines, and your Abstinence from Suppers give them Leave to exert themselves, they will corroborate your Stomach and Bowels, and give new Life to the Peristaltick Motion. The bathing will remove the Tensions, and relax the rigid Fibres of your Intestines. The noble Exercise of Riding will not only promote Digestion, and strengthen your Body, but likewise compose and exhilarate your Mind, and all of them together invigorate both. And by these Means, and by a nutritious Diet, and perhaps the Addition of some Chalybeats, if there should be Occasion, you will in a few Weeks find your Costiveness worn off, your Constitution visibly mended, and your Blood replenished with spirituous as well as balsamick Parts.

Misom.

Misom. But I forgot to tell you, that after being in Bed, even when I'm at the best, I often lie tossing two or three Hours before I can close my Eyes, and that my first Sleeps seldom last longer than an Hour, or an Hour and an half: . My getting up so soon as you talk of, will rob me of the most comfortable part of my Rest. Consider that I am growing in Years :

(a) ——— *ubique*
Accedent anni, tractari mollius ætas
Imbecilla volet.

Phil. What I advise is not to hinder, but protract your Sleeps. Your early rising will wipe from your Spirits a certain Drowsiness, which is commonly the heavy Companion of all those that mistaking Sloth to be the Equivalent of Sleep, lie soaking in their Beds uneasy and awake ; and being assisted with the constant Variety of your Employments all Day long, will make you wish with Pleasure for the Approach of Night, which now you often dread ; for as no Hunger is more commendable than what is procured by Emptiness and Fasting,

(a) *Besides, old Age will come ; and that must crave
 A softer Treatment far than Youth should have.*
Creech's Translat.

so Exercise and Watching are the most natural Preparatives to Sleep. The first or second Day perhaps you will not feel the Effects of this wholesome Prescription; but after that, assure your self that you will, more and more, begin to long for Bed-time, the Thoughts of which are so tiresome to many, who never are fatigued but with Excess of Ease. The Means I order (allow me to speak in the Style of *Willis*) will draw upon you, toward Evening, an agreeable Weariness, the moving Orator of sweet Repose, that breathing Health and Peace to every Part, perswades the Soul to Rest, and having brib'd the watchful Spirits from their Posts, locks up the unguarded Senses in charming Bonds of Slumber.

Misom. I want no Rhetorick to encourage me; the great Desire I have of being cured is more eloquent than your Perswasion: I would bear any thing to be blest'd again with those sound spontaneous Sleeps I formerly enjoy'd. Oh Slumber! Thou perverse and foolish Mistress to Mankind, that none can live without, why should you be so forward to the Poor and Thoughtless, on whom you steal unsought for, whilst you are tyrannically coy to more deserving Lovers that anxiously court you?

— *Somnus*

(a) ——— *Somnus agrestium*
Lenis virorum non humiles domos
Fastidit. ———

I chearfully confide in your Knowledge, *Philopirio*, wishing for no better Success than my Observance shall deserve; and depend upon it, if the Event proves as happy as the Expectation you give of it seems reasonable, you shall never find me ungrateful: What I do now is only to pay you for the Trouble I have given you, and the Time you have spent with me. — But is this, pray, the general Method you take with all Hypochondriacks, (b) *mutatis mutandis*, which now you have prescrib'd to me?

Phil. *Mutatis mutandis* it is; but that is all in all, for as the Symptoms differ, so I alter my Method; and I never saw yet two hypochondriacal Cases exactly alike.

Misom. Then what is your Secret in the Cure of this difficult Distemper?

Phil. I have several: I allow my self time to hear and weigh the Complaints of my Patients.

Misom. The first I have experienced to be true, and I have no Reason to doubt of the latter.

(a) Kind Sleep scorns not to enter the low Cottages of the Poor country People. (b) Altering the things that are to be alter'd.

Phil. I take pains to be well acquainted with the manner of living of my Patients, and am more curious in examining them than there is occasion for a Man to be in any other Distemper ; not only to penetrate into the Procatartick Causes, but likewise the better to consult the Circumstances as well as (a) *Idiosyncrasy* of every particular Person: Some have strange Aversions as to Diet ; others peculiar Antipathies against some excellent Remedies ; and every wholesome Exercise suits not with all People. A third Secret is, that I am very careful in endeavouring to distinguish between the Efforts of Nature, whom I would assist, and those of the Distemper, which I am to destroy.

Misom. But I meant Medicines, when I spoke of Secrets.

Phil. Then I must answer you, that I have not one but what I am willing to impart to any Patient, as generous as your self, that for his private Use, after having receiv'd some extraordinary Benefit from it, asks me for the Prescription. For tho' I make use of Chymical as well as Galenical Preparations, yet I have no *Nostrums* that I intend either to magnify or conceal, under the specious Pretence of any mighty Labour, Cost, or

(a) *The peculiar Constitution,*

extraordinary (a) ἐνχέρις they require; no *Liquor Alkabist*, *Arcanum Corallinum*, nor other *Panacea's*, that can work Miracles to boast of.

Misom. What, no *Catholicon*, no grand *Elixir*, no universal *Menstruum*! There certainly is no where such impudent Lying to be met with among any other Sort of People, as there is among the Chymists. They have infinitely out-done the Astrologers. What Prodigious Cures have that *Van Helmont* and *Paracelsus* boasted of, those (b) *Halopantæ*! What Mountains have they promised! I have read all their Processes, and it has often raised my Indignation to think, what miserable long Dances they have led some poor credulous People, that labour'd to decypher their Jargon, and try'd Experiments upon their Words.

