

A treatise of the hypochondriack and hysterick passions, vulgarly call'd the hypo in men and vapours in women; in which the symptoms, causes, and cure of those diseases are set forth after a method entirely new. The whole interspers'd with instructive discourses on the real art of physick it self; and entertaining remarks on the modern practice of physicians and apothecaries ... In three dialogues / By B. de Mandeville.

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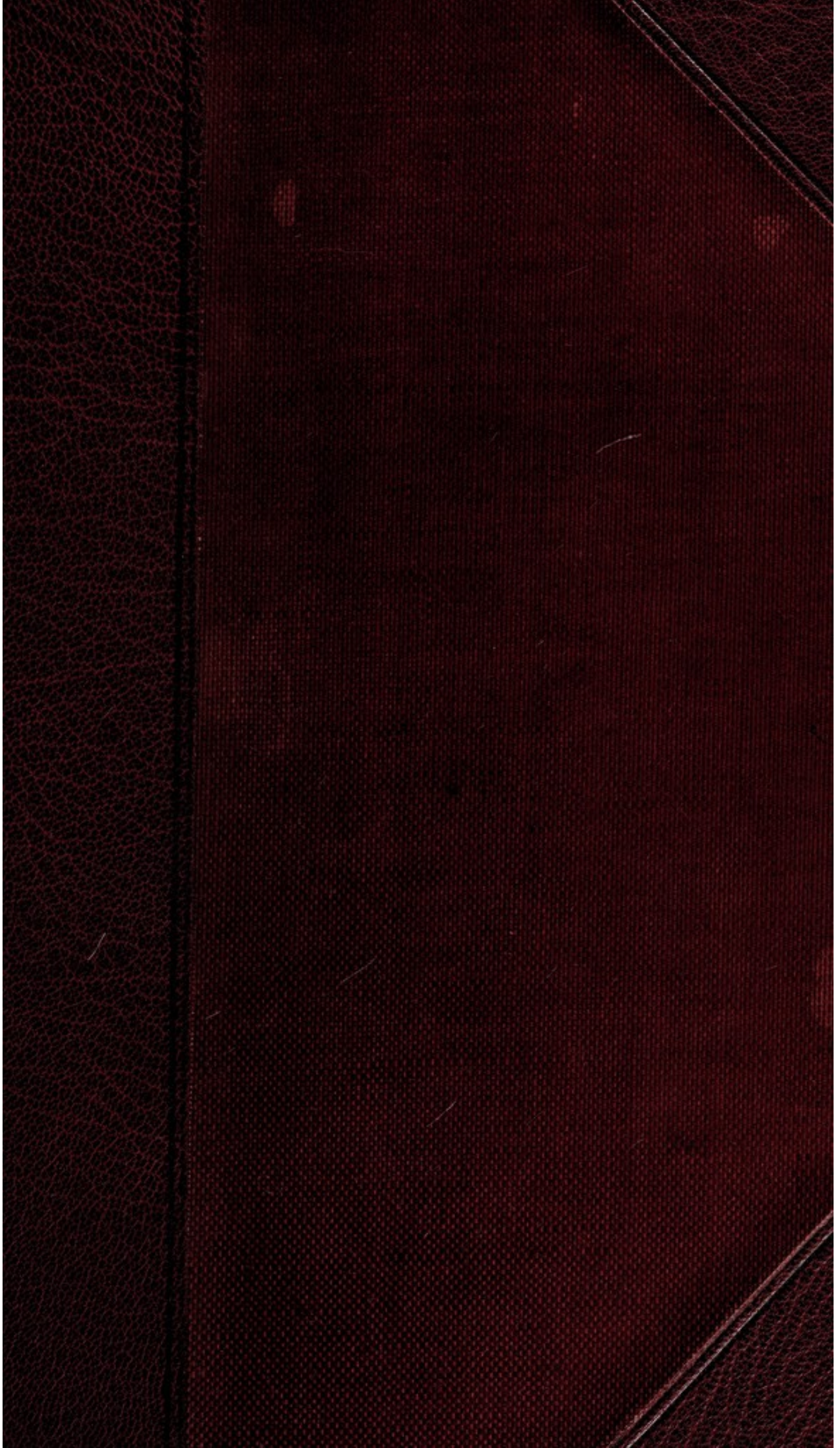
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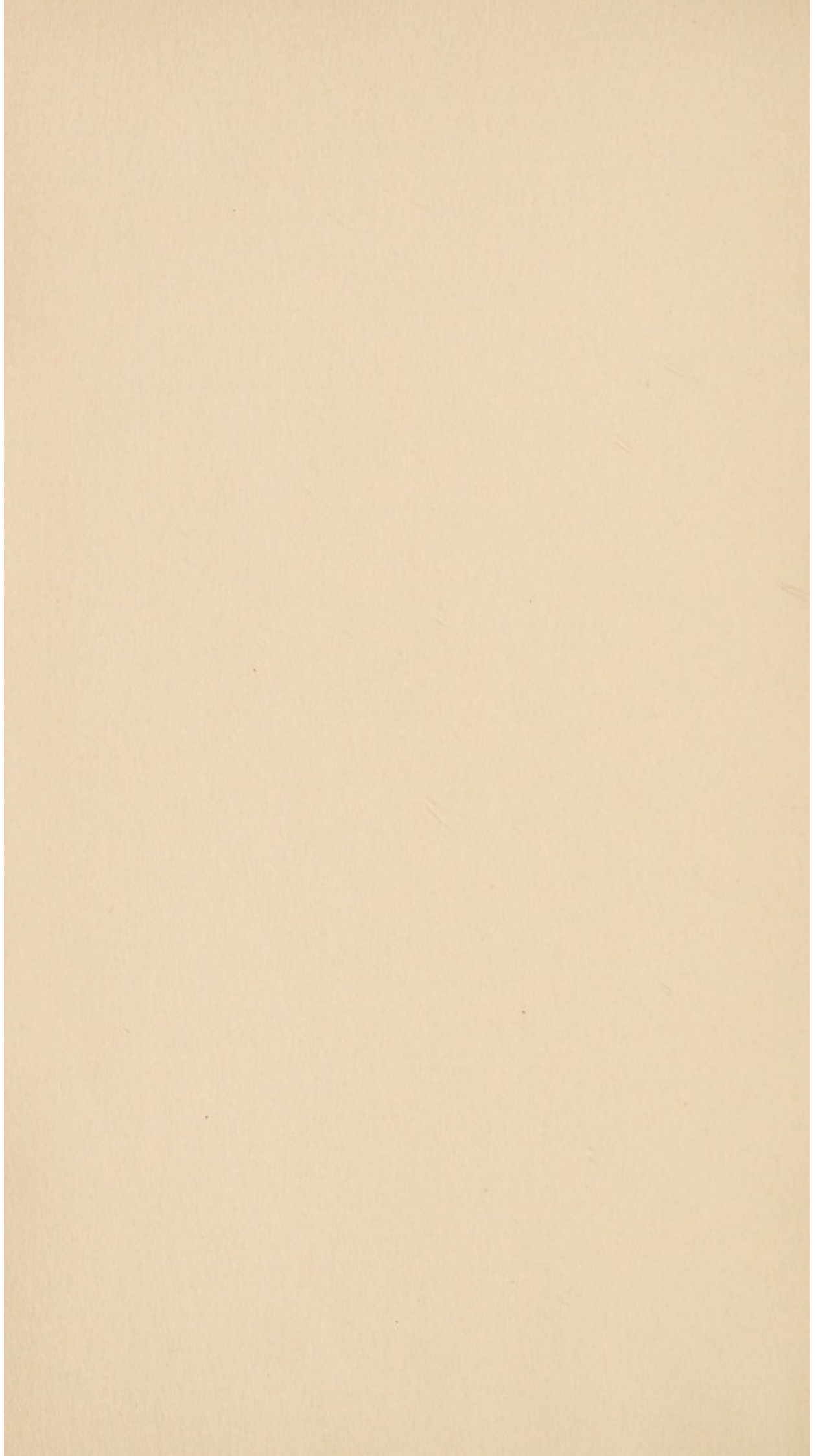


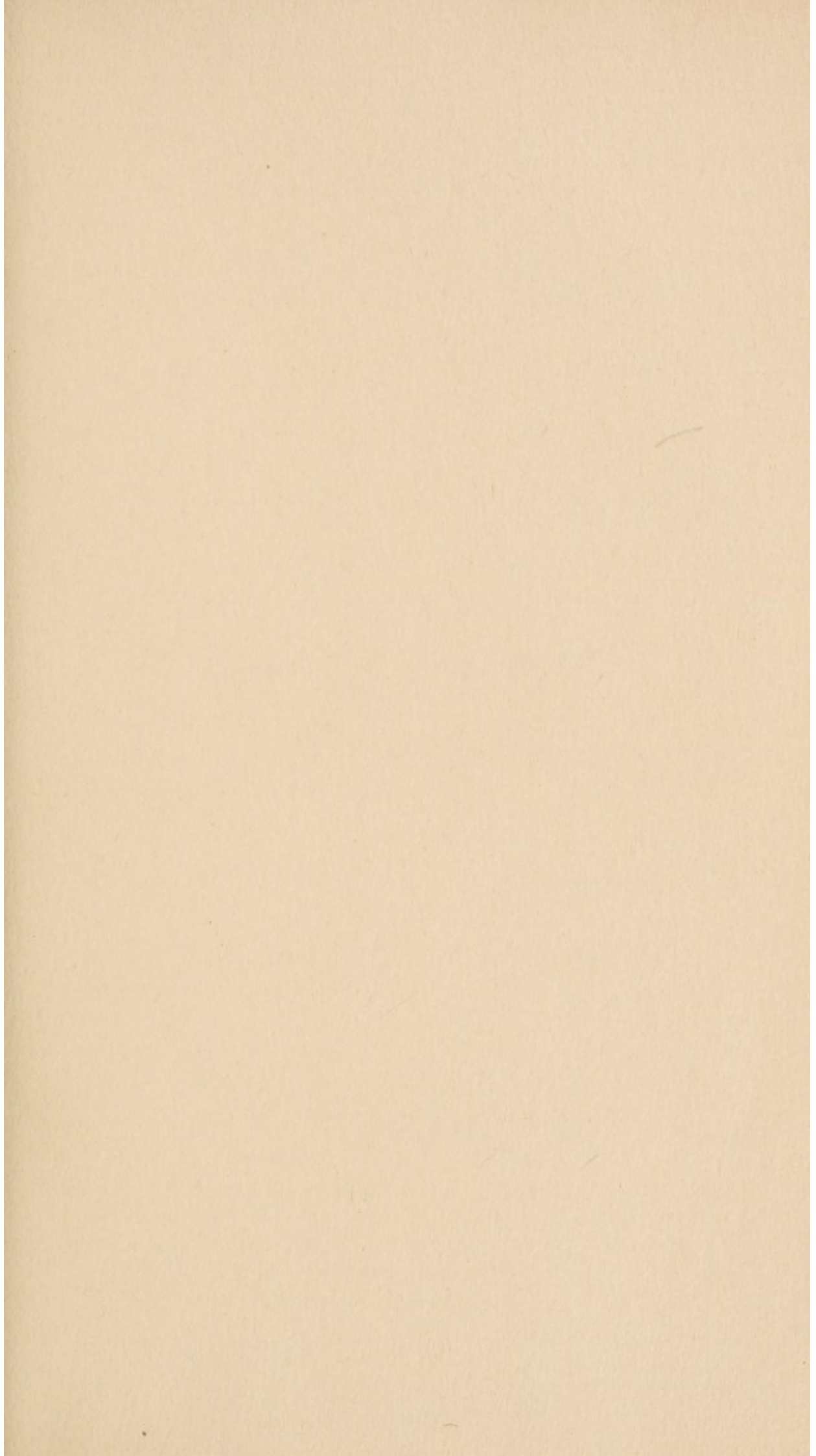
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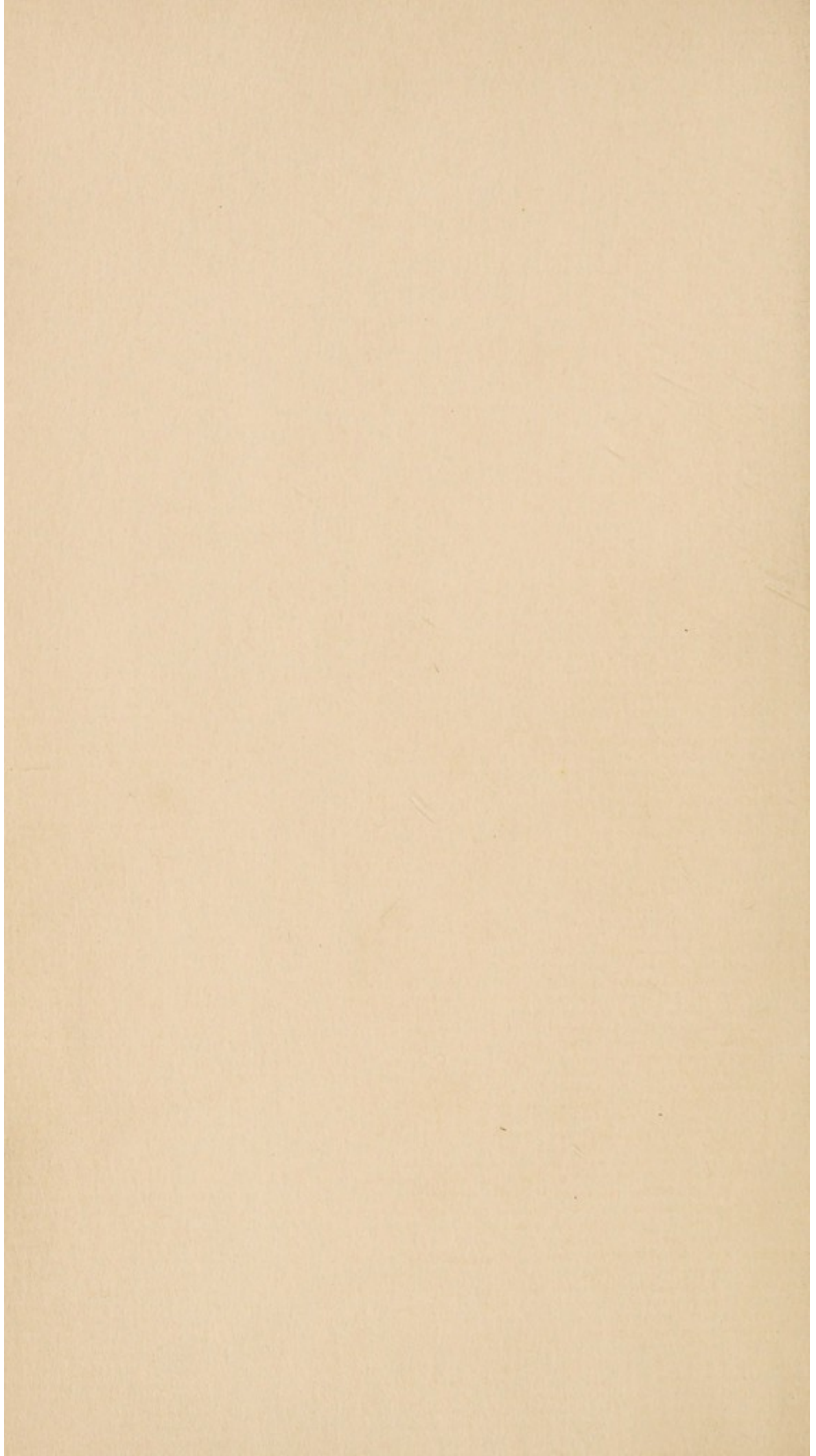


