

**An easy way to prolong life, by a little attention to our manner of living :  
Containing many salutary observations on exercise rest, etc. ... and some  
remarks on drunkenness, smoking ... The second part / [John Trusler].**

**Contributors**

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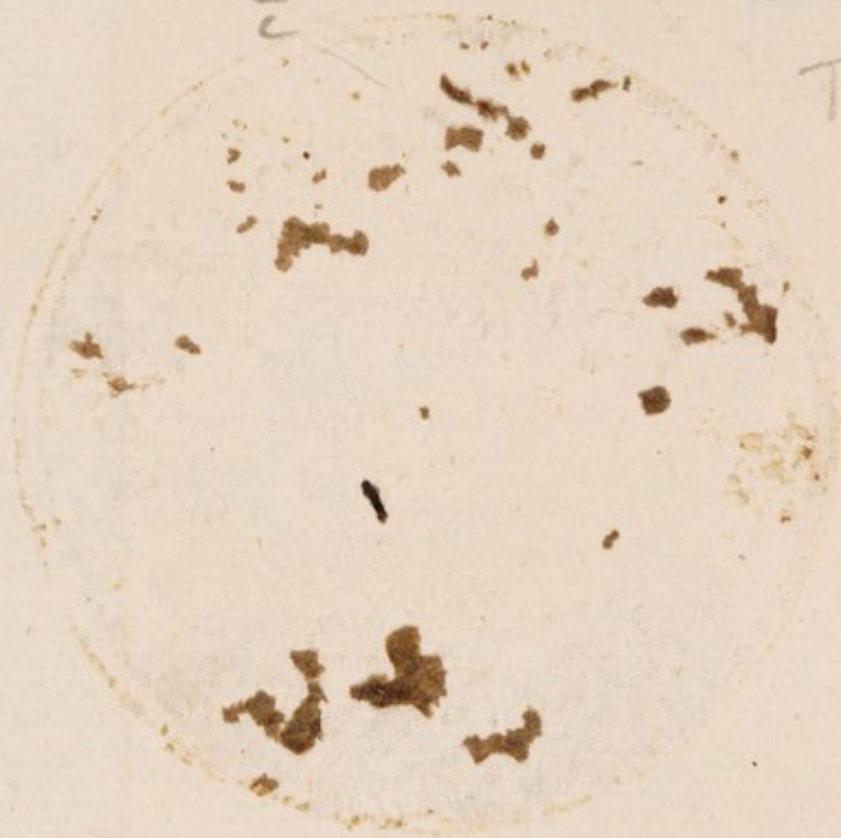


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[By John  
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A N  
E A S Y W A Y  
T O  
P R O L O N G L I F E.

By a Little ATTENTION to  
Our way of LIVING.

[Price Eighteen Pence.]

## ADVERTISEMENT.

**T**HE rapid sale of the first part of this work, and the general approbation the Public hath bestowed upon it, has induced the author to complete his subject; and he perswades himself the observations in the following pages, will be found no less important than those in the preceeding ones.

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A N  
E A S Y W A Y  
T O  
P R O L O N G L I F E,

By a Little ATTENTION to  
Our Manner of LIVING.

Containing many salutary observations, on Exercise, Rest,  
Sleep, Evacuations, &c.

Together with an Enquiry into the following points.

Why some, who are very hungry and have good appetites, eat little, while others, having little appetites, eat much?

Whence is it, that the accustomed hour of eating being passed, we often lose our appetite?

Whether the losing of blood in the spring, be necessary for the preservation of health?

Whether the occasional use of cordials; be prejudicial to the constitution?

A N D

Some remarks on Drunkenness, Smoking, and on  
the utility of taking phylic in the spring.

The S E C O N D P A R T.

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By a M E D I C A L G E N T L E M A N,  
Author of the First Part.

The Fourth EDITION improved.

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L O N D O N.