Phil. The Medicines I make use of are such as others have likewise recommended in the same Cases; and all the Mystery I know in Physick, as to Remedies, consists in the Choice and Application of them. I never scruple to have my Bills sent to the Apothecary's, if the Patient chuses it: Nay, I verily believe, that we have as good Apothecaries at least, as any Nation in *Europe*.

(a) *Manual Skill.*
Speak Truth.

(b) *Great Lyars that hardly ever*

Misom. There are too many of them, which makes their Calling, the Business it self, mischievous ; for all of them must endeavour to get a Livelyhood. In *Hamborough* now the Number of them is limited, and those few that are allowed of have prodigious great Shops ; but then they are Druggists withal.

Phil. How large some Shops may be in *Germany* I don't know, but that the Generality of ours afford a greater Store, as well as Variety of good Medicines, than are to be met with in the Generality of them abroad, I averr to be true : And as to Drugs, that the very worst of those that are imported here, are re-shipp'd and constantly sent to foreign Markets, is a Fact which the Merchants that deal in them can witness.

Misom. You are a profess'd Panegyrist for the Apothecaries, I see.

Phil. Not at all ; but I endeavour to be impartial, and would do Justice to all Mankind. That there are good Apothecaries I know, and I really believe that many of them are very honest Men : But I know likewise that there are others, who in dispensing and preparing their Medicines are less curious and more saving, than they should be ; and a Physician must be highly valued indeed, that can perswade every body
to

to leave his own Apothecary, and go where he directs them.

Misom. The Consequence of which, must, at least in some Cases, be the same as if they had all bad Medicines. But the chief Mischief is, that there is no Trade in which Men have less Encouragement to be honest: For, in the first place, if a Physician, for his own Reputation's sake, refuses to have Bills carried to every Shop, and is of that Eminence, that he can prescribe the Apothecary as well as the Medicines, he shall be ridicul'd, call'd an Humorist, the honest Man he trusts to, be slander'd, and both of them have a hundred Stories father'd upon them, as false as they are malicious, by the rest of the Apothecaries that are not of his chosen number. A pretty Reward for a Man's being honest at his own Expence!

In the second; a Man that picks his Drugs, buys the best of every thing the Shops afford, and wholly employs himself in carefully dispensing his Medicines, if his Custom lies among mean People, shall often be oblig'd to reckon Forty *per Cent.* less for things of the same Name, than his Neighbour, who he knows buys nothing but Rubbish, which he leaves a Boy to jumble together. At this rate who would be honest that could help it?

If

If the Butcher sends us home stinking Meat, or the Shoe-maker sells us bad Leather, they lose our Custom, because every body can judge of the Imposition, which makes them honest in their own Defence; but what Obligation lie they under to be so, (a) *quorum scelera terra tegit*? If a Patient be lost for want of good Drugs, Pray whose Fault is it? Either his Time was come, or the Physician mistook the Distemper, (the wisest Man you know may err;) but as for the Medicines, without doubt they were made up according to order; if the Man be dead he must be buried, the Apothecary knows nothing of the matter, and writes out his Bill as merrily as the Undertaker.

Phil. Honest or not honest, the Apothecaries can never be my Friends, and I don't know how to blame them: My manner of prescribing is so little adapted to their Profit, that if they were civil enough not to ridicule, they could at least never like my Practice.

I religiously believe it to be true what *Arnoldus Villanovanus* said; that it is a Cheat to use Compound Medicines, where Simples are sufficient; and of the few Compounds I make use of, there are several that are

(a) *Whose Villanies the Earth covers.*

not in the Dispensatory. These you'll say the Apothecaries would prepare for you, if you gave them your Prescriptions: So they might and would, for a Man in great Vogue and Business that wrote handsomely; but very few of them would think it worth their while to do this for a Physician that is not likely to bring much Grist to their Mills, tho' he had never so many Patients. Who would be troubled with a Man that talks of Exercise and Diet, and is a mortal Enemy to Physick, where it is possible to do without?

I have no Opinion of Syrups or Simple Waters; the Medicines I give are either taken in Coffee, Tea, Wine, fair Water, or other Liquors that are familiar to the Patients, and generally to be had at their Houses, or near hand; or if any particular Vehicle be requir'd, I prescribe a Decoction, or Infusion of a few Simples, in plain English, which every body may make at home, or get made where he pleases.

Misom. This indeed is prophaning of Physick, and it must sound abominably in an Apothecary's Ear, to hear a Man tell People that there is no more Skill requir'd to boil two or three Roots of the Field, and as many handfuls of Physical Herbs, when they are told where to have them; than there is to boil Carrots or Turneps, with

Cole-

Coleworts, or Sprouts; and that a little Boy may do it as well in fair Water, as his (a) *Servulus* in *Hydropege*: Especially if he should be so wicked as to add, what your Reprobates in Physick affirm to be true, that by doing this the Patient may often save as much in one Morning as will buy the rest of the Family their Dinners. I hate Cheats of all Sorts; and in things of publick Concern, I think, a man ought to be hang'd, who for Lucre endeavours to render that mysterious, which in it self is plain, or may easily be made so. . Besides, the more operose and expensive Physick is made, the more you will always be pester'd with Quacks. I have been highly delighted with reading a learned *German*, one *Daniel Ludovicus*, who seems to have been a Physician of great Experience and no less Humanity. He talks like you; he is for reducing the vast Heaps of Compounds contain'd in the Dispensatories, to a moderate number, and keeping only a few choice Remedies of known Efficacy: For the rest, he recommends Simples and Medicines (a) *parvo parables*; and exhorts all Physicians to take the preparing and dispensing of Physick under their own Care and Inspection. I have seen another Book on the same Sub-

(a) *A Boy-Servant.* (b) *To be had at a small Expence*

ject in *English*, that was printed here in *London* above forty Years ago: It is call'd *A Discourse concerning Physick, and the many Abuses of it by Apothecaries*: It is wrote by an *Anonymous* Author, who entreats all Physicians in a pressing manner to administer their own Physick, and is very diffusive in shewing the many Benefits that would accrue from it to the Publick. Since that, many things have been published to the same purpose; but from the growing Luxury of the Times I never expected to see this a general Practice, tho' nothing is more reasonable on many Accounts. — I cannot express it to you, *Philopirio*, how much I am pleas'd with your Sentiments as well as Method: But if ever you get into great Business, I am much mistaken.