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A
TREATISE
OF THE
HYPOCHONDRIACK
AND
HYSTERIC
PASSIONS,

Vulgarly call'd the HYPO in MEN and
VAPOURS in WOMEN;

In which the SYMPTOMS, CAUSES, and CURE
of those DISEASES are set forth after a Method
intirely new.

The whole interspers'd, with Instructive Discourses
ON THE
Real ART of PHYSICK it self;
And Entertaining Remarks on the Modern Practice
OF

PHYSICIANS
AND
APOTHECARIES:

Very useful to all, that have the Misfortune to stand in
need of either. In Three Dialogues.

By B. DE MANDEVILLE, M. D.

*Scire potestates herbarum, usumque medendi
Maluit, & Mutas agitare inglorius artes.*

Æneid. Lib. XII.

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T H E

P R E F A C E.

WHEN the crafty Tempter of Mankind meditating their Ruine, attack'd our first Sire in his 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 forwarn'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 er-

ring Nature to take up with the loose conjectures of his own wandring 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 Penetration. But if the reasons that are often given by the one and taken for currant by the other, were to be strictly examin'd into, it would almost induce a Man of Sense to disown his Kind, and make him blush, when he is call'd 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 cried up but the witty Speculations of Hypothetical Doctors.

In vain, says the Learned *Baglivi*: *Nos latet aeternumque latebit minima illa, ac subtilis, non solum à sensibus, sed ab humanae mentis acie prorsus remota solidarum aequae ac fluidarum corporis viventis partium textura.* The emphatical Truth is lost upon the Times, and he must not expect to be believed by our acute Philosophers, whose Pride won't allow that it is possible Nature should have recesses beyond the reach of their Sagacity and reckons the injurious assertion an Affront to Humane 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, *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 sue ratiocinationis soliditate Confirmatus fuerit per eandem experientiam, ratiocinationem predictam ipso opere confirmando & comprobando.* How little 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 I shall have shew'd them what sort of Reasoning it is, I speak against.

Some People, I know, will not be pleas'd with what is said in the 33d, 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'm 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 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 applied my self for some Years, I conceived it 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 solicitous to satisfy the first, than concern'd, 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 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 imbelish, 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. *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.

But, say the Criticks, If you Write for the benefit of Patients, why don't you come down to their Capacities? Is every body bound to understand your Physical Jargon? And if you must quote Authors in strange Languages, why don't you Translate them, that your Ostentation at least might not be prejudicial to those whose

Applause you would Court? In reply to those angry Gentlemen, I shall tell them, that it was Decency, that forc'd me to what they complain of: And that considering, who the Persons are, that compose the Dialogue, to observe the Rules of it, I could not let *Misomedon* talk otherwise, than a Man of Learning, that had made Physick his particular Study, would to a Physician whom he consults about his Distemper. It would be ridiculous to hear two Men discoursing together, Translate to one another, what both are supposed to understand. If this won't satisfie them, I must refer them to the Second Dialogue, where they shall see, that it is not inconsistent, to have writ to Patients, and at the same time chiefly design'd it for Men of some Learning.

But, lest what I said last might frighten away those that understand no other Language but their own, I promise all *Hypochondrical* People, (the meanest of which I have generally found Men of tolerable Sense,) that, passing by the Latin and all Physical terms, what they shall find in plain English, will be sufficient to give them a greater Insight into the Nature of their Distemper than they can be furnish'd with any where else; and am well assur'd, that many

upon the reading of this Treatise will be able to penetrate into some first Causes of their Affliction that were hid from them before.

In treating of the Hysterick Passion, and what more immediately relates to the Complaints of the Fair Sex, I have likewise taken care; that, to fit it for their perusal 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 am perswaded that from the Historical Account which *Polytheca* gives of both, and what further passes between her self 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 feign'd Patients of my own Contrivance; but be assured that every one of their Complaints

plaints were first taken from Nature. The Instances I give are so crouded 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 Common 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 has read it through, and in some part or other of it not met with three or four Symptoms applicable to himself, may depend upon it, that his Affliction does not come under the denomination of either.

In these Dialogues, I have done the same as *Seneca* did in his *Octavia*, and brought my self upon the Stage; with this difference, that he kept his own Name, and I changed mine for that of *Philopirio*, a Lover of Experience, which I shall always profess to be: Wherefore I desire my Reader to take whatever is spoke by the Person I named last, as said by my self; which I entreat him not to do with the Part of *Misomedon*, whom the better to illustrate his Distemper, I have made guilty of some extravagant Sallies, that in strictness I would not be accountable for.

I am likewise to acquaint my Reader, that, laying hold of the freedom usually taken in Dialogues, I have in two or three places been more particular as to my own private Affairs, than could be allow'd of in a less familiar way of Writing; and to obviate an Objection, that might be made, *Page 40*, I'll put him in mind, that Physicians, who have either no leisure, or no inclination to Write, tho' they have very great Business, where they are, seldom are celebrated beyond the Countries they live in. The two Populous Cities there meant, are *Amsterdam* and *Rotterdam*; in the latter of which, the Physician mention'd in the same Place, lived in Repute above Thirty Years, and for the greatest part of that time more in Request among the better sort of People than any other; as no body can be ignorant of, that lived there before the Year 92, and knew any thing at all.

From a Romantick Pretence, that neglecting their private Interest, Men ought only to labour for the Good of Others, it is become the fashion among the Censorious to give the name of *Quack* Bills to all the Writings of Physicians, by which it is possible, that besides the common welfare of the People, they can have any By-end of encreasing their Reputation and promoting
their

their own Practice; and I am not so silly as to imagine that I shall not have this laid to my Charge, especially by such, as shall think themselves gall'd by any passage in the Book; but as at this rate the most Learned Practitioners must in strictness come under this Imputation, or else that of Vain-glory, if their Works came out, whilst they were Alive, I don't think it worth my while to make the least Apology for it. If a Regular Physician writing of a Distemper, the Cure of which he particularly professes, after a manner never attempted yet, be a *Quack*, because besides his Design of being instructive and doing Good to others, he has likewise an aim of making himself more known by it than he was before, then I am one. The common good and Benefit of Mankind are Stalking horses, made use of by every body, and generally most talk'd of by those that least regard them. But the Men of Sense of our clear-sighted Age are wiser than to expect such Heroick flights of self-denying Virtue from their fellow Creatures, and whoever understands any thing of a Green knows that every Bowl must have a Bias, and that there would be no Playing without it.

Wherefore as Times go, and the World is degenerate, I don't think, that he is either

a bad Subject or a useless Member of Humane Society, who, without detriment to the Publick, serves his own Ends, by being beneficial to those that employ him: More I don't pretend to; neither would I have scrupl'd to direct the Reader to my Habitation, if I made my constant abode in the City; but as I live with my Family out of Town, instead of dating this Epistle from my own House, I shall refer him to the Booksellers and Printer, named at the bottom of the Title-Page, from whom any one may always learn where to find me.

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ERRATA:

PAGE 45. l. 28. read makes, p. 46. l. 3. after invisible put
a Comma, p. 49. l. 9. for meer r. mere, p. 51. l. 3. r.
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necessaries, p. 190. l. 3. for *zij.* put *zij.* p. 204. l. 22. after
Year add, they returned, p. 230. l. 23. dele to, p. 280. l. the
third after *credis*, add *flagitare*.

THE FIRST
DIALOGUE

BETWEEN

Philopirio a Physician,

AND

Misomedon his Patient.

Misomed. **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.

Mis. It is neither better nor worse than I tell you, and what I say, is what I am convinc'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 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 *ab ovo*, and give you as short an account as I can, how I have past the greatest part of my Life. I have been 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, and my Care was never extended beyond my present Occasions. After this manner having reduced every thing into Money, my whole substance lasted us six Years, during which we were gay and contented, and even in our own Thoughts the happiest Couple in the Universe. When I had about Thirty Pound left, ow'd near Three Hundred, and saw no prospect or probability of ever having any more, a far Relation of my Mothers, whom I had hardly ever heard of, died above a Hundred Miles off, and left me a Thousand a Year in Land,
and

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 boundary 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 bore a great respect to Learning, and when I flung up the Study of the Law, I still continued an admirer,

nioris 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 evolving 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, *rei Uxoriz addictissimus*, and divided my Hours *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 Hours Illness, or endured a moments Pain, and applying that of *Seneca* to my self, have bragg'd, that I had always been happy; & *quod eousque sine morsu animi vitam transferam.*

The first Cause I had to Complain was, that now and then I began to be troubled with
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the Heart-burning, which in a little time became a constant Companion to me: Chaik 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 my self, and the highest I had consulted was our Apothecary in ordinary. I perceived, that all the Remedies, I had taken, were only Palliative, and none of them had touch'd the Cause, but to the contrary I grew daily worse, and the Heart-burning was no more 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 fowre 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 had so long slighted my Distemper; but as it became more troublesome than ordinary, I sent for an Eminent 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 *Oesophagus*, from which the Distemper seem'd to have deriv'd the Name of Heart-burning, as well as the Flushings in my Face after Meals, were *certo certius*, occasion'd by an *Intemperies hepatis calida*, which in my Case happen'd to be accompanied with an *Intemperies Stomachi frigida*, as was manifest from the cold *Pituita*, which I voided every Morning, as well as the Wind, sowre Belches, and other signs of Indigestion.

As to the Cure, that repeated bleeding from the left *Salvatella* would satisfie both *Indications*, and to use his own terms, *utramque fere paginam absolveret* ; for that by this means the Fountain of heat, the Blood, of which my Liver had too much, would by way of *Antispasis* 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

neral, 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 *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 *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, *per inferiora*, it might 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 Albandula* ; 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 *Bug-*
loss,

loss, as well as the *Pulvis Diatragacanthi frigid*, 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 that Judicious Composition, would eliminate the *Peccant Matter*, and thirdly that *pro Stimulo*, he added the *Trochisci Albandulae*, in regard to the *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 *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 long as the debility of the *Facultas Concoctrix* of my Stomach was not wholly remedied: As to Diet I was to be contented *victu tenui*, and to avoid all things, that were Fat, Hot, or Sour. Having for a while admired the profundity 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

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 sowreness 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, yet I was resolv'd to follow Directions, and remembering the old *Pentameter*; *Dulcius ex ipso fonte bibuntur aqua*, 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 increas'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 Guts or Stomach: 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

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 Restringents, before the Cause was removed, and hearing that I understood Latin, said, *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, *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 Purgings* ; 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

diately call'd for a Bottle of *French Claret*, which he order'd 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 another. It is not to be express'd, what sudden benefit I receiv'd 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 ; *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,

Claret, I could buy, I found my self perfectly well in a little time, tho' I never again recover'd that Strength and Vigour, which before the unmerciful Bleeding and Purg-
ing I had been possess'd of.