Printed for the Author, and Sold by J. BELL, near  
*Exeter-Change, in the Strand.*



*Fifteen Rules necessary to be observed, in order  
to preserve Health.*

1. Aërem purum suavesque odores spirare.
2. Cibum adversante stomacho non ingerere.
3. Cibaria ingrati & extranei saporis vitare.
4. Cruda, aut non bene cocta non gustare.
5. Cibos natura et coctione multum discrepantes eâdem mensâ non assumere.
6. Ad saturitatem nunquam edere et bibere.
7. Cibos boni succi et facilis coctionis comedere.
8. Cibis naturæ et constitutioni convenientibus uti.
9. Somnum moderatum & tempestivum capere.
10. Motum corporis moderatum non negligere.
11. Ventrem modicè laxum habere.
12. Veneris illecebras ejusque usum tanquam pestem fugere.
13. Melancholicos aliosque enormes animi affectus fugere.
14. Corpus veris initio pharmaco convenienti purgare.
15. Vitam probem et in corruptam degere.

Hæc qui servabit corpus juvenile tenebit :

Hæc qui not servat, vitiosum corpus habebit.

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A N  
E A S Y    W A Y  
T O P R O L O N G  
L I F E.

**H**AVING, in the first part of this work, gone through the several properties of the various kinds of food, and shewn how far they agree or disagree with different constitutions, we proceed now, according to our promise, in order to complete this treatise upon health, to consider Exercise, Rest, Excretions, &c. for let us ever be so observant of the former, unless we pay a careful attention to these, we shall not be able to keep ourselves well. We shall treat of them, therefore in their turns, and we will begin with,

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## EXERCISE.

Now, in the human System, there is a certain quantity only of living power that can be produced for the health of the body ; so that if we exhaust that power, we debilitate or weaken the body. A man, for example, may walk, till he can walk no longer : it is, therefore, necessary to know how far Exercise is salutary ; but let us first consider the great benefits procured by it.

Exercise encreases the natural heat of the body, and thus excites and dilates the spirits, making them far more vigorous and active.

It empties the stomach and promotes the appetite for the next meal ; for, as in sedentary habits, digestion does not quite clear the stomach, but leaves part of the food, which often clogs and disturbs it ; exercise will excite this to pass away, and the stomach being thus discharged of those relicts, the appetite sharpens and craves food very strongly. This naturally strengthens the powers of the stomach, and we digest our next meal better.

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## TO PROLONG LIFE. 3

It also excites an expulsion of excrements, not suffering any superfluous matter to lodge in the body.

It likewise opens the pores, and gives a free perspiration, which too much rest will shut up. Nature has appointed these vents, and secret ways of evacuation, to cleanse the habit of the body; which in a little time would be clogged and become very foul and impure, by an accumulation of superfluous humours.

It, in the last place, promotes and adds greatly to the nutrition of the body. We find by experience, that active, stirring people, have a fresher countenance, a greater flow of spirits; nay their flesh is firmer and their limbs stronger, than what is generally met with in persons that lead a sedentary, idle and sluggish life; for it is a maxim universally known and received, that a frequent exertion of the original powers, in any one part of the body, tends to strengthen that part. For example, the legs of a dancer shall be strong and lusty, when his arms shall be weak and small, and the arms of a blacksmith or waterman shall be muscular and powerful, while their legs shall fall away. The reason of this is very evident: exercise circulates the blood and nutri-

tive juices, gives them a free passage to all parts of the limbs so exercised, and drives off all superfluous humours, that, without it, would be destructive. But,

Such exercise is to be chosen, as suits best with the nature of each person's body, some requiring exercise of the upper parts most, others of the lower parts, and some equally of both; but that is generally most advantageous, that exercises every part, as dancing, fencing, riding, tennis, ringing, &c.

Now, whatever be our exercise, those whom good fortune has enabled to take it or not, would do well to attend to the following observations.

Exercise should be daily in the morning; always with an empty stomach; and, if possible, after excremental evacuation; for the heat of the body, opening the vessels, may otherwise draw foul humours into the blood and occasion very dangerous obstructions. For this reason, it is not so well to take any extraordinary exercise upon a full stomach, or till the intestines are clear.\*

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\* Though any great exercise after meals is injurious, to walk gently is exceedingly wholesome, for, by this means, our food will descend to the bottom of the stomach, the  
natural

Exercise should be varied according to your constitution and the season of the year. Young, strong, robust persons, in cold weather, admit of greater exercise; old, weak and thin persons, in hot weather, of less; for the fatter and grosser the body is, so much the more is the natural heat diminished, and exercise more necessary to dissolve the superfluous moisture of the body, which occasions grossness, and to encrease the circulation of the blood. Circulation being naturally brisker in the summer, exercise is less needful, but more so in the winter, as the moisture of the season will sometimes occasion obstructions in the lungs and breast, which strong and laborious motion will often remove.