Phil. I could never go through a Multiplicity of Business. Every body ought to consult his own Temper and Abilities in all Undertakings. I hate a Crowd, and I hate to be in a Hurry. Besides, I am naturally slow, and could no more attend a dozen Patients in a Day, and think of them as I should do, than I could fly. I must own to you likewise, that I am a little selfish, and can't help minding my own Enjoyments, and my own Diversion, and in short, my own Good, as well as the Good of others. I can, and do heartily admire at those publick-

lick-spirited People that can slave at an Employment from early in the Morning, 'till late at Night, and sacrifice every Inch of themselves to their Callings; but I could never have had the Power to imitate them: Not that I love to be idle; but I want to be employed to my own liking; and if a Man gives away to others two thirds of the Time he is awake, I think he deserves to have the rest for himself.

Misom. Pray, did you ever wish for a great Estate?

Phil. Often, and I should certainly have had one before now, if wishing could have procur'd it.

Misom. But I am sure, you never fought heartily after Riches.

Phil. I have always been frugal enough to have no Occasion for them.

Misom. I don't believe you love Money.

Phil. Indeed I do.

Misom. I mean you have no Notion of the Worth of it, no real Esteem for it.

Phil. Yes I have; but I value it in the same manner as most People do their Health, which you know is seldom thought of but when it is wanted.

Misom. I love you. I wish with all my heart my Wife had staid to hear us. Who knows but our Discourse would have converted

verted her. I love the Woman very well, and should be loth to lose her.

(a) *Non enim posthac alia calebo
Fœmina. ———*

What do you think of her? I know that sometimes she is very bad, but she is seldom constipated, and the least Laxative in the world moves her. I can't think but the greatest Part of her Distemper is Fancy. Sometimes, when I have thought that she made more of it, than she really felt, I have consulted *John Baptista Sylvaticus*, an *Italian* Physician, who wrote a Treatise to discover those who feign'd Distempers. But I could never make any thing of it.

Phil. I generally observe, that People troubled with either *Hypo*, or *Vapours*, to a considerable degree, never think others so bad as themselves; and yet are always wonderfully offended, if their own Distemper be any ways slighted.

Misom. There is a great deal of Difference between my Wife and my self; when Afflictions are so excessive as mine often are, they are past jesting; tho', as if it was an additional Misery entail'd upon them, I have several times met with things that way so in-

(a) *For I shall never hereafter love any other Woman.* Hor.

folent, and inhuman, (a) *quod vix a manibus me temperaverim*. When I have had a thousand Pains about me, and been devoured with Grief even to Death, I have had a healthy Rascal full of Ease and Wantonness come up to me in the Street, with a Smile in his Countenance; and cry, *Well, Misomedon, how goes the Hypo?* I have said nothing and gone my ways, but I could have knock'd him down with all my Heart.

Phil. These things are provoking: But what makes them worse is a spice of Envy, that often secretly disturbs Valetudinarians, when they are in company of careless People that are in strong athletick Health.

Misom. You think (b) *Edentulus vescentium dentibus invidet*.

Phil. There certainly is a great deal of Truth in that Proverb. We are naturally inclin'd to grudge others those Pleasures and Enjoyments which we seem to have an equal Right to, when we can have no Share in them our selves. This is no where more conspicuous than in People of crazy Constitutions, especially in the hypochondriack and hysterick Diseases. Imagining them-

(a) That I could scarce keep my Hands to my self. It is proverbially used, when we can hardly forbear striking People.

(b) He that has lost his own Teeth, envies the Teeth of others, when they make use of them. A Proverb; of which the Meaning is obvious.

selves to be very miserable, and that they are visibly so, they think that not to pity is to insult them; and they can't help looking upon the Compassion of others as their Due, a just Tribute, that ought to be paid them by every body, who to their thinking are more happy, and seem not to labour under the same Afflictions. Therefore I would have you believe that your Lady's Distemper ought to be as seriously treated, at least before her, as your own, without meddling with the Degrees of Misery in either. The Costiveness indeed is one of your greatest Grievances; but there are many hypochondriack as well as hysterick Patients, that are very rarely or never troubled with it, and yet very miserable otherwise.

Misom. You are in the right: I verily believe my Distemper has strangely perverted my Humour; otherwise there is not a more tender Husband than my self, in the main: And as to Compassion in my Nature, I am (a) *infima Auricula mollior*. But if I could bring my Wife over to us, could you do her any good?

Phil. If she would use cold-bathing, and stir pretty much, I don't question, but the

(a) Softer than the Tip of the Ear. It is proverbially used for very soft, but most commonly apply'd in a figurative Sense to those, that are very meek and tender-hearted.

drinking of Spaw-water, and a few Medicines besides, would cure her; but not, unless she could be perswaded by slow degrees to leave off the pernicious, as well as only palliative Remedies, that under the specious Titles of *Cordial*, *Restorative* and *Anti-hysterick*, have spoil'd the Tone of her Stomach and Intestines, and almost utterly ruin'd her Constitution; I mean the hot Vinous Liquors, by the constant sipping of which it is incredible how many have been destroy'd.