Being come back to *London*, I continued in tolerable Health for several Months, the only thing I complain'd of was the Old Distemper, 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 perswasion 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; *Subterfugia*, as he call'd him, *ignorantie*, *Figments*, that had never had any existence,
but

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 busie Body, that *anili garrulitate plenus*, had foul'd abundance of Paper to no purpose ; that he left us nothing 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 decreed *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 conceiv'd 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

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, 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, and hasten'd with Alacrity to the Rational method, which he propos'd to put me in.

The first I was to do, was to take an *Emetick* Potion or two, to discharge the Viscid *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

deavour to Meliorate, and if possible restore the *Ferment* 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

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Hundred

Hundred Guinea's in Fees of me; which in a *Chronick* Disease, where the same Remedies are for some time continued, and no constant Attendance is required, is pretty Considerable. When neither his former Prescriptions, nor the various changes he put upon 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 all 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 observing, I told him my Thoughts; at which pretending to be offended he took the opportunity of picking a Quarrel, and ever since, tho' often desired, utterly refused to see me any more. *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 Ingenious way of telling it, gives me a greater insight into your Distemper, than you imagine:

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 proposed 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 used 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, tho' 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 tripple Fees ; if he would 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 *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 Anatomifts, and ſlipt no opportunity of ſeeing publick Diſſections, not forgetting in the mean time *Harvæus de Generatione* and *Borellus 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 our own Nation the Speculative *Willis*, and practical *Sydenham*.

I had finiſh'd my courſe of Anatomy, and was juſt enter'd upon the Practical Authors, I name you, 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

forfaken 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 unfavoury Belchings, and continually Croaking *Borberigmi*, the *Phlogoses* 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 sometimes I had oppressions at my Heart, and great squeezings of the *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 *Viscera* it contains, I felt the same, that those, who are afflicted with the

Arthritis vaga, complain of only in the Joints of their Limbs, and the outsides 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 *Constipatoris alvi*, I had often been 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 Nature would hearken no longer to those easie Medicines, and all *Eccoprotica* were ineffectual; besides that, *ventre clauso*, the then reigning Symptoms *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 *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 *Vertigo's*, and I often stagger'd as if I had been Drunk, especially;

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 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 a dry.

When the Disease was got up into my Head, even tho' the Pain was tolerable, I always was troubled with severe watchings, and lay tossing whole Nights without closing my Eyes, and if I did, I either Dream'd of being Robb'd, of Murder, or else falling from a Precipice, Drowning, or that I was hang'd. Sure *Dido* had something of my Distemper.

Anna Soror, quæ me suspensam in somnia terrent ?

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 *ipsa arce*, & *sede animæ*, had lasted for some time, strange roving thoughts would slide 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 only. These disturbances in my Head I seldom fail'd of, when 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 *Catharticks*, that by causing great *Tensions* in my Bowels, first tortured me in the working, and after it by benumbing the *Fibres* of the *Intestina*, shut up my Body more Perinaciously, 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 Pain. This often brought the *Hemorrhoids* upon me; but they were the internal, *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 *Syndrome* of Evils made me weary of my Life, and when the Symptoms began to be urgent, all my former dread against Physick was vanish'd. '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 for 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 altogether at ease, I thought my self in Heaven; till after having been 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 Weeks 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

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 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 *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

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 while allow me to read much, or follow any thing of either Business or Diversion; yet after that violent long one, I never had any Illness, 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*, *Salins*, *Varandæus*, *Zecchius*, *Thomas a Veiga*, *Riverrius*, *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 Volu-

luminous

luminous *Mercatus*, *Ferrerius*, &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 *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 *Drawisius*, *Horstius*, *Eugalenus*, *Reusnerus*, *Lindanus*, &c.

As to Medicines and Prescriptions, I have run over most of the *Pharmacopœa's*, that are exstant, especially the *Augustana*, with *Zwelferus*, that Corrected it; I have read *Scroderus*, *Morellus*, *Quercetanus*, & *instar omnium*, the *Sylva Medica* of *Waltherus*: But how small is the reward for evolving so many Voluminous Authors, when the only benefit that I have reapt from my Labour, and the up-shot 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
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that have been among them; their hatred, animosities, and ridiculing of one another. *Profecto non sine nota Galenus transeat quin risu excipiatur*, says *van Helmont de febris*. 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 strenuously 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 Hyperbolic their Praises, and how impudent some of their assertions are, which they have left us upon record of the Use, and Vertues both of Simple and Compound Medicines: With what seeming Candour and sometimes solemn Asseverations they profess, that they'll 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
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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 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 or more beneficial to the Publick than the Ignorant Pretenders to the latter.

Not that I think the fault lies in the Physicians: Many are Men of Sence and Learning, which 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, *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 oblig'd to pretend to, are deservedly Censur'd, and Ridicul'd by all Men of Sence, that examine into the result of their Practice, I am 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 from Head to Foot, incident to humane Bodies, 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 difficult Cases, is ready
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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 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 part of Physick: The Tedious, the Difficult, but the only useful, in regard of others, the Practical part 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 *Schola Coa*, and the greatest of its Members, *Hippocrates*, with some few of his followers profess'd; but being too severe, unpleasing and tiresome, 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
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the World grows wiser, Physicians of late^r times have found out more Compendious ways to Renown and Riches: By applying themselves particularly to Anatomy, Chymistry, &c. and writing of, or performing something with accuracy in any one of the shallow auxiliary Arts, that all together Compose the Theory of Physick, they know how to insinuate themselves into the publick Favour; and from their giving proofs of their understanding 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 be trusted with the live one of the Judge, till he has fitted it 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, Cures all Diseases by Hypothesis, frightens away the Gout with a fine Simile, but oftner reasons a trifling Distemper into a Consumption. But says the Botanist, *non verbis sed herbis*: He that by the 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

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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 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: How 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 not, that People should ridiculously pretend, that for having more particularly studied and taken pains in any one of them, they understood 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
of

of each Branch, and after that presently go over to steady Observation, which to perfect them in they want above Twenty Lives : If what I say seems Hyperbolic, and you would have an ample view of the shortness of Life, in regard to the length of Time, required 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 inconceivable 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 : ὁ βίβη Βεγχὺς ἢ δε τέχνη μακρη. 'Tis Observation, plain Observation without discanting or reasoning upon it that makes the Art, and all, that neglecting this main point have strove to imbellish it with the Fruits of their Brain, have but cramp't and confounded it. *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, Medicinae pomæria summopere ampliarunt; ea quæ reliqui adjecere, falsam theoriam, & hujusmodi ineptias spectantia, turbarunt 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 crowded Hospital, shew your self a Scholar, write a Poem, either a good one, or a large 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 *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 ;

Office ; 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 them you are forced to sit idle and loiter away your time all day long, yet out of 'em always, Counterfeit a Man that is in haste and wanted in a great many places ; as for the rest study what *Demea* said of his Brother, to be *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. *Non enim jam student homines, ut artis quam profitentur periti fiant, sed ut suam qualem-cunque peritiam aliis care vendant.*

Misom. What I have study'd of Physick, I confess is only the Theoretick part, and I have no experience, but what to my Cost, in relation of my own Illness, I have learn'd upon my self ; but if it be true, *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 ?

Philo. *Ex ungue leonem* : From the lasting truth we discover in all those Rules, that once, tho' many Ages ago, have been made by repeated and judicious Experience. Most of the *Diagnostick* Signs and Predictions on 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 humane 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 *Baglive*, which being a late Author of Note, I don't question but you have seen.

Misom. I have 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 ? For I think, he would have two for every Distemper, that should study nothing else all their Life-time : One to read whatever has been writ of it, and from that collect all what 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: *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 'em 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; *Cum enim unius hominis vita ad omnium inventionem sufficere nequeat longi temporis observationes historia colligit, ut ejus beneficio tanquam ex multis tot seculorum hominibus unus efficiatur eruditissimus.*

Misom. But if the Physicians don't go faster about making Observations than they have done these Twelve or Fourteen Hundred Years, and we must have none to be depended upon till our Universities put *Baglive's* Project in execution, the *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 have ever the happiness to see him.

Phil. I am afraid so too: Therefore every Physician, that would discharge his Conscience, ought as much, as he can in his private Capacity, to supply 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. These indeed I call my Province.

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

Phil. I own 'tis a difficult one; but *Dii laboribus omnia vendunt*; Application makes every thing easie, tho' I should hardly have ventur'd upon it, if I had not seen something of it, *a teneris*, and been led into it by the long experience of a Father before me, who, when he died had been a Physician above 38 Years, in two very Populous Cities, and as he had some success in the Distempers we speak of, at the very beginning of his Practice, tho' it was general, so it cannot be imagin'd, but that through the whole course of it he must have seen numbers of Patients that labour'd under them.

Misom.

Misom. Since we are so insensibly come back to what I Ail, and you profess to Cure ; 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 moment, methinks, I am as well, as ever I was in my Life : The beginning of *June* I have observ'd 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 whites, as I am now, and
sometimes

sometimes to be plung'd into such an abyss of Misery, as I have often been both to 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 every thing 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'm grown peevish and fretfull, irresolute, suspicious, every thing offends me, and a trifle puts me in a Passion. The Name of *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 often runs in my Head when I am Ill, tho' it is Four and Twenty Year ago: First I am angry with my self for having been guilty of such unparallel'd supineness as I was; then

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am I oppress'd with the 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 for Bread. I'll give you another instance, how unaccountably I am afflicted by mere Thoughts, and sometimes work'd upon even by *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 have deserv'd it, yet I never in all my Life had *Gonorrhœa*, *Bubo*, or any other the least Veneral Symptom, and have always been very sound

——— *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 one that I was not Salivated; for a considerable time I was all Day long examining my
Shins,

Shins, and Forehead, and feeling for *Nodes* and *Tophi*: The losing of my Nose, my Palate, my Eyes, and all the Fright and shameful Consequences of that Disease possess'd my fancy for Hours together, till the horror of 'em entring deeper into my Soul, has sometimes struck me with such unspeakable Pangs of Grief, as no Torture, or Death could ever be able to imitate. 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 Whimses, and imagining 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. The Disturbances of my Brain are not so lasting, and as soon as they are past their *Zenith*, I have always short moments, in which, when my Soul exerts her self to the utmost of her power, I can judge of things as they really are. These lucid intervals and continual relapses that obscure them in the wane of a Paroxysm are for a while not unlike the alternations of Light and Darkness,

ness, 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 clear'd 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 impair'd. The consideration of this has often been a *Solamen miserie* to me in the midst of Pains and other Troubles. It is certainly a comfort, tho' it is a poor one, when I compare what I am now to what I was before, to find, that tho' every thing else is infinitely worse, the *acumen ingenii* (as much as ever I was master of) the *Divina particula auræ* is still the same, and my judgment rather improved.

Yet this is a frailty of Nature. The Bodies contract with the Soul must be suppos'd to have been made at least upon an even foot, because the first was the Elder of the two, and without doubt both equally engag'd on Terms of mutual Affection and Assistance: But would you see the Depth of Human Pride; look on the uncharitable Haughtiness of Virtue itself, that make us, who are the Compound of the two, barbarously despise the most endearing half of our selves, that scorns not to be seen: And why? Because 'tis meanly born, and will

will fall to decay ; whilst it obliges us, to be over-fond of that insulting surly part, that is invisible only, because 'tis thought of great Extraction, and hop'd to be Immortal.

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, '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 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, meer Falsities, and nothing but the Impositions of a Distemper ; and yet, as it encreases, 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 *Phadria* in the *Eunuchus* said on a foolish Occasion : *Prudens, sciens, vivus, vidensque pereo.*

Phil. I could hearken to you with pleasure for Hours together, but am afraid
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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 concerning my Distemper, every thing that has occur'd to my Memory, I am now full of expectation, to hear what you think both of that and me.

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 by in the explication of *Hypochondriacism*, 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 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.

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 removing them.

Misom. Would ever Man of Learning offer to Cure Distempers of that complicated difficulty, as the Hypochondriack Passion immethodically after the manner of Ignorant Quacks! I am amaz'd at your Language, and of all the Physicians I have consulted, which is not a few, I declare, that I never had one from whom I expected to hear what you said just now, less than from your self. *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 down-right 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 in curing People that were Sick:

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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 up very much for Moderation among Physicians) calls it, was meer *Stupida, non repetita, casu non ductu inventa, & prorsus Circumforanea*. Here I should differ from them; but these Things are partially writ.

Misom. Why so?