Exercise, opening the pores, we should be careful not to use it in a damp air, lest we take in some of its noxious qualities, that may do us

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natural heat of the body will be encreased, and digestion will go on the better. Where persons can retire after meals into the sweet air, and such delightful places as exhilarate the spirits, tis right to do it. If the state of the body be such, as that we cannot walk after meals, it will be right to stand up, at least, according to the old verse,

*“ Post prandium stabis, passu mollior meabis.”*

That is, stand up after meals, or walk gently.

harm;

harm; neither should we expose the body, after it, lest we catch cold, but these things are so well known, that they need not be further explained.

Another necessary caution to be observed, is, that exercise be not too violent, nor continued longer than it is a pleasure; but that we desist before we be weary, or sweat too much.

Those, who from age or infirmities are unable to take exercise, should rub their bodies, morning and evening, with flannel or coarse linen gloves. All parts may be rubbed, except the stomach and belly; rubbing these will disturb digestion and offend the head. We may apply a warm cloth to them in the room of it. The loins of the back likewise should not be rubbed, unless we feel them cold, and then but gently, lest they should be over-heated and obstructions in the urinary passages should ensue. In this operation we should begin softly and easily, encreasing the motion and weight of our hand, as the tenderness of the skin will permit, till the flesh, as it were, swell and be somewhat ruddy, and then desist; for too much rubbing will bring on an inflammation. Was every person, well or ill, to rub themselves in this manner, once or twice a day, for a little

little while, they would never omit it; for they would find themselves glow with a natural warmth, their limbs would be active and their joints supple. It is for this reason, that children are rubbed, who can take no exercise; and experience teaches us, that the currying and rubbing a horse, notwithstanding his exercise, is a great addition to his health. In cold and moist seasons the head also should be rubbed with a coarse linen cloth, warmed.

Thus having set out the times for exercise and motion, let us proceed to consider

### R E S T.

Rest is as necessary to preserve health, and continue us in strength and vigour, as exercise. When the body is fatigued, rest is refreshing, and renews its strength; but when satiated with rest it thirsts again for motion and agreeable exercise. Rest is a burden, if forced upon nature longer than it requires. *Interdum quies, inquieta est*, says Seneca, even rest sometimes is irksome. For if exercise is necessary for the preservation of health, too much inactivity must be prejudicial. *Ignavia corpus hebetat, labor firmat*. Sluggishness makes the mind and body dull and heavy, whereas frequent motion strengthens and invigorates them.

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The life of man, conversant in change, spends its whole course in sleep and watching; the one appointed for rest and ease, the other for action and labour. If he was constant in the first, his life would be only the shadow of death; if in the last, he would soon be exhausted. Nature therefore hath wisely contrived, that man should not long continue in either, but wear out his life between the two.

Sleep is a placid state of body and mind, giving refreshment and ease to both; for as an exertion of the faculties either of mind or body exhausts our powers, rest will restore those powers. The powers of the mind are like a small current, which is sufficient to keep up a continual motion. If we want to give this water greater power, we dam it up, and when the water is run from the dam, if we wish to produce a fresh power, equal to the first, we shut the sluices, and collect the water again: so it is with the mind, in sleep. In perfect sleep, both the body and mind are at rest, excepting in those particulars, where an exertion is necessary to life; and in sleep, it is that the body receives a greater degree of nutrition; it is then digestion takes place in an extraordinary degree, and recruits those

those spirits that were exhausted in the course of the preceding day.

Now that sleep may prove advantageous, answering the intentions and designs of nature ; let us consider four things concerning it. The time when it should be taken ; the necessary limits, or quantity of sleep required ; the salubrity of the place, and the position of the body.