Misom. Yet, tho' she has try'd I believe almost every thing that is to be taken in Physick, she finds Benefit by nothing else: Nay I can see, that she is worse, when she strives to forbear them; but since she must take them, I am sure, that no sophisticated Wine, nor any Malt, Sugar, or Cyder-Spirit, can be compared to true *French* Wine, and the best *Coniac* Brandy; either of which I am never without; what I complain of is, that she will think nothing reviving, but what comes in Mixtures from the Apothecary, who, I'd pawn my Life, does not afford such Prices for Wine or Brandy, to make his Slops with, as I am now forced to give to have them good.

Phil. That Wine as it comes from the Grape, and right *French* Brandy, as they are more grateful to the Palate, are likewise

wife less offensive to the Stomach, than what you named after them, is beyond dispute; but whether they come from the Apothecary, the Vintner, or the Merchant, all things that are spirituous and volatile, the Salts of Harts-horn, Amber, Urine, &c. not excepted, are destructive in the Case we speak of, when they are constantly taken. In the *Sublimation* of *Sal Armoniack*, or any other volatile Salt with Steel, *Lapis Hæmatites*, or other Minerals that are not so, well pulverized and blended together, it is observable that a great many Particles of the latter are carried to the very top of the Alembick, that never would have got thither without the Help of the first. What we see in that Sublimation happens in our Bodies, and I believe that all *Volatilia* and *Spirituosa*, that are naturally soon dissipated, and which we mix with our Juices, when they go off, generally fly away with more than their own. Whether this Analogy will please you I don't know, neither would I conclude any thing from Speculation, but that there is some such thing is notorious from Experience; which shews us, that all *Volatilia* and *Spirituosa*, (given where the Spirits are deficient, and of a weak Contexture) when their Strength is spent, leave the People worse than they found them; and how refreshing and restorative soever

they may seem the moment they are taken, the Patients are always more dispirited after them; which could not be, if by them they were not robb'd of something.

The Reason, why in hysteric Cases, and other Chronick Deficiencies of the Spirits, many, otherwise sober and moderate Persons, have such an entire Dependance upon them, is, because they always give them a manifest and present Relief; for tho' the height of the Comfort, they give, lasts but for a few Moments; yet, as the Ease they procure does not leave them again all at once, but goes off gradually as the Strength of those Liquors is dissipated, 'till in a little time both are vanished; the Certainty of the Benefit they constantly receive from them, continually tempts them to repeat what has so often reviv'd them; which if they forbear longer than ordinary, must without doubt make them very uneasie, and consequently worse; and this latter is likewise the Reason, why it is so difficult to wean them from those Draughts of Oblivion, when once they have got a Habit of relieving, or rather dozing and stupifying themselves that way; for meeting with nothing, that gives them such an immediate Ease, they never have the Patience to be so long without them, as might enable them to judge of less presentaneous Remedies that would be more effectual.

Misom

Misom. It is very probable that those spirituous and volatile Remedies being blended with our Masses of Spirits, may, as they are dissipated, destroy some fine balsamick Particles that were entangled with them, in like manner as in the chymical Experiment, you alledge the volatile Salts in flying up, carry along with them the most subtile Particles of Steel, &c. they are mix'd with: But I cannot see why they should not have always the same Effect, as well upon those that are unacquainted with them, as others that use them constantly.

Phil. It is manifest that the Good we receive from them is whilst they remain mix'd with our Masses of Spirits, and it is as evident from Experience, that they are more easily dissipated, and go off sooner in the latter than they do in the first.

Misom. It is indeed not likely that there should be so many beaten Roads, and such ready Passages to fly away thro' in People that are Strangers to them, as there must be in those that continually make use of them.

Phil. The Reason you give may be good for ought I know: Being made *à posteriori*, it cannot mis-lead us, yet it is far from being satisfactory to me. If we look into the several Effects of Wine and Brandy, and the Variety of Symptoms that attend the Drink-

ing of all intoxicating Liquors, we shall find an unwearied Diligence in observing the different *Phænomena* of much greater use than the curious Endeavours of explaining them; because we are altogether unacquainted with those hardly conceivable *Minutiæ* of the Spirits, that are the constitutive Parts of all our Humours and Inclinations, and consequently utterly incapable of reasoning upon them. The several sorts of Drunkenness, which *Horace* attributes to the same Cask,

(a) *Seu tu querelas, five geris jocos,
Seu rixam, & insanos amores,
Seu facilem pia testa somnum.*

according as the Tempers differ'd of those that drank of it, we may often meet with (tho' at several times) in the same Persons, from the Difference of the inebriating Liquors themselves. He that is only dull and sleepy after strong Ale, and other Malt-Liquors, may be quarrelsome after Brandy, with as little Provocation; and the same Man that fill'd with noxious adulterated

(a) *You my good Cask —*

*Produce your Charge whate'er it be,
Or Love, or Strife, or loud Debate.
Or gentle Sleep, or Wit serenely fine.* Creech Transl.
Wine

Wine abounds in Complaints, and weeps without Cause, shall often sparkle with Mirth and be fired with Love, after drinking of fragrant *Pontac*, or sprightly *Champaign*.