Phil. First, because it is Nonsense, (saying 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 they had among them, that they should have had 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 of one Days 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 one for Ten Days together; or else, if they

stuck so close to their Experience, never administred 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 litterally true; and if it be not, as I don't think it is, we can't tell how far their Opinion is strain'd, or how much they may have been abused. The Account we have of them ought justly to be suspected, because it comes all from their profess'd Enemies, and chiefly *Galen*, the most inveterate of 'em all, as is plainly to be seen 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 *Thessalus Thessalicus*, 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 quo deviare piaculum est*, and ask me, whether I have a constant Theory, by which I am always directed in the Cure, I still remain in the Negative: But if now you put the question, whether Men of Learning ever offer'd to do so? I answer, Yes, and not to Name *Paracelsus*, *Van Helmont*, *Bontekoe*, *Craane*, and a great many that you might

might shut out for Ranglers, as they were: I must put you in mind, that neither *Hippocrates* himself, the *Coan*, *Cuidian*, 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 between the Modern Physicians, and those I named, has these Words, *quod nos per leges Theoriae, id illi sola mentis perspicacitate, 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 *Gonius* 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.

Phil. As to general Practice, or the whole body of the Art, there is no dispute but all the Distempers incident in 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 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 to divert their lazy Owners, 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, *Misomedos*, '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 Practitioners Certainty) can
ever

ever hinder him from giving a Reason for what he does.

Phil. In things that meerly depend upon Notions you are in the right, but it is otherwise in Arts; for when a Man has no other reason for what he does, than his joint Observations, 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 his joint observations, which are his Skill. As for Example; whilst 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 the Body's contract with 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, of which the Basis is a supposition, can deserve the Name; and whatever Consequences are drawn from an uncertainty, may be good Logick, and perhaps witty arguments, but cannot be call'd Reasons. In the time of *Galen* who was bred an Emperick and the Pupil of a very great Master, the Eminent Physicians were honest pains-taking drudges, that watching almost Day and Night by their Patient's Bed sides, 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. This had 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

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 establish his Reputation, than his Wit: Accordingly he left the Observations to them that liked them, and fell a writing, as fast as a Bird could fly: 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 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 *Vesalins*, a great Anatomist, proves him 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 at least been their *Major domo*. This was the beginning of People's reasoning about Physick, 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 in Speculative and Practical, and now of *Galen*, whom I know, to have writ with abundance of heat against the Empiricks, 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 to 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 over-threw.

Phil. I would so ; But above all, to avoid the unwholsome 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 *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 myself 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 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. As they had done with one, they went to another, and were never idle: The strictness of observing they were obliged to, was whilst they learn'd their Art, tho' that was the greatest part of their Lives time; and those that lived in Rich People's Family's 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

in great Veneration, and almost ador'd, when once they set up for themselves; For then they became to be Masters in their turns, and not only visited the Sick, but likewise took an opportunity of instructing their Scholars from the 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 knew abundantly more of it, than all the Proud and Lazy 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 of 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: *de tuo nil decidet Philoperio*; what time I make you lose, shall be

be at my charge, 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 *Bickerstaff'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 either on one Hypothesis or other, never fail of hitting what Distemper they please; and the Comparison is the more
just

just, because both Parties venture with equal Confidence, and meet with the same opposition.

A Witty Man that has good Language to express himself, and is tollerably 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, that even Men of Sense, shall applaud, and think him an Oracle in Physick; tho' all this while he knows nothing of the Art it self.

But carry him once to a Patient of Distinction, that is a little fearfull 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 continuance? Put I say these questions to him, and, by his evasive answers, and wavering incertitude you'll see,
how

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 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 it self, because I read in a great many practical Authors: *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, *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, ἢ δὲ κλειπὸς χαλεπή*: 'Tis difficult to judge, says *Hippocrates*: He don't bid them prevaricate with their Judgment, or say little, and take care not to discover their blind-side; Which is the English of *Cautus sit Medicus*.

Mis.

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 Predictions be clear, his answers not doubtful, and what he says be true, you may trust him with all the rest; *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.

It is now near 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 Physician being sent for, he told us, what we knew very well before,

before, that as yet there was nothing to be seen to the contrary, but that it might be the Small-Pox, that the Distemper being so brief, as it was, they were always to be fear'd in People, that had never had them; as soon as the Doctor was gone, my Wife's Sister, who is the Boy's Godmother, persuaded us, to send for a noted Nurse, that for Forty Years together had done nothing else, but tending People in this Distemper; the Woman comes, looks upon him, and presently tells us, that it would be the Small-Pox. When the first spot appear'd, which at least was two or three Days after, she said, that they would be the *Confluent*, and a very Malignant sort; the Youth in the mean time was very Ill. As they came out he seem'd to be a little better, yet Nurse 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 horridly to trust the only Son I had to an Old Woman, tho' hitherto whatever she had foretold, 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

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, 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 rejoyc'd, and every body was pleas'd: 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 changes of the *Exanthemata*, or rather *ἐμβροσμάτα*, 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 to time, as well as violence according to the Number, Magnitude, and colour of
the

the Pustules themselves, and consequently how much the Physicians are to blame, that treat them all a-like: 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 Distempers 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 which *Galen* and others have deliver'd to us concerning the expectation for a *crisis* and despumation, with the whole Doctrine of the critical Days, in all Fevers, so much ridicul'd by the Modern Physicians, because in the rest they have nothing so notorious to direct them from without, and won't take the Pains of making sufficient Observations to understand and distinguish the several species of them.

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 with out doubt was conscious of his own deficiencies in Anatomy, 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 with the Curing of Distempers no better qualified than his Nurse: 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 *Juvantia* and *Le-dentia* in that Distemper; especially, if they had had the Skill in the *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

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 are Flax, Yarn, Silk, Wool, and the several Manufacturies made of them, so far, as readily to distinguish them from other things. Abundance of People can tell you the Names of several Drugsters, and Dyers Wares, when they see them: But what vast skill is not required to understand these things thoroughly? What curious and particular remarks do not belong to the entire knowledge of every one of them, that depend 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, *primo intuitu*? This Skill we know by 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, the craftiest, and otherwise most expert Men, that superficially know these things, by making use of them, imposed upon by the greatest Dunces, that deal in them.

And as to the knowledge of Mankind: How much better shall they not Judge in

an instant of the Wit, Humours, &c. of People, that have either Travell'd, or Lived in Populous Cities, and have seen variety of Faces every Day; 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 Four-score or a 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, and he'll find at the end of it, 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 them readily at a great 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

yet yield more certain Rules for Prognostication, to those that are vers'd in them. How incomprehensibly nice must not 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 only contracted from a constancy of use, and unregarded frequency of Observations.

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 of long continuance; it is unreasonable to think, that from so general a Rule, Sick People should be the only exception. All, I can say of the Art, is, that, considering the length of 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 Observations so irksome and dreadful, as those, that are required to make but a tolerable Physician.

Phil. It is without doubt this difficulty, and irksomeness of the Art, that has deterr'd Practitioners from pursuing the true Rules of it, and made them content themselves with either plausible suppositions, and amusing dissertations about the whole, or else 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; neither is this a bare assertion of my own; but the *Dogma* of a Man of general Learning, that in knowledge of human Affairs, and political Wisdom has had few his equals, I mean Sir *Francis Bacon*, who says, *Postquam homines de veritate invenienda semel desperaverint, omnino omnia sunt languidiora, ex quo fit, ut defleant potius ad amœnas disputationes, & rerum quasdam peragrationses, quam in severitate inquisitionis se sustineant.*

Misom. Your Quotation is very a *pro-
pos* ; but I hear somebody coming up
Stairs, my Supper I suppose is ready.—
So it is.--- well *Philopirio, Ne mihi desis in
Crastinum.*

Phil. *Ne quid ambigas, adero. Miso-
medon, vale.*

Misom. *Misera est valetudo, cum vale
dicit medicus.*

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

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

Phil. *Dum placet auditus, non moror
visum ; præterquam quod nobis satis sunt
oculata manus.*

I have been thinking of you very much
 and of how much I should like to
 see you and to hear of you. I am
 well and hope this letter will
 find you the same. I am
 ever your affectionate friend
 and remain
 Yours truly
 John Jay

THE
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THE SECOND
DIALOGUE

BETWEEN

Philopirio a Physician,

AND

Misomedon his Patient.

Misom. **B**Y 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.

Yesterday. *Sed ad rem.* 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 them 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 the Basis of the whole Oeconomy; How do you relish what my Modern Physician (as I call'd him) told me, about Concoction; 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
Ope-

Operation is demonstrable ; 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, 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 still the last devourer 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

where the largest holds all by taking in one, and the next biggest, for three or four following, still contains a less.

Misom. This is what I think so unaccountable that without the help of chewing, or any great strength of Muscles, a Ferment should 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, *Caseus est nequam, quia concoquit omnia sequam*: but if the power of their Ferment was 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 Aromaticks, and such 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 Cōction of our Food, but likewise by Eating it whilst it is hot.

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 that 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 destroy'd your Appetite, as well as Digestion, and then think on the Remedy that cured you.

Misom.

Misom. Yet the Hypothesis of the heats being the cause of Concoction won't solve the *Phenomenon* 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. But of Concoction more hereafter: To come closer to your Distemper, let us first examine, what all along has been believ'd to be the cause of the *Hypochondriack* Passion: 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'll spend no time about them.

Some of the Modern 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.

Mison. 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 more 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 of the bilious Humour, as it comes out of its Duct with the pituitous Humour, it meets in the *intestinum duodenum*, deducing from the faults of both, and the superiority of either, all the different Symptoms that are complain'd of.

Phil. I have nothing against his Hypothesis, as to the solving of the *Phænomena*, only it won't hold good in the Cure; the greatest part of which is 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 a peculiar Humour, without meddling with the rest, should be erroneous; then it is Demonstration, that if you follow his Advice, you do nothing.

Mison.

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 *Cholagoga*, should look out the *Bilious Humours* from the other, and with so much dexterity send them packing without offering to disturb any of the rest. I can't imagine, but that *Agarick, Turbith, Hermodactyls, and Colloquintida,* are as well *Menalagoga* and *Hydragoga*, as they are *Phlegmagoga*, which forsooth is their Title; nay, I am sure, that all *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, as *van Helmont* by woful experience, who when they had purg'd him severely to Cure the Itch, speaking of himself, said that, he had learn'd— Here it is Page 52, *quod Pharmaca purgantia non purgarent, aut munderent sed putrefacerent; quod vividam corporis mei substantiam liquassent; & in putrilaginem resolvissent: Quod indifferenter contaminarent quicquid quoquo modo attingerent, sive cruor esset sive demum ipsamet caro vivens*

vens; non autem selective unum pro alio elicerent & separarent: quod Contaminatum denotaret suum Contaminans esse merum venenum Corporis liquefactivum & Putrefactivum; quod contaminatum propulsante natura efflueret, donec vis Pharmaci exantlata esset: Quod hoc fieret in sano non secus atque inegro, &c.

Phil. Van Helmont was as rash, as he was witty; I am always extremely 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.

What I think most suitable to the Observations I have made, and consequently most probable, is the Opinion of those; that absolving the Spleen, Meseraick Vessels, Bilious, and Pancreatick Juice, &c. throw all the fault upon the Stomach.

Misom. Now you surprife 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 Hypochondriack 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 *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.

Misom. *Willis*, who places the Distemper among the Convulsive, I remember, refutes

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, but 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 a passage or two of the Fifth Chapter to you: 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? *But it seems to me, that the Brain with 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, elevated into the Alembick; where the Sponge covering all the opening of the hole, only transmits the more penetrating and very subtile Spirits, and*

carries them to the Snout 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 Spungy 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 Jakes, 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

ture of a Ferment, is carried back to the Blood for the heating of it. Wherefore while 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 Choller is in the Liver; wherefore for the most part, the Spleen is of a black or blewish colour, by reason of the Faculencies 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 Choller 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, entring 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 Chy-

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

Phil. The admirable *Willis* is here as he is every where full of wit; his Speculations are as Sublime, as imagination can carry them, and the contrivances of all he supposes are most 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 tollerable 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*, between a yielding Mistriss and 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
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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, 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 was there, it began: *Il'y a bien de la difference d'une femme a 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 it; 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 ye are aware of: The word Chimney is made use of designedly, to hide, as much as possible, the deformity of the 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 made 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-

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 two; 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 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

these the Blood will not Stagnate, as long as it is fluid, and that it should any where Co-agulate naturally, is impossible; for as *Van Helmont* says very well: *Venæ suum Cruorem etiam in Cadavere retinent fluidum consensu totius Anatomie, Cruor autem extravenatus 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 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: *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 sour, or as lower
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he calls it, the sharpness and austerity of a Ferment; as if a Man was to squeeze an Orange in a Cup of Ale? What notion at this rate must People have of the Blood, in which nothing that's sharp or sour can be, without immediate prejudice to it, as from all the Experiments of the *Chirurgia infusoria* is manifest? Nay, this sour Ferment would offend even the Spleen it self, if it be true, as it is very probable, what *Tachenius* in *Hippocr. Chymic.* says, *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 as highly probable, a Ferment to be contain'd in this inward; whereby the sluggish 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

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 bluish colour, and imbrued with Blood, as 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 Strength of their
 their

their Parts, breath 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 lower he 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 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 *Divina particula aurea*, 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, what it is built upon,

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 Satyrical Temper, rather than Sharpness and Sagacity: What Splenetick People are counted to be I won't dispute; but the Epithet it self, which is ever taken *in malam partem*, is given to no body because he is Witty or Ingenious; but for being Touchy, Wasplish, 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; in so much, that the *Passio Hypochondriaca* in High-Dutch is call'd *Der Gelährten Krankheyt*, the
D.sease

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 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 rest 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 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 the Hypothesis?