The time most proper for sleep, is, according to the appointment of nature, the night, when creation, in general, take its rest. At the shutting up of the day, when the sun gets below the horizon ; the spirits are not so active and lively, but incline to a cessation. Tis then they return to the centre of the body and apply themselves to what is called concoction ; that is they return to perform their vital operations, to nourish and refresh the system. For during the heat of the day, they are dilated and extended to the external or circumferent parts. Hence, we find, that, towards midnight, unless we are in exercise, put on another garment, or encrease the heat of the room, we always find ourselves chilly. In the morning again, at the rising of the sun, our spirits are naturally fresh, brisk and active. If we therefore, prevent the order of

nature, turn day into night, by keeping late hours, and laying in bed, all the morning, we do that which is greatly destructive to our constitution. For as sleep naturally draws the animal heat inwards, and the heat of the sun counteracts this power, by drawing it outwards; sleeping in the day is a resisting of nature, which must be prejudicial to the health of the body. Sleeping in the day, therefore, is a bad custom, particularly for fat, corpulent people; but if the spirits be fatigued with care or business, or by reason of old age, weakness of nature, extreme hot weather, labour, or the like; then moderate day-sleep is a good refreshment, but take it rather sitting than lying down, because the head will be less offended with the rising vapours. Neither should it be taken immediately after dinner, but an hour or half an hour after, at least; and between dinner and our nap, it would be prudent to walk a little. Thus will our food descend better into the stomach and be less liable to affect the head. Neither should this afternoon's nap be longer than half an hour, or an hour at most, lest the animal heat should be so collected from the outward parts, as to cause a heaviness in the head: neither should it be taken in a hot place, but in one cool rather, especially in summer time, as shall hereafter be shewn.

Sitting

Sitting up late is one of the great destroyers of the constitution; it tires and wastes the animal spirits, by keeping them too long upon duty; weakens nature, hastens on the effects of old age, changes a fresh, florid countenance into a fallow one; heats and dries the body, breeds rheums and bad humours and is particularly injurious to thin people.

By going early *to* asleep and early *from* it, we rise refreshed, lively and active. Sleeping late in the morning, keeps that excrementitious matter in the intestines which ought to be evacuated and thus occasions obstructions and noisome vapours, which greatly offend the head, dull the senses and are very pernicious to the whole body. If our necessities indeed oblige us to sit up late, our supper should be little, and we may make amends for it by laying an hour or two longer in the morning; but let what will happen, we should always be up by nine o'clock.

In order that sleep may be peaceable and refreshing, we should be careful to go to bed with a free and quiet mind, and banish the thoughts of all manner of care and business. How often has a train of thinking disturbed a man's rest, and kept him awake the whole night! The body

and the mind is recruited in proportion to the soundness also of sleep. The more we dream the less are we refreshed. Although rest is not complete at the beginning, it has a tendency to become so, during this state of the body; that is to a quiet mind, sleep becomes sounder and sounder. When a man first falls a-sleep, he dreams, tosses and tumbles about; gradually he becomes more quiet, and were we awake him, he would not recollect that he had been dreaming at all, or he would tell us, he dreamed, but in a small degree. During sleep the original power appears to be so much accumulated, as to give a disposition to action, both to the mind and body, from the slightest cause; sleep then leaves us and we awake: that is, when the powers are recruited, the organs begin to be affected, and the man dreams afresh; at last, outward objects sensibly affect him and he awakes. 'Tis then the mind is fittest for action; the judgment is then stronger, the imagination more lively and as the evening comes on, these powers are gradually diminished, and require fresh sleep to recruit them.

The next thing that falls under our consideration, is the quantity of sleep we take. This has been in some measure noticed; but it may not be unnecessary to be a little more particular. It cannot

cannot indeed be determined how long we may sleep ; as in all other things, a mediocrity is best. Our sleep should be proportioned to our health, our age, the complexion and emptiness or fulness of the stomach.