Misom. I do not wonder that the Reasons of those nicer Distinctions should be beyond the Reach of our Understandings, when even the ordinary Operations of Wine, if we were not convinced of them by fact, would exceed all human Belief. What Philosopher, if he had not seen it, would imagine, that a Man in wretched Circumstances, who neither pleas'd with himself nor his Company, sits surly and demure, making heavy Reflections on the dark Results of Futurity, should by a few Draughts, to which he submits with Silence and Regret, in less than two Hours time become merry and facetious, courteous and obliging?

How vast is the Alteration! all his Fears and Diffidence are vanished, his most slender Hopes receive an Air of Certainty, and he wonders, that he could ever have so much apprehended the first, or laid so little Stress upon the latter. The Stranger he makes his Friend, and entrusts him with Secrets, which three Hours ago he would have kept from his Brother. With unaffected Freedom he speaks to those he stood in awe of before; others whom he thought below his Conversation,

fation he esteems as valuable Companions ; and among all that are with him, he finds a Heaven of Equality as well as Delight. He feels every Glass add Vigour to his Body and Content to his Mind, and the more he reflects, the more he reckons his Condition to be envied, whilst all he can see or think on is meliorating, and the whole Creation mends upon his Hands.

Phil. I did not expect to hear a Man of your Temperance and Sobriety out-do even *Horace* himself, in the Praise of Drunkenness, who thought it sufficient to say of it ;
quod

(a) ——— *operta recludit,*
Spes jubet esse ratas, in prælia trudit inermem.
Sollicitis animis onus eximit ; addocet artes :
Fæcundi calices quem non fecere disertum ?
Contracta quem non in paupertate solutum ?

Misom. I did not design an *Encomium* upon Drunkenness, but only to relate the Effects, which good Wine generally has upon all People in Health ; if their Tempers are naturally easie, and not over-rul'd by any predominant Vice.

(a) ——— 'tis free
Of Secrets, and turns Hopes to Certainty.
It teaches Arts, and teaches how to think.
And what Man is not eloquent in's Drink,
And who, tho' cramp't in narrow Want, 's not free?

Creech.

Phil.

Phil. But I think the Strangeness of its Operation more conspicuous in those, that are not so well qualify'd; for it is not only in the power of this Vegetable to make the Slave fancy himself to be Free, the Poor to be Rich; the Old, Young; and the Miserable, Happy; but it likewise actually mends visible Imperfections; renders the Infirm, Strong; the Decrepit, Nimble; and the Stammerer, Eloquent; and what neither *Circe's* nor *Medea's* Art could ever perform, turns Vices into Virtues, and by the Charm of it, the Coward, the Covetous, the Proud, and the Morose become Valiant, Generous, Affable, and Good-humour'd.

Misom. I see you won't be behind hand with me: Yet am of Opinion, that what either of us can say of it must always fall short of what *Horace* has left us upon the same Subject. I don't mean what you repeated from his Epistle to *Torquatus*; tho' that is generally cited upon the Occasion. *Horace* was a general Poet, but his greatest Talent did not lie in Heroicks; (a) *Il faut considerer chacun dans son fort*: It was Lyrick Verse in which he excell'd. Read his whole Ode to *Bacchus*, and several others, where he speaks of Wine, that now I don't call to mind:

(a) We ought to consider every Body in that, in which he is strong, or excels.

- (a) *Tu lene tormentum ingenio admoves
 Plerumque duro: Tu sapientium
 Curas, & arcanum jocosum
 Consilium retegis Lyæo:
 Tu spem reducis mentibus anxiiis
 Viresque: & addis cornua Pauperi,
 Post te neque iratos trementi
 Regum apices, neque militum arma, &c.*

This is almost the same with what you quoted, but more Poetical and more elegant.

Phil. I always thought that there was as much good Sense, polite Knowledge, and fine Raillery to be met with in his Epistles, his Satyrs and his Art of Poetry, as in any other Part of his Works.

Misom. But the Versification is slovenly, and often harsh: Half the Language is Prose, and the Numbers are altogether neglected; whereas in his Odes, the Expressions are every where turgid with a rich

- (a) *This whets the Dull, and Wit inspires,
 The Grave with sprightly Vigour fires,
 And by a never-failing Charm
 Unlocks the Mind and all its gay Desires.
 Wine with fresh Hopes the Coward cheers,
 Revives the Wretched and Undone,
 And makes the Slave his Lord disown.
 What Wretch, when arm'd by Bacchus, fears
 To meet a Warriour's Arm, or stand a Tyrant's Frown?
 Creech.
 Vein;*

Vein; the Verses are harmonious, and there is Musick in every Line.

Phil. I am no Critick; but well assured that, Poetical Flights a-part, the innumerable Mischiefs, which Wine, as it is managed, creates to Mankind, far exceed whatever *Horace*, or any body else can say in Commendation of it.

Misom. I stand in no need of any Warning against it. Before I thought of studying Physick, I had seen *Turnebus de Vino*, who is very eloquent on the ill Effects of it. There are few things that have been said on this Head which I don't know. When the Disorders of my Stomach came to be very troublesome, I have at different Times try'd all manner of Liquors, and consulted all Authors I could hear of that had treated about them. One *David Potzius* an *Heidelberg* Physician has wrote an (a) *Anatomia Chymica* of *Bacherach*: Him I have read, and *Meibomius* (b) *de Cerevisis & aliis Ebriaminibus*, with *Gazius*, *Gratarolus*, *Haggecius*, *Schookius*, and some others which I cannot think on now, that have all wrote on this Subject. But what I have chiefly learn'd from them is, that the more a Man reads of these things, the more he is puzzl'd