Phil.

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 fowr Ferment of the Stomach is likewise borrow'd 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 make it appear 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 their Observation is very true: But neither the Liver, the Kidneys, nor any of the other *Viscera*, nor the Muscles, the Flesh it self are of so deep a colour in no Animals,
when

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, 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 the Functions of it in 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 becomes of the Dregs of the Blood? Which way does the Blood get rid of them? And where are they laid up during the Nonage 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: Be-

sides that, when the Spleen would be stuff'd with *Feces*, and no more able to receive the Recrements of the Blood, which should be forced to flow back into the Neighbouring branches of the *Celiac* 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 *absurdum*, to which you would bring them: But *Velthufius* says no such thing, and only concludes, that the Spleen performs its office but little; that is, receives few *Fæculencies*, 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

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 to 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 under the non-performance of Organs, than only Prey upon and Rob it of its most Balsamick Parts, therefore it may likewise dispense with the non-performance 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 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

thro' 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 others; so there's another advantage to Fools that *Erasmus* never Dream't 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 the Spleen; but as you are of Opinion, that the *Hypochondriack* and *Hysterick* Passions proceed 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 appear'd to me to be taken
partly

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 *adequate* 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. wond'ring that so many Ingenious Men should act so contrary to their Reason, or Reason so contrary to their Experience; because it is so manifest, that

the Medicines he speaks of by rend'ring 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 Assertors 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 is present in most Hysterick Fits, it must likewise be encreas'd by the Remedies prescrib'd when the Patients are in them and all the Volatile and Spirituous Medicines that in the Paroxism are used

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 adays, that a Man of Sense, who understands Anatomy, and something of Mechanick Rules ought to penetrate into the manner of every Operation that is perform'd in a human Body, it being but a mere Machine; nay, 'tis beneath a Gentleman, that pretends to natural Philosophy to ignore 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 is sure in his Consciencethat 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 several 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 Conjectures, in which the best Anatomists could yet never 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 Hysterick Fits. Speaking of Nature's endeavouring to remove by struggling the uneasy heaviness the Patients feel, he goes on thus, *But the Soul finding*
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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 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 any trouble, 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
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Body, the whole Microcosm 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 solicitous 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 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 Hysterick Fits; the relation they gave me of her, was, that she enjoyed a perfect Health, and had never been Hysterick 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,
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more plentifully than she was used to do tho', as she thought, not to excess. I have seen this Gentlewoman about a Fort-night 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, 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; *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 satisfie 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 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 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: 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 *Ptolemy*, *Copernicus*, *Tycho Brahe*, &c. that contradict, and clash with one another; yet in foretelling the *Phænomena* and Motions of the Stars, 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 Astrologers,

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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, as not to know that there are two such Arts in being, was either always to be conversant with the Sick, or else mind 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
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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 the true Cause of a Distemper; when from this Instance of Astronomy it is evident, that the same *Phænomena* exactly answer to different Hypothesis, of which at best only one can be true.

Misom. But I think this is rather against you; for 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 what they suppose, 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 and Solidity in it than that of the Ancients. They knew nothing of Created Things farther than

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. No Hypothesis ever became famous before it had pleas'd a great part of the learned World, and ever since *Paradise* Mankind has had the same strength of Thought: The rest depends all upon Experience; wherefore as long as that encreases, and our fickleness continues, it is impossible that ever a System or Opinion should be generally receiv'd, or last for ever;
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when I hear a Man lay a great stress upon any, I divert my self with the Thoughts of what the best of them have met with hitherto: For this has been the fate of all.

An Hypothesis when once it is establish'd a little time 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 list'd themselves into 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.

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 main'd *Hypotheses*, *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 :

——— *dedit hanc contagio labem,*
Et dabit in plures ; sicut grex totus in agris
Unius scabie cadit, & porrigine porci,
Uvae 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 we do on Plays and Romances, whose Authors 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

held the knowledge of the Body and Nature immaterial 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 of 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 *Five 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 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 more than those

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 to every Disease, in order to cure it, I had taken sufficient care to prevent any suspicion that way.

Misom. I am satisfied, and thought myself 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 myself. If I had known your mind sooner we should not have spent half the time in talking of Suppositions, tho' I am not displeas'd with having started those difficulties

facilities as I did: Because being instructed by your Answers I know, that whatever you shall say about the *Hypochondriack* Passion, shall now have more ingression with me, than it would have had before, whether it concerns the Distemper in general, or my Case in particular.

Phil. It is the 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 Disputation, 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, *utriusq; 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
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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 *de Codicillis*.

Phil. Mine was *de Chyloſi vitiati*, which I defended at *Leyden* in the Year 1691, Dr. *William Senguerdus*, Professor of the *Aristotelian* Philosophy, being then *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 on the following Observations. First from Anatomy we know, that abundance of Nerves end, and empty themselves

selves in the Stomach, whose inner Coat is wholly Nervous, and 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 are but of 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 eat 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 Burger-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, 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 a 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 enclined 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 continually trickle down into the Stomach through the innumerable little Nerves, that discharge themselves there, do not wholly compose (which yet no body can disprove) the Stomachick ferment, *Menstruum*, or what you please to call it, by virtue of which our Aliments are digested, they at least
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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. Since you are to conclude nothing from supposition, pray what Anatomical Observation have you to prove this latter by?

Phil. Be pleas'd to examine what I have said, and you'll find, that this is no more than a necessary consequence of the Observations already mention'd. When once we have laid a solid foundation and have some certainty to build our Arguments upon, it is then that we may boldly 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. The Metaphysical Principle of Monsieur *Des Cartes*, *Cogito ergo sum*, is a very good one, because it is the first truth, of which a Man can well be sure, and we all agree, some few Atheists excepted, that matter it self can never think, how elaborately fine soever it may be supposed. From these two

Truths

Truths it is a very just inference to say ; that we consist of a Body and a Soul. 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 Myste-rious 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, what we know of the latter, consists, is 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 *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
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the groffer parts of the Body no Man denies ; but that the Spirits, which compose the Stomachick Ferment, should be of a finer sort than those by whose assistance the Musculary 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 filtering, 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 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. 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

same must happen to them, what 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 through 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 of the parts that compose it: The same difference in proportion we should find in the magnitude, as well as Figure of parts in Dust, or Pouders reduced to the most impalpable *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,

fort, 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 wind them up 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 employ'd in the act of thinking : We must consider the Soul as the Skill of an 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

than the Artificers 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, and would be contradictory to human Reason, that when the Body is dead Thought should remain, if from Principles of Religion we were not assured of the Soul's Immortality. 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 immaterial being no farther, than as it comes within our reach, and being allied with matter, is part of the Compound which we are: 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 Idea's of Words, Things, or joint Notions, and Thinking only consists in a va-

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rious 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 volatill Messengers of ours will beat through all the Paths, and hunt every Enclosure of the Organ set aside for thinking, in quest of the Images we want, and when we have forgot a Word or Sentence, which yet we are sure the great Treasury of Images received our Memory 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 the Brain; whilst others ferret themselves into the inmost recesses of it with so much eagerness and labour, that the difficulty they meet with some times 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

they look'd for, or else dragging it, as it were, by piece-meals 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 invisible self.

After this I shall put you in mind of two things, which the knowledge we have of our 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 make us nauseate, 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 surprising 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 influenc'd by Thought it self, and consequently the Spirits employ'd in this Ministry are of the finest sort, which is all I was to prove. The Kidneys, 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 influenc'd 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 Stomack 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

whole Body ; the latter being as necessary to continue the whole 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 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 call'd 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 differ about it : For thus much I know, that of all the Operations that are perform'd within us, the most elevated and refined is thinking : From whence I conclude, First, That those parts that are influenc'd by mere thinking are without doubt the nicest.

And, Secondly, That the Spirits that are the *Internunci*, 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 employ'd 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 seem to have first been, as it were, dipt into the Fancy, should be of the finer sort ; but why will you insist so much upon this latter ?

Phil.

Phil. Because the wasting of the courser 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, *omnibus 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 courser Spirits, when once they are separated from the Blood, by remaining in the Body contract a sowness, 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 Hypo-

chondriack Diseases: For if the Spirits were all 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. 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, which 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 Exercise and Muscular Motion, that 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 Volatilization of the Blood, but this does
not

not take away 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 shall 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 *fructus horarii*, or Roots, Cole-

Coleworts, 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,

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 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 Dependance upon one another move together in company; when it is so notoriously visible to the eye of Reason, that what we call the Animal Spirits is a Composition of various Parts, that have a Tone, Crasis, and due Consistency belonging to them, 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 from the Exuberancy of their Fancies given us, not whole Systems and Hypotheses

potheses of the mixture of Parts, that the 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. Yes, and not only so, but I believe the same of all the Works of Nature. I believe we can give solid reasons for the Structure of the Bones, 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 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

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. When I interrupted you, you was speaking of the mixture of Parts, that the Animal Spirits must consist of: I should be glad to hear a System of 'em.

Phil. For that you must apply your self to the witty speculative Physicians, that take greater delight in supposition than I; since I told you, that the mixture of the Blood was unsearchable, you may well imagine, that I think that of the Spirits to be as much more so, as the Particles that constitute them are more remote from the Senses. What I have started about the degrees of subtilty that must be among them, seems to me as I told you a necessary Consequence applicable to all Particles in general, that are made by separation, so that I have supposed nothing; for I have laid no manner of stress upon neither the difference of Elasticity or various Contexture of their Parts, which yet that there are is undeniable, if we consider that to them belong not only Constitution and bodily Strength, but likewise

likewise all good and ill tempers, passions of the mind, Courage and Fear, Wit and Foolishness, &c.

Misom. I shall be ever obliged to you for what you have 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 Mass 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 Pro-catarctick Causes of your Distemper. The irregularities of your Youth having led the way by shaking the frame of your Constitution; The first 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 very well, that most Married People

ple 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 notion 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 *impura Venus* her self: Yet if a Man, that has but once had a *Gonorrhœa*, or any other slight *Veneræal* 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 *Veneræal* Disease, as well as the possibility of its remaining conceal'd in the Body for many Years, frighten the Credulous with a
 Thousand

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, and can but Smile at the Comical way we have of digging our own Graves. The Hectick Fire of Conjugal Love is without doubt no less consuming, tho' more slow, than the more raging blasts of Ignominious Name, and the fond Passion, tho' it is pernicious to every Condition of Life, is yet most mischievous to the Married State, because in that it has a double bait, and the soothing our Thoughts with the Lawfulness of the act is no less inticing to destruction than the Pleasure it self. Oh! how sollicitous is prudent Nature to maintain her self in the Successive revolutions of every Species! how strangely are the most Rational Animals imposed upon to their own undoing by that *Hyena*, 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? Is it comprehensible, which way that Sagacious Creature Man should be guilty of so much Folly, as with the best
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and most Balsamick parts of his Arterial Blood daily to feed an insatiable Monster, and suffer it luxuriously to draw the Marrow from his Bones, and Vital Strength from every part less solid, till by its destructive breath he is quite enervated, and his Constitution devour'd?

Phil. You speak with the Zeal and Wisdom of Fifty Five; but what pity it is we should never be saving before our Stock is spent! *Sera est in fundo Parsimonia.* There is a Season in which we cannot believe, that the Spirits, squander'd away in *Venereal* Pleasures, cannot be restor'd, and the Losses that were sustain'd are irretrievable. *Quod quæ à Venere facta est sit irreparabilis virium exhaustio, quia demit de innato cordis Spiritu,* says *Van Helmont*, in his Fourth Book of Fevers: But this Truth makes little impression upon us at Five and Twenty, and if Youth might return to Old Age, it would scorn to come back without its Follies; for according to *Terence* it is but, *aliâ etate, quod ad omnia sapimus rectius,* and not before.

The next 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

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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, at least partly, to either 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 Salts, of which you first complain'd: 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 Evacuation of your Learned *Galenist*, quite destroying the Tone of your Blood and Spirits compleated their ruine. 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 the cold Waters totally abolishing their Functions, brought

brought the *Lienteria* upon you; and considering the Circumstances you were in that Morning at *Epsom*, when you took the burnt Claret, I reckon 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 Loosness 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 heark-

en 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 fancy'd 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 all the innumerable other Symptoms, that have ever disturb'd me: For tho' the Enemy has now withdrawn his Forces and is retired, I am sensible that he is still lurking within: The beating, throbbing, and sometimes trembling in every part, and especially the shakings in my Back, which I feel not only upon surprise 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.