As the nutrition of the body is particularly assisted by sleep, we should sleep, in general, till the food we take has performed its office ; that is, till what physicians call concoction is completed. This may be discerned on our awaking by the sensible lightness of the body, especially the head ; the emptiness of the stomach, and a certain desire of evacuation, provided it is not unnaturally occasioned. Heaviness of the head and eyes, or a taste of our last meal, signify that we have not slept a sufficient length of time. In short, six, seven or eight hours is long enough for young persons in health, but such as are sickly and weak require longer rest, nine, ten or eleven hours. Children and old men require more sleep, in general, than young or middle-aged persons ; children, that their growth may the better be promoted, and old men, because it lessens the dryness of their constitution. The same reason holds good with lean people, to whom more sleep is necessary than to such as are fat ; for sleep moistens  
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and refreshes the whole system. In a word, as immoderate sleep, or sleep taken at improper times weakens the natural heat, loads the head with vapours, detains the excrements longer than is wholesome, makes men sluggish and heavy-headed, destroys the memory and subjects them to the palsy, lethargy, &c. so too little sleep dries up the constitution, dims the sight, wastes the spirits and destroys all the powers and faculties both of mind and body. It must be observed, that we should not go to bed upon a full stomach; that is, not go to rest too soon after supper; but continue up an hour or two, till our food be half digested; if we are obliged to sup late, we should eat the less; for, on account of the natural heat of the body retiring inwards during the time of sleep, a full stomach will occasion a superfluity of vapours, and greatly offend the head. Besides, great suppers are very apt to occasion heart-burn, which will of course deprive us of our rest.

A matter occurs here; whether it be beneficial or not to have our bed warmed? Persons in years, such as are weak and those who lead a tender and delicate course of life, do right to warm their beds, in cold and moist seasons of the year; and that for two reasons; that the body, on putting  
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off our cloaths, may not be suddenly affected with the external cold; and as the inward heat of the body is much assisted by the warmth of the bed, concoction will be forwarded and the superfluous moisture of the body be the better consumed. But this custom is unwholesome to those persons who are healthful and strong, because it will very much weaken them.

When we arise in the morning we should find it amply compensate for our trouble, were we gently to rub our breasts and sides downward with our hands, and the rest of our body more strongly with flannel or a hot linnen cloth, particularly our joints. Doing this will quicken the blood, strengthen the parts and excite the natural heat. When risen, we should stretch ourselves out, that the animal spirits may be dilated to the exterior parts of the body, walk a little up and down, that the remaining contents of the stomach may more speedily descend; this done, we should proceed to cleanse our nose, by blowing it; to clear our breast, by expectoration, and to make every other necessary evacuation. We should wash and plunge our eyes in cold water, for this not only clears away the filth, but strengthens and preserves the sight. The mouth should be well cleansed with the same, and the teeth rubbed with

with a dry coarse cloth, after first scouring them with a sage leaf, dipped in vinegar. This will purify the breath, and preserve the teeth from foulness and decay: and last of all the head should be combed, that the pores may be opened to expel such vapours, as were not consumed by sleep.

The next thing to be mentioned is the salubrity of the place we sleep in. A high room, dry, sweet and well-aired, free from smoke and remote from noise, is the most wholesome: neither should our chamber be hot, for the spirits and natural heat of the body, which is drawn inwardly by sleep, as before-mentioned, will be counteracted by any extraordinary heat in the room; but it should be moderately warm, and free from damp, either natural or artificial, arising from new plaistered walls, washing the floor or otherwise. It may not be amiss here to mention the danger of sleeping in the open air or on the ground, as many in the summer season do. Those whose stations in life oblige them to it, as soldiers, though for the present they escape the mischief, are frequently afterwards made sensible of the injury, by aches, stiffness or weakness of limbs, and many other infirmities that proceed from it.

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Our beds may be soft, but should not sink in, as that will suck from the body, exhaust and impair our strength. A mattress upon a feather-bed is both easy and wholesome. As bedding receives the vapours, and sweaty moisture of the body, we should be careful that it is always clean, sweet and well-aired; for if it is not purified by air or fire, it will contract an ill scent and become unwholesome. If every one ought to be thus careful of the beds they constantly lie in themselves, we may see how necessary it is that travellers should be cautious how and where they sleep. No bed-chamber should be washed in cold, wet or foggy weather; sweeping and brushing is sufficient to keep it decent, and airing it in clear, dry days, by opening the windows, will prevent its becoming offensive.

As to the nature of our covering at night, it should be according to the season of the year. The head should be covered sufficiently to prevent its taking cold, but not too warm, lest it weaken it and hasten grey hairs; for if the vapours issuing from the brain are impeded in their passage, it will cause the hair to turn grey, much sooner than it otherwise would.