(a) *A Chymical Anatomy of Bacherach.* A German Wine so called. (b) *Of Beers, and other intoxicating Liquors.*

in his Choice. The Idols of Physicians are as much conspicuous in Drinkables as they are in Eatables. There is hardly a Liquor to be named which some have not extoll'd to the Skies, and others have not condemn'd as low, without consulting the Palates or Constitutions of the Persons they spoke to. Punch is peculiar to our Nation. I know a Physician whose favourite Liquor it is, and who prescribes it in the Stone and Gravel. Others again I have heard speak of it, as of just so much Poyson. As to my self, I could never endure any Sort of it: All Acids were ever offensive to my Stomach. But I know People with whom Punch, whether made with Arack, Brandy, or Rum, agrees very well, and better than any other strong Liquor, tho' otherwise their Digestion is but indifferent. Nothing agrees with me. I have try'd all sorts of Beer and Ale; but Small or Strong, they presently turn sour upon my Stomach.

Phil. Where the preternatural Fermentations are so constantly made, as it is evident they are in your Stomach and Bowels, I have generally observed that Malt Liquors are hurtful: Otherwise good Small-beer, as soon as it is fine, and before it has any Tendency to Staleness, is very grateful to most Stomachs, and, next to Water, the best Diluter in the World.

Misom.

Misom. I have had enough of Water, you know.

Phil. That it does not agree with every body, tho' taken in small Quantities, I own: But there is a great Difference between taking three Pints or two Quarts of it upon an empty Stomach, as you did at *Epsom*, and drinking a Pint of it at three or four Draughts whilst a Man is at Dinner. I have known several whose Palates dislik'd, and whose Stomach could not bear cold Water, that when it was made hot and pour'd into their Wine, were highly delighted with the Mixture, and found it more comfortable by far, than cold Wine by it self. There are others again, with whom cold Water, even in the midst of Winter, agrees so perfectly well, that it seems to be a Specifick for Concoction; and I know Persons, to whose Stomachs several things prove offensive, when they have drank Wine at their Meals in any quantity, that can eat what they please, and digest every thing very well, whilst they confine themselves to drink nothing but Water.

Misom. So much for the Quality of Liquids; can any thing be said with greater Certainty about the Quantity that is to be taken of them, for the generality?

Phil. I sincerely believe not. But I have observed, that among temperate Men this
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is more often under-done than over-done; and I have known several, who for Years together were troubled with an ill Digestion from no other Cause, than their being too abstemious, and not taking Liquids enough to dilute the solid Meat they ate.

Misom. I have read in several practical Authors, that hypochondriacal People, and such as are said to be troubled with the Spleen, are seldom thirsty.

Phil. But it is wrong to imagine, that Men are never to drink unless they are a-dry; and from part of what I have prescrib'd to you this Afternoon, you might easily have gather'd, that I suspected you to be guilty of this Error.

Misom. Error, do you say? Pray is not the most natural Indication for Drinking, Thirst?

Phil. Yes; and so is Hunger for Eating, when People are in perfect Health; but when we are sensible that we are out of order, we ought not to trust to the Call of Nature labouring under Diseases, but rather to suspect the Directions we receive from within. A Dropsy and Diabetes are two different Distempers, that in many respects seem to be quite opposite to one another; yet Thirst is a common Symptom in both, that is never absent, when either of them is afflicting to any considerable degree; and
Expe-

Experience teaches us, that the more People indulge the Inclination they have to drink, the more they increase their Thirst as well as their Distemper.

Misom. In violent Fevers the Patients are likewise thirsty, yet there you prescribe diluting, and let them drink as much as they please.

Phil. Thirst, when it is permanent and the Symptom of a Disease, seems to me to be a sign, that the globular, the oily Part of the Blood, in which the Principle of our natural Heat is contain'd, is predominant; and that there is not a sufficient Quantity of watry ferous Particles in its Mass. Now whether the *Serum* is too precipitately cast upon the Kidnies, and voided by Urine, as in a Diabetes; or that it is every where drain'd from the Mass of Blood and thrown upon the Muscles, or in the Cavities of the Body, as it is in Dropsies; it is certain, that in both these Distempers the ferous part of the Blood is separated from the globular to Excess, which is the Cause of Thirst.

Misom. But I thought, that what disposed People to be dropfical, generally speaking, was the Blood's being poor; that is, when the Quantity of *Serum* exceeds in proportion the globular Balsamick Part.

Phil. That's true ; but dropfical People never come to be thirfty before it is vifible, that that copious and abounding *Serum* is separated from the Blood, and got out of its Veffels in great Quantity.

Mifom. I can't difpute that with you : But fince permanent, fymptomattick Thirft always proceeds from the fame Cause, Why is Drinking indulg'd in a Fever, and not in a Dropfy or a Diabetes ?

Phil. In moft Fevers that are violent, the globular Part of the Blood is fuperior in Quantity to the ferous : this occafions the great Heat of the Body ; and as Heat confumes Moisture, fo drinking of innocent Liquors fupplies the Lofs of the watry ferous Particles that continually exhale and evaporate ; and the Substance of the Blood-Veffels being tight and firm, the Mafs of Blood is actually diluted and cooled by drinking : And this is the reason that fo many Fevers are cured by nothing elfe but feafonable Bleeding, and the copious drinking of innocent Liquors. But in a Dropfy or Diabetes, whatever Liquors are pour'd down, they make no Stay in the Veffels ; and whether the Fault lies in the Tone and want of Springinefs of the Fibres of them, or in the Quality of the *Serum* it felf, whatever is carried to the Blood parts from it again immediately. It is like throwing Water into a Sieve : therefore drinking can
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do no good; and as most small Liquors are apt to encrease the Flabbiness and Laxity of the Parts, it can only serve to feed the Distemper.