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 *Hernia's* among Trumpe- ters, and those that break Horses for the great Saddle, *Asthma's* among Hat Makers, &c. *Non quod soli literati, says Etmuller, hoc 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 Hu- mours.

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 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 grosser Humours should be eliminated is very Rational, and a better Cause cannot be assign'd, there- fore 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 accessary one.

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 of Life, than People of lower Fortunes, who have seldom

dom higher Ends, than what they are continually employ'd 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; if not, they 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 *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 Patient, 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 disturbed, 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, to be desum'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 your your pristine Vigour is ever to be restored, but if your Distemper be Skilfully managed, and Prescriptions diligently comply'd with,
your

your grievous Pains, the Disorders of the Fancy, and habitual Costiveness, which influences the rest may be removed, the return of all which is dismal in your Affliction prevented, and your Life again be made easie and comfortable: Of this I can assure you, with 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 prepared 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

much resignation to your Skill, and candour, I confide in your Promise; from this moment I commit my self entirely to your Care, without 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, 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:

— quod minimum Falernis
Invidet vvis.

Phil. Sufficit ; at liceat cuppâ potare Ma-
gistrâ.

Misom. Liber eris : non enim soleo con-
vivas urgere. Tempus dixi, ne ergo nobis in
morâ sis rogo.

Phil. Tempestivus adero ; nam illius hora
ventrem semper monitorem habeo.

quod minimum Polaris
Iacobus non

Phil. Augusti & aliorum scriptorum
Miltoni Liber octavo non entis habet con-
suetudinem. Tempus dicitur, ut ergo nihil in
sua historia.
Phil. Augusti dicitur, non illius loco
revertitur, sed non entis habet

THE THIRD
DIALOGUE

BETWEEN

Philopirio a Physician,

Misomedon and Polytheca

HIS

PATIENTS.

Misom. **T**Hese are the Prescriptions I spoke of, but before you look on them, I want to have a doubt or two resolv'd, which thinking on our Discourse of Yesterday, I started to my self this Morning, concerning what you have laid down as the chief cause of Hypochon-

pochondriack and Hysterick Diseases. The first is this ; I have allow'd 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 swiftness 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 prove prejudicial to their Eyes; and daily Experience shews us that those, who Read and Write much, are sooner forc'd 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. I don't question, but they would hint with it to the World, that the severity

verity of their Studies and Lucubrations has impair'd their Sight.

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: I speak of these things, according to the impressions they make upon our Minds, 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 and makes the Fancy uneasy. The generality of Hypochondriack and Hysterick 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 broke, 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 observ'd of *Opium*: Nay, let them but Mechanically account for one *Phænomenon* 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 entering the Brain, as a Man would of a Flying Army that surprises 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

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.

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 employ'd in Muscular motion may be in a great measure recruited by Food and quietness without Sleep: But the loss of the most subtle 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 repaired but by Sleep, the want of which we see soon disorders the Brain, and consequently the Tone and whole Contexture of the Spirits.

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 Drowsie 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

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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 a Sleep.

The Thinking then of Blockheads, besides that they seldom delight in it, can do them no hurt, because it does not exhaust 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 obliged to you for the Compliment; but I can't see, that their Wit any ways 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 Hypo-

chondriack Passion in Men. I want to know; since the labour of the Brain has so great a hand in exhausting the Spirits in Men, as to be always one of the Procatartick Causes of the Hypochondriack Passion, what equivalent you can name that wasts the Spirits in Women, and is likewise able to make them subject to the Hysterick Passion: for studying and intense thinking are not to be alledged 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 *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

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 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 vitiata*. 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 influenc'd 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 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-sick 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 first was indifferent to them, and they only tasted 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 'em upon the fancy 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

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 observ'd, 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 Stomach continues to perform its office, tho' the Aliment is improper, as long as the Ferment of it is supplied 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 in to, evince that it was not.

Phil.

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 it self into the Pores of our Aliments it dissolves the Contexture of them, and makes 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 transcolated through the Glandules of the Intestines into the Lacteal Vessels: This is all what 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

not 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 employ'd 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 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 Hysterick Women, when any thing extraordinary disturbs them; for upon the
least

least violence, that hurries any quantity of Spirits another way, the Brain remains un-supply'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 Hysterick 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 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 *a posteriori* we are sure that they must have a Crasis, 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 restor'd, 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 Constitu-

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tion 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 a firmness of the *Mind*, which yet has nothing to do with it: 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 the excess of either. This delicacy as well as imbecillity 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
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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 tenderness and Imbecillity dispose them to be Hysterick, Why does it not the same in Children in whom the Contexture is yet more infirm?

Phil. To answer this, I must divide the Hysterick 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 Hysterick of the first Class; but then there are others; that being to all appearance in perfect Health, upon some accident of Grief, Passion, Surprise, immoderate drinking,

ing, &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 disturbs them afresh: The latter, of which several have not a Fit in many Months, others are Years without them, and some have but one or two in all their Life, I call Hysterick of the second Class.

After this we'll examine, how much the imbecillity 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 of both, which is 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 required, and always observ'd another Antecedent Cause that is able to bring about the Confusion, I speak of, without the assistance of any external Violence, and this is the deficiency of the finer Spirits, that the Stomachick Ferment suffers by, of which I have said so much: To occasion this, the imbecillity
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of them is likewise so far accessary ; that where there is any thing to exhaust the Spirits, the Weakness of their Contexture makes that it is sooner accomplish'd ; and the less cause serves to dissipate and destroy them : One Hours 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 Hysterick 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 employ'd 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 performing their Functions yet, nothing is consumed that way ; so that their Stomachs can never want, and it is very reason-

able to think, that proportionably greater quantities of the finer Spirits are employ'd 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 it.—

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 Hysterick 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. 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
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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 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 imbecillity of the Contexture in the Spirits, Children, nay Infants, as well as the Women, which I call Hysterick 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 and Knowledge were equal. Wit according to your own Definition in the active Sense, is *an aptitude of the Spi-*

rits, 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 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 teneris assuescere multum est*, is as true of the manner of Thinking, as it is of any thing else.

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

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

Phil. You leave off too soon.

*Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant.*

Horace does not lay greater stress upon the Birth of *Drusus*, than his Institution under *Augustus Caesar* ; 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 incomprehensibility, yet whatever it be it can only belong to the Formation of the Parts, and the little it can influence the finer Spirits, by the force of early example may be soon over-rul'd, as we may learn from the same *Horace* in his admirable comparison between Youth and a new Earthen Vessel.

(*dorem*)
*Quo semel est imbuta recens servabit o-
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 crouds 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 ourselves both as to Thoughts and Actions, by those we converse with is evident from the innumerable cautions all Moralists have given us against evil Company.

Corrumpunt bonos mores colloquia prava,

Is a saying of that Veracity, that tho' a Heathen Proverb, St. Paul himself has not scrupl'd 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 Dextrously 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.

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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 a Daughter of mine, that is miserably afflicted with it, and the Patient 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.

Rx *Pulpæ passular. minor.* ℥ij.
arcan duplicat. Mynsicht.
*Salis *ci depurati a* ℥ij
Sem. citri

aurantior. a ʒβ.

Misce & c. s. q. Elect. amari minor. f. Elect.

This would serve me for Eight or Nine times taking; at last I grew weary of *Bolus's* and often took this *Potion*.

Rx *Passular. minor.* ℥ij

Coquantur in aquæ lib. ii. & Colaturæ ferventi adde fol. Sennæ ʒβ.

Cremor. Tartari ʒi.

Sem. fenic.

Anisi contusor. a ℥ii.

Colat. adde Syrup. Rosac. Solutiv. C. Hellebor. ℥ii.

Of this I took a Wine-Glass full twice a-Day; and sometimes instead of the *Currants* I had it made with *Prunes*; but nothing agreed better with me than this *Infusion*.

Rx *Herbæ absynth.* m. iij.

Centaur. minor. m. ij.

Cort. rad. hellebor. nigri ℥iij.

Polypod. Quercini ʒβ.

Cort.

Cort. fraxin.

Tartar. albissim a ʒβ.

Limatur. martis ʒiij.

Spir. salis dulc. gr. xxv.

Vini albi Gallici ℥ v. —

All these are Cathartick *Bolus's* and *Po-*
tions 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,

Rx Magist. Scammon.

Jalappæ aa gr. x.

Cremor. Tartar. ʒij.

Sal. Jovis gr. iv.

Trochisc. alband. gr. i.

Misce & c. s. q. Diaprun. lenitiv. f. Bolus
qui detur ex ʒvi. decocti sequentis.

Rx Baccar. Juniper.

lauri aa ʒi.

Semin. fœnic.

anisi

Carvi aa ʒij.

Fol. sennæ ʒij.

Coquantur in aquæ fontan. ʒxij. & colatur.

adde Syr. rosac. Solutiv.

de spina cervinâ aa ʒβ.

This

This for some Years never fail'd of Purging me, and injur'd my Bowels less, than other prescriptions seemingly more artful; but this as all other Purges, that ever I tried, 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 off 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 observed 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 fancied the *asa-rum*, and have made use of it both in Substance and Infusion; but neither that nor the *Oxymel scylliticum*, *Decoctum digitale*, *Hypuecuanna*, or any other Vomit has done me half the good, that I have constantly received 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 vita*, or any Emetick Preparation whatever, of that excellent Mineral.

Phil:

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 120 Members did not only forbid the use of, and banish from the Commonwealth of Physick, by a publick Decree, 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.
 ○ *Depurati*
Rad. Pirethri aa ʒi.
Ol. dest. Cumini gt. iij.
M. F. Pulv. pro tribus dof.

I found afterwards that all but the *Radix Pirethri*, it was the *Diaspolyticon Galeni*, by which *Bartheletus* 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.

℞ *Fruct. Erucæ* ʒiv.
Piperis albi.
Nardi Syriac.
Ammoniac. aa ʒij.

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 increas'd and grew harder, which made me conclude, that either mine was not the Spleen, or else that *Galen's* Medicine was only

only good for Hogs. The method that cured me then was this ; I had a Fomentation applied to the place afflicted, 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.

Rx *Rad. altheæ*

hyper. aa ʒij.

absynth.

Ceterach aa ʒi.

Cort. rad. Cappar.

chamedr. aa ʒi.

Fol. Tamarisc.

Puleg.

Calamenth. aa m. i.

Semin. lini

fænugræ.

anisor. aa ʒß.

Coquantur in cerevisiæ illupulat. ℥vi.

*aceti ℥ij. quocum quam calidissime
fomentetur pars affecta ad minimum bis indies.*

Rx *Gummi ammoniaci*

Galbani

bdellii aa ʒij.

Sperm. Ceti ʒiij.

Sem.

Sem. Cumini

rutæ aa ʒβ.

Salis ammoniac. ʒij.

Picis naval.

Ceræ flav. aa. q. s.

Dissolvantur gummata cum aceto & s. a. f.
Emplast.

Rx Rad. Zedoar. ʒβ.

Cort. rad. hellebor. nigri

cappar.

tamarisc.

aurant. aa ʒij.

Summitat. absynth.

Ceterach aa ʒiij.

Sem. agni Casti ʒiβ.

Chalyb. præp. ʒvi.

Flor. salis xci ʒi.

M. & C. S. Q. Syr. absynth. Compos. f.
Elect. cujus Dos. ʒi. bis ex ʒiv. vini se-
quentis.

Rx Limaturæ Martis ʒviiij.

Rad. enul. Camp.

Eryng. aa ʒβ.

Raphan. rust.

Gentian. aa ʒi.

Cort Winteran. ʒvi.

Cinamom. ʒβ.

Macis ʒiβ.

Ceterach

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Ceterach m. ij.

Calaminth. m. i.

Salis Tartar. ꝑ. ʒ.

Vini albi gallic. ℥ vi. *Macer. per dies*
octo. Dos. ut supra.

Some time after the use of those Medicines, I have likewise found great benefit by a Decoction and Electuary, prescribed me by an Eminent Physician.

℞ *Rad. Lapath. acut.* ʒij.

Chelid. major.

Sarsaparill. aa ʒi.

Fol. Scolopend. m. ii.

Flor. genistæ m. i.

Coquantur in s. q. aquæ ferriarior. dos. ℥^r,
ter indies.

℞ *Cort. Peruv.* ʒij.

Rad. belleb. nigri

Zedoar. aa ʒi.

Ebor. pulver.

Oculor. ʒ

Corallor. rubr. aa ꝑ.

Salis absynth.

Genistæ aa ʒij.

Conserv. absynth. q. s.

M. F. Elect. cujus dosis Div. ex ʒij. decocti
prescript. Here

Here is a Cachectick Powder, which I took for six Weeks together, Mornings and Nights.

Rx *Martis* pp ʒβ.

Oculor. ʒ.

Corallor. rubr.

Charyoph.

Mocis.

Nitri aa ʒij.

Rad. pirethr. ʒi.