With respect to our manner of laying; we  
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may in a great measure consult our own ease. The head should be higher than any other part of the body ; the bed from head to feet, should be smooth and even, without any fall below the pillow, or hollow under the shoulders. Sleeping generally on the back is unwholesome, as the humours of the head naturally fall by this means into the hinder part of the brain and may disorder it, and the loins are thus more heated than they would otherwise be, and of course the urinary passages more subject to obstructions. Persons afflicted with the stone should by no means sleep on their backs. Sleeping with the back upwards may be occasionally good for such persons as are troubled with wind and have a weak digestion, the bowels being thus kept so much the warmer ; but to those who have weak eyes it is pernicious, as a defluxion of humours may thus fall into them. The most wholesome method of sleeping, is on the side, first on the left side, especially to those who go to bed before they have digested their supper, as the food will in this case better descend to the bottom of the stomach ; and then on the right, that the motion of the heart may be freest from pressure. But the principal thing to render sleep comfortable, is, as was hinted before, to compose the mind. If we lie down with roving, troubled thoughts, they will  
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commonly calls us up, before it is fit to rise, and our sleep will not be placid or refreshing. When we lay by our cloaths, therefore, let us not lay aside our business, care and thoughts, and let not a wandering fancy break our rest.

It has been often doubted, whether it be good to sleep with the mouth a little open. Some there are, that altogether deny it; but to sleep with the mouth open is certainly beneficial, and that, for these three reasons: because the breath passes more freely and the fuliginous fumes are better sent forth than discussed. Hence it is that such as sleep with the mouth open, have a sweet breath, whereas those that sleep with it shut, have generally an offensive breath and foul teeth. The second is, because some bad moisture may in sleep pass forth at the mouth, which if shut, would fall upon the lungs and be prejudicial. The third reason is, because owing to the descent of rheumes from the head, the free passage of the breath through the nose may be impeded, and snorings, and offensive routings ensue, that may disturb us of our rest, and awaken us.

But because the tongue, palate and gums of such as sleep with their mouth open, are commonly afterwards very dry and covered with sli-

my matter, though in fact, those who sleep with their mouth shut are most subject to it, all persons in the morning, should wash their mouths and teeth well and gargle their throats, and then every inconvenience is removed.

The only thing further to be enquired into, upon this subject, is whether sweating at night be destructive to the constitution or not. Great sweats are undoubtedly weakening, but light sweats are a great benefit, for gross humours are thereby dissolved, wind is discolled, the blood is purified, the spirits are refreshed, the cramp, palsy, gout, swelling of the joints and other parts, aches, numbness and heaviness of the limbs are prevented, and consequently the whole body better preserved, lively, and in health. But, this caution must be observed, that the body be not suddenly after it exposed to the cold air. We will proceed now to.

#### EXCRETIONS OR EVACUATIONS.

All that the stomach receives is not fit to be retained; our food, though studiously chosen and temperately used, is not all converted into the substance of the body; but some part of it is,  
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to be separated and sent forth; the rest is to supply and nourish. This regular course being continued, the body thrives and is in good order; but if that which should be evacuated, be retained, or that which ought to be retained, be injuriously passed off, the regular œconomy is subverted and the constitution suffers and decays.

The general excretions of the body are the stool or *feces* and the urine, and for ease and health they ought to be daily evacuated. If our habit be naturally lax, it is a happiness, provided that laxity be not immoderate; for such persons as are continually costive, and have seldom the benefit of nature, in the respect we are now talking of, are liable to many disorders. The *feces* retained longer than they ought, too often affect the head, dim the sight, occasion heaviness, dullness, and a degree of fever. 'Tis necessary therefore they should be daily evacuated. If this cannot naturally be obtained, the occasional taking of a little lenitive electuary will be very necessary.

Seminal evacuations ought also to be moderate. The sperm is a substance full of spirit, and if wilfully wasted, will hurt the constitution more than the loss of forty times the quantity of blood. Immoderate venery is known to impair the  
strength

strength, hurt the sight, consume the spirits, and hasten old age and death.