Misom. I am answer'd, and beg Pardon for having interrupted you. Pray what was it you would have inferr'd from the Thirst which is observable in the Dropsy and Diabetes?

Phil. You ask'd me, you know, Whether Thirst was not the most natural Indication for drinking? In answering which, I thought it necessary to distinguish between the Call of Nature, and the Call of a Distemper: For that Reason I mentioned the Thirst, which is a common Symptom in both those Distempers; to demonstrate that in some Cases Drinking is hurtful, and unadvisable, tho' Men are thirsty. And now I leave it to your Consideration, Whether it is not probable that, in other Cases, the Stomach may want Liquids, tho' Men feel no Directions from within to crave them. A Person who eats Meat, and (including his Bread) takes eight or nine Ounces of solid Food, ought to drink at least a Pint of Liquor to dilute it; and if he eats more, he ought to drink more in proportion; unless he plainly feels that it is offensive to him: For it is impossible to lay down a Rule that shall suit all Constitutions. That every body ought to

consult his Stomach, is to be understood of People in tolerable Health, and such will crave Liquids as naturally, as they will more solid Food: Therefore the Loss of Appetite, either in Drinkables or Eatables, is as much a Sign of Disorder in the animal Oeconomy, as excessive Thirst or a (a) *Fames canina*. The bodily Conscience is as liable to be mis-guided as the spiritual. In Cases to all appearance desperate, where the Patients loathing all manner of Sustenance, for Weeks together, had all along been fed against their Inclination, and often by Force, I have known them recover contrary to the expectation of experienc'd Physicians; when at the same time it was evident, that without some Food or other, Nature could never have been supported for such a length of Time, as their Inappetency had lasted.

Misom. Let us return to our Subject. You was speaking of Wine, and the innumerable Mischiefs which it creates to Mankind. Among the Irregularities of my Youth which I hinted to you, Drinking was none of the least: The Pleasure I took in it was kept up and heighten'd by two things; the first was, that no Liquor nor any Quantity of it ever injur'd my Health, as I thought; and whatever I drank I was always well again,

(a) *Voraciousness*. A Distemper.

as soon as I had slept and was sober: The other was, that among the (a) *Calicum Remiges* I met with Men of Taste and polite Learning. Nothing was more common among us in our Cups, as we fate (b) *Cothonisantes*, than to hear the Words (c) *Episcychtizare*, and (d) *Maschalam tollere*, and we had Greek and Latin Phrases for every thing that related to Drinking. This I was highly delighted with. But as soon as I had left my loose Company I lost the Inclination I had for the Bottle; and I have no reason now to fear the Return of it. What, I believe, I told you, that I had seldom drank to Excess since I have been married, is very true. In the Beginning indeed of my Distemper, when I was first seized with Melancholy Thoughts, I have sometimes taken Sanctuary in a large Dose of Claret to ease me; but there is no Pleasure, (e) *ubi culpam paena premit comes*: I never had any Relief from it, without a greater Punishment upon the Heels of it: It has laid my Pains, appeas'd my Soul, made me forget my Sorrows, and fancy over-night, that all my Afflictions had left me; but the next Morning, before the Strength of the Charm

(a) A Phrase used proverbially for Topers, Great Drinkers.
 (b) Tossing the Bottle about. (c) A Verb proverbially used for hard Drinking. (d) A Phrase of the same Signification.
 (e) Where the Punishment accompanies the Crime. Horace.

has been quite worn off, they have in Crowds return'd upon me with a Vengeance, and my self paid dearly for the deceitful Cure. 'Tis unspeakable in what Confusion of Horror, Guilt, Fear, and Repentance I have wak'd, in what depth of Grief, Anguish, and Misery my Spirits have been sunk, or how forlorn and destitute of all Hopes and Comforts I have sometimes thought my self after the Use of this fallacious Remedy.

If hard Drinking has the same Effect upon all *Hypochondriaci*, as it had upon me, it will soon either destroy them, or cure them of Intemperance; the Consequences of which are the same to me as the worst Symptoms of the Distemper, and consequently equally dreadful; tho' I confess, that if the Benefit, which it is in my Power to receive from Wine, could be made as durable and lasting, as I might be sure of enjoying it for a short Time, and the Spirits of it as fix'd and permanent, as I know that they would certainly supply the Deficiency of my own, whilst they should be mix'd with them; I would desire no better Cure, than what my Cellar could help me to.

Phil. Wine has wrought miraculous Cures in abundance of desperate Cases, (of which many were Hyfterick) and is without doubt, when

when in Perfection, the highest Cordial, and greatest Restorative to the Spirits, that God hitherto has communicated to Mankind; but it is only so to those, that are unacquainted with, or at least make no constant Practice of using it: Upon us that either out of Luxury, Pride, or a foolish Custom have brought our selves to drink it daily, and made it Part of our Diet, its Medicinal Virtue, at least the greatest Efficacy of it, is lost.

Misom. Can there be any hurt in using it so moderately as I do?

Phil. No other; than that by making it familiar to your Body, you deprive your self of the greatest Remedy in the World, whenever you stand in need of it. I know that most People in plentiful Circumstances would laugh at a Man, that should advise them now and then to forbear Wine for a Fortnight or longer, when they are in perfect Health; but if they understood the real Advantages accruing from so easy a Practice, the greatest of the Nation would take it into Consideration. For, besides that those, who have used their Bodies to this Change, may often drink a large Bottle without the least Hurt to their Constitution, and soon redress the Injuries of a Debauch; they are never debarr'd from the Benefit, which in many Cases Wine can give; nor liable to
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the ill Consequences of any occasional Abstinence from it: Whereas they that have accustomed themselves to drink two or three Glasses at Dinner, and as many at Supper constantly, receive no manner of good from it, and endanger their Health when they leave it off; so that they oblige themselves to follow a Course, of which the Continuance can be of no Profit, and the Neglect will prove prejudicial; which is the same thing as entring into Bond without the least Consideration.