M. F. Pulvis, dos. 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.

Rx *Conch.* pp. ʒiij.

Oculor. ʒ.

Lapid. hemat. aa ʒiβ.

Croci Martis,

Chryst. mont. aa ʒi.

Bol. Armen.

Antimon. diaphor.

M. & C. S. Q. Conserv. flor. genist. f.
Elect. cujus dos. zi. bis indies.

These 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. ʒij.*

Fol. ruta

lauri. aa M. iβ.

Flor. Chamom. m. i.

Coqu. in s. q. aquæ font. & colat. ʒviiij. adde

Vini Antimonial. ʒiβ.

Salis gemmæ ʒij.

Trochis. alband. ʒβ.

M. F. Clysma.

℞ *Conserv. aurantior. ʒij.*

Myrrh. Elect.

Succini flavi aa gr. x.

Castor. gr. vi.

Salis vol. xci gr. iv.

Ol. Therebint. ʒβ.

Mocis gt. xx.

Landan. Londin. gr. i.

M. F. Bolus qui propinetur ex ꝑiv. decocti sequentis, & repetatur quartâ quâque horâ.

Rx Flor. Verbasc.

Chamomill.

Hyperic. aa m. ꝑ.

Baccæ Juniper.

Lauri aa ꝑij.

Sem. Fenic.

Anisi aa ꝑi.

Aquæ fontan.

Vini Malvat. aa ꝑxij.

C. & F. Decoct. pro vehiculo Bol. præscripti.

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 Emplastrum Vigon. c. Mercurio, & de Betonica, a. q. ad integrum caput. facie exceptâ, tegendum.
Detur clyisma sequens.

Rx Ol. lini rec. ꝑx.

Trochisc. alband. ꝑi.

Salis gem. ꝑij.

M. F. Clyfma, post operationem cujus Propinetur Vomitor. ex vini antimon. ℥i. quo peracto,

℞ *Cubebæ. ℥i.*
Castor. gr. x.
Salis volat. succini gr. v.
Bals. paralyt. q. s. ut f. Bolus.
℞ *Rasur. Sassafr.*
Serpyll.
Majoran.
Betonic. aa m. iß.
Flor. Rorismar.
Lavendul. pug. ij.

Coquantur in s. q. aquæ comm. & hujus Colaturæ ℥iv. adde Tincturæ Melampod. ℥iß.
Spir. Vitriol. Philosoph. gt. 5.
Syr. de Stæchade ℥ß.

M. F. Julap. pro vehiculo Bol. Præscript. repetend. quartâ quaque horâ.

This I have tried several times, and always with success as for that part; but very 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 change the Symptoms of it.

Phil. Most of the Bills you have read are very Judiciously Writ, and the chief Ingredients of them enter all the Prescriptions

scriptions that are generally recommended in your Distemper, by the most Eminent Physicians of *Europe*, but the intricacy of ———

Misom. With your leave *Philopirio* we shall break off the Discourse we are upon for a quarter of an Hour. — Here my Spouse is come to 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 signifie 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 Headach, 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 forc'd 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

rible fits of crying, as if I was to be dissolved 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 enjoy'd a great share of Health many Years after: I had Ten Children before I was 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 would 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 forc'd to be over my Temper, and Behaviour; for I am not only influenc'd 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 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 makes me as miserable as the greatest of my Sufferings;

ferings; 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 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 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 forc'd to ridicule them in their own Defence, and a Woman, that is really troubled with Vapours, is pitied by none, but their 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.

Pol. Neither have I any other design. *Pharmenio*, whom you are pleas'd 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 boasted of greater Learning either could 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, as the loss of Children, of which I have buried Seven, and other surprising as well as sorrowful accidents, have

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 our Cases have but one common name between them, and are both call'd Hysterick, I would have ask'd you how two Distempers, that are of such different Symptoms, and have seemingly so little Affinity with one another, could come under the same denomination.

Secondly, 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 myself, 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 Peoples 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 Born very well, continued Healthy, and was a fine thriving Child. She bred her
Teeth

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 Sickness besides that were not very considerable, which were all the Illness that has 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, 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 was seiz'd with a *Quartan-Ague*: After Eight or Nine Fits, that shook her very much, by great perswasion 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 it 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

fore 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 *Northampton-shire*, 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 Twelvemonth, and I made no question, but she was 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 wore 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:

vice: 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 stay'd 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 quite 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 observing 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

thing she knew: But after 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 rows about her Belly as big as both her Fists, and 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 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

far from. 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 recovered 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 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 myself.

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.

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 followed 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, Calamint, Rue, Peony, Peony, Pennyroyal, 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, Volatil Salt of Tartar, Diaphoretick Antimony, Bole-Armenick; at other times Uterine, and Stomachick Electuaries, with Savin, Nutmeg, Myrrhe, Saffron, Volatile

Volatile Salts, Fœtid 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

Rx *Cort. peruv.* ℥i.

Pulv. secund. human. gr. x.

Castor. gr. vi.

Croci gr. iv.

Satis Jovis gr. v.

M & C. s. q. *Conserv. absynth. f. Bolus.*

This she took twice a Day in Six Ounces of a Decoction of Black-Hellebore and Briony-Roots, Penyroyal, Rue and Mugwort; and at the same time *in Regione Umbilici*, she wore a Plaister of *Galbanum Caracanna*, *asa fœtida*, and Oil of *Tacamahaca*. These Remedies, tho' she receiv'd 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
wont

wo'n'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 examin'd any liquid that came from his House, but it tasted of Wine or 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 Apothecaries 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 Candied 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 wo'n'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 unseasonable as in the recovery of ones Health; as to the goodnes of Medicines, I am well perswaded, that no body has better, or is more nice in them than *Pharmenio*; 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 particular Signs, in which it differs from other Distempers, as by the Complication of a great many, that are likewise observ'd in others; but to be Hysterick, it is sufficient to have four or five of them, 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

cessive 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 seized 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 a going to recover, and yet last many Hours. Some are so slight, that the Patients lose nothing, but the use of their Legs, and Tongue, and for the rest remain sensible; others again are so violent, that they foam at the Mouth, rave and beat their Heads against the Ground; but whether they resemble an Apoplex, 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 *English* the Suffocation of the Womb, and the coldness in the back part of the Head; either of which or both (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 is the greatest reason, for which I expect 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, sh^e had before, when both are abstractly consider'd in themselves, yet if we examine the Stock they are 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. 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

it is very good English ; tho' I confess, such Language never came from an Apothecaries Mouth, or Physicians either, that ever was twice recommended by one, 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 is 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 this not leading 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, Goldsmith, or other Tradesman of the most reputable Employment, you can name, would you put that Confidence in, that he should sell you, as much of his Commodity as he thought you wanted ? It is

a **T**rust 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 wo'n't dispose of them, and vent as many as they can? Ought not every body to promote his Trade?

Po'yth. 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 originally furnished 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 at Church, there is 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 out of Pride or Laziness, and you can only blame him for meddling with what is thought

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 over-burden'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 part 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 lost your Almanack, officiously to put you in mind of the approach 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 convinc'd 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, that 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.

Nurse. The Children absolutely refusing to take any Physick at least inwardly, he Coaxes the little Master into the use of a charming *Dentifrice*, 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 so 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 bodies 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

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 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; *Pharmenio* 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;

Good; *Pharmanio* has all along made up the Medicines, yet after them he takes her in hand himself, and without perceiving the least alteration 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

tunity 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 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 that has lived Seven or Eight Years at *Oxford*, as soon as he comes hither, should be allow'd 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 25 or 30 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 first well vers'd in Anatomy, Oeconomy, and the History of Diseases, has seen the

Practice

Practice of able Physicians, and daily conversing with Sick People made Judicious Observations of his own, for 20, or 25 Years, I would defer as much to in matters of Physick, tho' he had never 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*, *Altdorph*, 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

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, to be counted as impudent, as (to keep 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-

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 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 should do or not, when they are 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 honestest than the Apothecaries, and yet something ought to be allow'd for
Prin-

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 more than 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.

furnish. If he be not a Natural, by comparing the Supine negligence of his Master in the dispensing of Medicines, which he leaves to his Servants, to the uncommon Pains he takes in the disposing of them, in which he is wholly employ'd 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 in all the insinuating Tricks and other vile Artifices in vogue among ordinary Retailers, but likewise imbued with the Barbarous, as well as fordid 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 pittiful Halfpenny of the most Necessitous.

Polyth. You are very impartial I must confess; to give every thing the worst turn your Wit will let you in speaking of the one, and set a handsome Gloss upon all that 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 convinced of.

Misom. Indeed, Madam, you wrong me: I have exaggerated nothing, or 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 the first meets with 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 spoke of the badness of Medicines, and their undermining of Physicians, and if I would have favour'd 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 Mediocrity 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'd soon find matter 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 Schollars, 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 poultry 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 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, before they can be Free, they are obliged to a Years 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

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 handsomly; 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. 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 Schollar, yet I have seen them puzzle even a Wholesale Apothecary, when by inadvertency the Physician has made use of a more elevated Stile, 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 Schollars 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 borrow'd from the Astrologers and Chymists, and some abominable terms that the Physicians, in behalf of the Apothecaries, are obliged to conceal the meanness of the Ingredients with 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,

Medicines, that yet are of great Vertue, and therefore instead of making use of their plain *Latin* Names, they are forc'd to wrap up several things, either in *Greek*, or else a Circumlocution; so they call a Toad *Physalus*, Quicksilver *Zibach* and the Peruvian or Jesuits-Bark, *China China*, *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 call'd *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 you say the same of Bran, or Spring-water, that the one must be call'd *Leptopityron*, 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 Conjurer besides? What reason can a Physician have of writing *Confectio Fracastorii*, but that the Name of

Diascordium is known by every body? by which it is plain that all the injury to be fear'd of these things, if 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 in two *Boluses*, 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 obliged to have out of his Shop; because he hinders him from selling, where it might handsomely be done, two *Vehicles* for Three Shillings, that with the Vials, 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 intrinsick 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

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 was half a Dozen of Trunk-makers at work under my Skull, I don't think I could be sensible of more Noise and Beating 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 forc'd to withdraw. Oh! the misery of —

Phil. I am afraid you have disoblig'd your Lady, and made her leave us much sooner than otherwise she would have done.

Misom.

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 in the *Vapours*, if I spoke more against the Apothecaries than she could answer.

Phil.———*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 were all as careful of providing good Medicines, as I know some are, the dearness of them might well be bore 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 charg'd them with nothing but what is literally true, and could have said abundance more if I would have
come

come to some particulars, which if they vex me I shall one day or other acquaint the Publick with ; but I have tired you with that subject already, and don't question but you know as much of it as I can tell you, and so *Valeant Pharmacopola*, with the *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.

Phil. Let her every Morning, as soon as she rises, (which I would have her do before Six) 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

to which she is fasten'd, otherwise a Rope tied with both ends to a Beam is sufficient: However strange and 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 *πετεδαυ εν αυρα*, and consequently the Swing must be either the same with, or else an equivalent for the *Petaurus* of the Ancients.

Phil. I am not much concern'd about either the Name or the 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 Cachectick Condition it had reduced her to. Considering every Circumstance, tho' her

her Ague has left her Four Years, and she gain'd strength since, and is grown Tall, it is highly probable to think, that all the *Miseraick* Vessels, the *Glandules* of the *Intestines*, and other passages are not yet entirely clear'd of those Morbifick remainders, and it is certain, that to remove those obstinate Stoppages *in Hypogastrio*, there is not a more effectual Remedy than Riding: It is incredible 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 Beautifie the Skin, open the Pores, and promote Perspiration; but likewise by quickning 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

many inconveniencies, the advising it often puts People to (*præterquam quod januam aperit nequitia*) 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 lingring 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 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 of entailing it upon others, that 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 mention'd are jointly of greater Efficacy upon every part of the body as to enliven it, but likewise
that

that the repeated motions of only the first, even as to the exalting of the Ferment I speak of (which perhaps seems incredible) are not much inferiour to the *Amplexus Viriles* themselves.

Without Marriage then you may depend upon it, these Exercises will assist and revive Nature, which in your Daughter has of late been fatigued and oppress'd with loads of Physick. It is observable in Spiders, when any thing besides their Prey falls in their Nets, that disturbs them, they don't strive to remove it with their Legs, because that would more entangle it, but endeavour to get rid of it by continual shaking of their Webs which generally prove successful; I have often thought on those Insects, when I have seen the variety of motion alone expel Heterogeneous Particles, and remove Distempers, which to outward appearance more likely Remedies would have fix'd for ever, and render'd incurable.

If you would be further satisfied of the advantages to be expected from the Rules I order'd, see what *Sydenham* says of Riding, or *instar omnium*, read *Fuller's 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.