Whatever Medicines operate insensibly ought to be continued for a great while; but it is quite contrary with those that make a visible Alteration in the Body: Wine is without doubt of the latter.

Misom. Yet in the Quantity I take it, I am never sensible of any Operation of it.

Phil. This is no Fault of the Medicine; but a certain Sign, that you either have made it too familiar to your Constitution, or else mistake the Dose; an Error very common in Physick, even among Men of Skill, of which I shall be glad to talk with you more amply at another time.

Misom. I have indeed detain'd you unreasonably: And I am going now to take my stomachick Tincture, of which and every thing that does me good I shall claim the Receipt according to your Promise;
but

but pray, since you are so communicative, why are you so scrupulous to say what they are before-hand?

Phil. Because I have observed, that when People, who have found many Medicines ineffectual, meet with any Ingredients in a Prescription, that are either the same with, or in their Opinion less efficacious, than what they have already try'd to no purpose, they often take up a Prejudice against the whole Composition. This ought to be prevented in all Distempers, but more especially those, in which the Fancy has so great a Share, and the least Trifle is of moment. I am not only careful of the *Idiosyncrasis*, but likewise strive to fall in with the very Humours and Inclinations of my Patients: As for Example, as soon as I heard you was a Man of Learning, and lov'd Quotations from Classick Authors, I answer'd you in your own Dialect, and often strain'd myself to imitate, what in you is natural: I would not have talk'd so to a modishly ignorant Courtier, that would call it perhaps Pedantick.

In Diseases of the Spirits, where no Violence is to be used, every thing that can help ought to be call'd to our Assistance; upon which Head I could say abundance, if my Time would permit me; but to explain my Meaning as shortly as possible, I

shall, with your Leave, read a few Lines to you of the late ingenious Author before you; who certainly look'd more narrowly into the Nature of what we talk of than any I ever met with: After which I shall beg to be dismiss'd. *This is a Distemper, says he, pag. 142. (speaking of the Hypochondriacal) which will not drive, as we say, but if kindly treated will lead; that is, will not be expelled by Purging, Bleeding, Sweating, or the like; but must be treated by more gentle and leisurely Methods; 'tis a Distemper of the Spirits and the Vessels which immediately convey them; and therefore those Means, by which they are more immediately affected, are the most likely to prove beneficial. Here it is, if ever strictly true, that a little Matter gives the Turn; but then that little Matter must be equally applied; we must give an equal Lift to all the Parts of the Oeconomy at the same time.*

Misom. This indeed jumps exactly with your Practice, and might serve to strengthen my Confidence in you; if what you have said your self before had been less satisfactory: But without the Concurrence of the Opinion of any other, I am fully convinced that your Method of managing the Distempers we have treated of, is most rational, and think my self extremely obliged to you for the Patience and good Humour you have

have shew'd, not only in solving and answering the many Doubts I have started, and Objections I have made; but likewise in bearing with all my diffusive Talk, and impertinent Digressions.

Phil. To over-pay a Man first, and thank him afterwards, I know is the Height of Civility; in return of which, as I am, (a) *Vitio gentisque meoque*, an utter Stranger to Compliments, and yet willing to shew you how well I am pleas'd with my Afternoon's Work, in regard as well of your entertaining Company, as splendid Reward, I shall only say in *Ovid's* Words,

(b) *Eveniant medii sic mihi sæpe dies!*

Misom. By your Means, I believe, I shall be brought at last to forsake a Remedy, that to my Fancy has hitherto always reliev'd me.

Phil. What is that? Wine?

Misom. No: It is what no Physician ever prescrib'd to his Patient, at least not heartily — (c) *Non audeo eloqui. Divina.*

Phil. (d) *Non mea est Divinatio; Philopirio sum, non Oedipus.* (e) *Estne quid obscæni?*

(a) Through a Fault both of my Country and my own. *Ovid.*

(b) May I often have such Afternoons! (c) I dare not

Speak it out. Guess. (d) Divination is not my Business.

I am Philopirio, not Oedipus. This latter is an Allusion to a Passage in *Terence.* (e) Is it something that is smutty?

Misom.

380 The THIRD DIALOGUE.

Misom. (a) *Nibil minus, attamen fateri pudet: dicam in aurem.*

Phil. (b) *Vetus hoc est: Novo Medico gaudent omnes Hypochondriaci: sed quod remedium credis flagitare symptoma morbi est.*

Misom. (c) *Ergo tuum est tollere; quâ in re quæso ut advigiles.*

Phil. (d) *Desine: Præscriptiones nostræ hoc tibi cum cæteris effectum dabunt, & si favent conatibus superi, neque ipse tibi desis, propediem pancratice valebis.*

(a) Nothing less, yet I am ashamed to own it: I'll whisper it to you.

(b) That's old. All Hypochondriacal People are delighted with a new Physician. But to long for what you take to be a Remedy, is a Symptom of the Disease. (c) Therefore it is your Business to remove it: In which Affair I desire you to take great Care.

(d) Say no more. My Prescriptions will among others have this Effect; and with the Blessing of God and your own Endeavours, you'll be well and lusty in a little Time.

F I N I S.



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