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 been the best, never undertook the Cure of any Distemper either Chronick, or Acute, without; tho' considering the warmth of their Climate, as well as the simplicity of their Diet over 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 Stile, 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, because it should 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 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: *c'est outrer la chose*, I hate to be impos'd upon, and when an Author to perswade 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*: *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 ne-

ver believe that it will cure all Distempers, or ought to be prescrib'd to a Man in a Fever as *Herodicus* did, who first order'd Gymnastick Rules by way of Physick. Could any thing be more extravagant than what *Plato* relates of him, that he advised some Patients to walk from *Athens* to *Megara*, which was 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 in *Bedlam*? and yet this worthy Gentleman was the Master of *Hippocrates*, that you make all 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, or approv'd of the Errors of his Practice, may be seen in the Sixth Book of his *Epidemics*, where he blames h's Master for pretending to overcome the fatigue of Sickness 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 the
ridiculous

ridiculous Story of *Plato*, 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 that she has continued the Course I have order'd, and her Body been freed from the force of Physick for Three or four Weeks I shall see a great alteration and from thence be able to Judge, what further Remedies are to be applied ; a few Internal Medicines perhaps will complete 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, *quæ quo vergit ducenda est*, and by such management her Cachectick habit shall be changed, her Blood exalted, and all the necessary Secretions perform'd : Upon the Eruption of the *Catamenia*, her whole Body shall 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 of all sides

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shall

shall have entirely triumph'd over the Distemper; which, *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 punctually 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 easie, 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 us'd 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 generous Horse, which continue as your Strength and Pleasure shall direct you; 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

Roots and Herbs; before 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 moments 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 or Fried, or your Flesh be otherwise than Broil'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 bak'd and pulveriz'd is made up with fair Water instead of Vinegar: Besides this, make use of no manner of Sauces (Salt and Pepper only excepted) but plain Butter for the first, and the natural Gravy for the latter: 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. *Pro Thesauro Carbones.*

Phil. I expected you would laugh at such a mean, as well as uncommon Prescription; but believe me, *Misomedon*, nothing is so easie of Digestion, if it be equally Nourishing. But this is 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* Sailers, who are fully as Robust, and for the generality more Healthy at Sea, than those of other Nations that are fed at dearer rates.

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

by others that esteem it (among which I have known many Epicures, and Men of exquisite Palates) it is counted not only favourable, 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. *De gustu non est disputandum* : I am no *Dutch-Man* ; however I could use my self to any thing if it was for my 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 compar'd 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 sowre, the generous Food, you speak of is very offensive, which I have but rarely observ'd of the course 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 Crudities, and so only help to encrease the turbulent *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 forc'd 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 *omnibus paribus*, in the Distemper we treat of, as to the *ructus*, and other troublesome signs of Indigestion after Meals, the first shall be always more complain'd of than the latter.

latter. 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 Father's Experience, whom I have heard more than once declare, that to the use of it, he had often, for the greatest part, ascrib'd the Cure of Patients, to whom he had advised it, in several sorts of Cachexies, and even Consumptions.

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.—But I go on.

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 sowre 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 great deal of *Liquorice* boil'd fresh every Day.

For your Breakfast, before you get on Horse-back, take a small Mess of Water-Gruel, Burgoe, Panado, or Barley-Broth, to which you may add a Glass of some rich

rich Wine, such as *Malaga*, *Madera*, or *Sherry*: The same you may repeat after your first bathing, or instead of it take a Glass of Tent and a Toast.

Nutritious Suppers I have often Prescrib'd with Success, where I have found a deficiency of Spirits, yet in your Case I am utterly against them. I would not have you forbear them all at once, but Eating less and less every Night, leave them off by degrees.

Misom. But if I Eat no Suppers I shall be faintish, and more troubled with Wind than I am now.

Phil. I know it, if you should take nothing to prevent it, but those Fears shall be obviated by the Cachectick Powders and noble Stomachick I sent you, which are both long experienc'd Medicines, whose great Efficacy in this case I can entirely rely on.

All *Hypochondriaci*, how quick soever the Appetites of some may be, are of a very slow Digestion. Those that are not troubled with Spontaneous Vomitings, generally Eat their Suppers before their Dinners are half digested.

Misom. How slow my Digestion is I can't determine, but I never Sup unless my Stomach stands for it; and, pray when
Men

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 unsavory 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 *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 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 easie, 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 a-live, Men are forc'd to make use of a Remedy that perpetuates their Distemper, and occasions the 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 remain much longer in
those

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, Three Days and longer; and if as soon as this slowness of Concoction was perceivable in your self you had follow'd 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 come to that height, at which they have often been afflicting.

Misom. Venter non habet aures: It is a hard Prescription, that People should not Eat when they are Hungry.

Phil. Be assured that the uneasiness, which fasting at Nights may create to you cannot be compared to the mighty service it shall be of in the removal of more troublesome Complaints; neither is this a Prescription for Life, as soon as the great disorders of your Digestion shall be redress'd, you shall 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

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 Dietetick Rules are brought in to 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, as 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 imposed upon by Hermetical Pretenders, that the Golden Rules of it 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. *Spem pretio quid emimus?* Why should we neglect the cheapest, the easiest, and most wholesome maxims of the 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
Apo-

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 Nights Fasting might have prevented.

Misom. I am perswaded that what you say is true, but when Mens Reasons are over-rul'd by their Appetites, they ought to be more pitied than blamed, and it cannot be denied, but 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 shall corroborate your Stomach and Bowels, and give new Life to the Peristaltick motion. The bathing shall remove the Tensions, and relax the rigid

rigid Fibres of your Intestines. The noble Exercise of Riding shall 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 a Nutritious Diet, and perhaps the addition of some Chalybeats, you shall in a few Weeks find your Costiveness wore off, your Constitution visibly mended, and your Blood replenish'd with Spirituous as well as Balsamick parts.

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 half that time. My getting up so soon as you talk of, will rob me of the most comfortable part of my rest.

Phil. What I advise is not to hinder but protract your Sleeps. Your early rising shall wipe from your Spirits a certain drowsiness, which is commonly the heavy Companion of all that mistaking sloth to be the equivalent of Sleep, lie soaking in their Beds uneasie and awake; and being assisted with the constant variety of your Employments all Day long, make you wish with pleasure for the approach of Night, which now you often dread,
for

for as no Hunger is more commendable than what is procured by Emptiness and Fasting, so Exercise and Watching are the most natural Preparatives to Sleep. The first or second Day perhaps you will not yet feel the Effects of this wholesome Prescription; but after that, assure your self that you shall, 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 shall draw upon you, toward Evening, an agreeable weariness, the moving Orator of sweet repose, that breathing Health and Peace to every part, persuades 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 persuasion: I would bear any thing to be bless'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? —————

I cheerfully 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 what you promise 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, *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: As first the understanding of it thoroughly; by applying my self particularly to it, and constant observation, I am skill'd in all the variations of it, the many shapes and changes by which it often imposes upon others that are less acquainted with it than my self. Secondly a careful and more curious Examination than is required in any other Distemper, not only to penetrate into the Procatarctick Causes, but likewise the better to consult the Circumstances as well as Idiosyncrasy of every particular

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 which I much rely upon is the Art of distinguishing 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 none but what I am always willing to impart to any Patient, as generous as your self, that for his private use after having received some extraordinary benefit from it asks me for the Prescription ; for tho' I make use of Chymical as well as Galenick Preparations, yet I have none that I intend either to magnifie or conceal under the specious pretence of any mighty Labour, Cost, or extraordinary *exigences* they require ; no *Liquor Alkalest*, *Arcanum Corallinum*, nor other *Panacea's* that can work Miracles to boast of.

The Medicines I am possess'd of, I only value, because I am entirely acquainted with the Strength and Virtues of them, and have some to confide in from my Father's Experience, as well as my own, upon all Emergencies : Most of the Ingredients that compose them are likewise no more

than what others have recommended; and all the Mystery I know in Physick, as to Remedies, consists in the Choice and Application of them.

Misom. Why then, since you know (as I have heard you say) Apothecaries that keep good Medicines, will you administer them your self?

Phil. To get by them as they would; What warrantable motive can I have to give the profit of my Inheritance, as well as Study, and Observation to others, that perhaps would never thank me for it?

Misom. But have you really no other reason?

Phil. I thought this was a very good one, for a Man that is chiefly consulted in Chronick Diseases, where the first Prescription may Cure, and if it be followed a Month or two, the Physician that gives nothing but his Advice, shears the Hogs, and the Apothecary the Sheep. I could give more plausible reasons; but chuse to mention that first, which tho' I never named it, would be suspected most.

What I told you of Apothecaries that provide good Medicines is very true; but to say, that as there are such, there are likewise others either more negligent or more saving, I think is very modestly spoken, and a Physician must be highly valued indeed, that can perswade every body to
leave

leave his own Apothecary, and go where he directs them.

Misom. Which, you would say, is in many Cases the same, as if they had all bad Medicines. I confess 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 his 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 a Humorist, the honest Men he trusts to 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, according as his custom lies, shall often be obliged 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 the Butcher sends us home stinking Meat, or the Shoemaker sells us bad Leather,

ther, 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, *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. But if I wave all this, and passing the same Compliment upon all, which I did upon some, suppose, that it is impossible for any of them to have bad Medicines, I have still other reasons that oblige me to be my own Cook; 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 first I keep not above Nine or Ten ready made by me, of which only two are to be had in the Shops; the rest differing in form
from

from any in the Dispensatory, I prepare my self. That, you'll say, the Apothecary, if you give him your Prescriptions, may do as well as you. I own it; but few of them would think it worth their while, especially 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 always 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 required, I prescribe a Decoction, or Infusion of a few Simples, in plain English, which every body may make at home, or have done 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 Coleworts, or Sprouts; and that a

little Boy may do it as well in Fair-water, as his *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 cannot express it to you, *Philopirio*, how much I am pleas'd with your method. I wish my Wife had stay'd to hear us, perhaps it might have converted her: I love the Woman very well; 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.

Phil. I generally observe, that People troubled with either *Hypo*, or *Vapours*, to a considerable degree, never think others as 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 Jestings; tho', as if it was an additional Misery entail'd upon them, I have several times met with things that way so insolent, and inhuman; *quod vix a manibus me temperaverim*. When

I have had a Thousand Pains about me, and been devour'd with Grief even to Death, I have had a healthy Rascal full of Ease and Wantonness come up to me in the Street, and cry, Well *Misomedon*, How goes the *Hypo?* with a Smile in his Countenance. 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: Therefore I would have you believe that your Lady's Distemper, at least before her, ought to be as seriously treated 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. But if I could bring her 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 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

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 tried 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 brew'd Sophisticated Wine, nor any Malt-Sugar, or Cider-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 in mixtures comes 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 less offensive to the Stomach, than what you nam'd after them, is beyond dispute; but whether they come from the Apothecary, the Vintner or the Merchant, all things that are Spiritous 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 and Steel, *Lapis Hematites*, 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 so soon dissipated, and 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 Hysterick Cases, and other Chronick Deficiencies of the Spirits, many otherwise Sober and Moderate Persons have such an entire dependence

pendance 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 dosing 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. It is very probable that those Spiritous and Volatile Remedies being blended with our Mass 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 Mass 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 mislead 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 drinking 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 *Minutiae* of the Spirits, that are
the

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,

*Sen tu querelas, sive geris jocos,
Sen rixam, & insanos amores,
Sen 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 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 convinc'd 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

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 vanish'd, 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, 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*

———— 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.

Phil. But I think the strangeness of its Operation more Conspicuous in those, that are not so well qualified; 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 Valliant, 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

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; *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:

*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 am no Critick; but well assured that, Poetical Flights apart, 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. Let them look to it that abuse it, I don't. In the beginning indeed of my Distemper, when I was first siezed with Melancholy Thoughts, I have sometimes

taken Sanctuary to a large Dose of Claret to ease me ; but 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 fancie over Night, that all my Afflictions had left me ; but the next Morning, before the strength of the Charm has been quite wore 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, 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

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 Hysterick) and is without doubt, 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 as moderately as my self?

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 easie 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 the ill Consequences of any occasional abstinence from it: Whereas they that have accustom'd 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 as entering 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 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 tried 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 Claffick 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 p. 142. (speaking of the Hypochondriacal) which will not drive, as we say, but if kindly treated will lead, that is, will not be expell'd 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

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 extreamly obliged to you for the Patience, and good Humour, you 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, *vitio gentisque meoque*, an utter stranger to Compliments ; and yet willing to shew you how well I am pleas'd with my Afternoons work ; in regard as well of your Entertaining Company, as splendid reward, I shall only say in *Ovid's* words :

Eveniant medii sic mihi saepe 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 — *Non audeo eloqui. Divina.*

Phil. *Non mea est Divinatio, neque Davus sum neque Oedipus. Est ne quid obsceni ?*

Misom. *Nihil minus, attamen fateri pudet : dicam in aurem.*

Phil. *Vetus hoc est : Novo Medico gaudent omnes Hypochondriaci : sed quod remedium credis symptoma morbi est.*

Misom. *Ergo tuum est tollere ; quâ in re queso ut advigiles.*

Phil. *Desine : Præscriptiones nostræ hoc tibi cum cæteris effectum dabunt, & si faveant conatibus superi, neque ipse tibi desis, propediem pancreaticæ valebis.*

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