*Cibo vel potus repletis, superflue evacuatis, sive exercitatis, coitus interdicitur.*

*Tempus optimum est mane & post dormias.*

*Hyeme & vere frequentius permittitur; æstate parcius.*

*Juvenes, sanguinei & pituitosi liberalius, parcius melancholici; parcissime biliosi, senes emaciati.*

Although it has been an old saying, as foolish as common, *Qui medicè vivit, miserè vivit*; he that lives by rule, lives miserably; yet experience teaches us the contrary, and grounded upon pure reason and the contents of these pages: that he who pays no regard to the injunctions of nature, both shortens his life and destroys the comforts of it. In short, would you see without spectacles, go without crutches, or the help of a stick; would you lie easy in your bed, not telling the clock or wishing for day; would you eat with an appetite and be young in strength when you are old in years: in fact, would you enjoy yourself, and every thing about you, and lengthen your life to the latest period; exercise your reason and attend to the advice here given, for

*Qui medicè vivit, sine medicis diu vivet.*

He that lives by rule and wholesome precepts, is a physician to himself, and needs not the help of others

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*Whence it is that some who are very hungry and have good appetites, eat little ; while others, having little appetites, eat much ?*

**T**HIS proceeds from the difference of stomachs. A man, with a small stomach, that will hold but little, will be satisfied with a small quantity of food ; whereas one, with a large stomach, though he seems not hungry, yet when he comes to his meal, will eat plentifully.

A stomach naturally cold, will crave more than it can digest. On the contrary, a hot stomach has but little appetite, for heat destroys it. Hence it appears, that a person, with a large capacious stomach, naturally cold, will devour an immoderate quantity of food : while one, with a small stomach, naturally hot, will at his meals eat little or nothing.

Whence

*Whence it is, that the accustomed hour of eating being passed, we often lose our appetite.*

**B**ECAUSE the stomach being empty and hungry, draws up from the intestines putrid vapours, which destroy the appetite. And as these vapours not only annoy the stomach, but the head and spirits, such as are desirous of health, should at their usual hours of meals, if they find a craving for food, always indulge it by eating a little.

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*Cautions to be observed in the use of drinking.*

**T**HE necessity and use of drink is to preserve natural moisture, and to make good a mixture and distribution of meat, that it may digest the better. For these reasons it should be moderately taken at meals. Sundry little draughts are more wholesome than two or three large ones. Large draughts at meals makes the food fluctuate in the stomach. This with its weakening and relaxing the coats of the stomach, destroys digestion. Great draughts also lessen the natural heat of the stomach, drives the food down too hastily, and corrupts the whole body with too great moisture and crudity.

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It will not be improper to mention here, that such persons as accustom themselves to taking soup the first thing at a meal, would do well to take it as hot as they can, as the heat will be very comfortable to the stomach. Taken lukewarm it would soon prove nauseous, though never so good. The drinking cold beer after hot soup or broth is an absurd and hurtful custom, for it counteracts the heat of the soup, destroys the tone of the stomach, and does mischief.

Drinking after meals, unless we are dry, is a pernicious custom, especially if we drink during digestion is taking place, as it destroys the natural heat that is working in the stomach. But after the food is passed off from the stomach, that is, three or four hours after the meal, a few glasses of wine, to a person in years, or of a cold constitution is beneficial; as it will cleanse the stomach of the relicks of the food, and create a readier distribution of the nutritive part of it, to the different parts of the body.

*The utility of taking physick in the spring.*

**T**HE winter by its moisture naturally fills the body with crude and excrementitious humours, and by its coldness thickens and stagnates the same; and the approaching spring working on those humours, rarifying and dissolving them, they are apt to fluctuate and putrify in the body, which, unless by the force of nature, or the assistance of medicine, are often the cause of sickness.

Besides the uncertainty of the weather in spring, its sudden alterations from hot to cold, and from dry to moist, will frequently produce feverish disorders, according to the disposition of the matter congealed as it were in the body during the preceding winter. Hence it happens, that people die more frequently in the spring than in any other season of the year.

Such persons, therefore, as are desirous to prevent these ill effects, should take a dose or two of purging physick; especially those who lead a sedentary life: and the beginning of the spring is generally, the best time for this salutary precaution.

It is not necessary in general to take physic, by way of prevention, in the fall or autumn of the year.

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*Whether the losing of blood in the spring, be necessary for the preservation of the health?*

FOR such as are of a sanguine constitution, phlethoric and full of blood, it is beneficial, to prevent such dangers as a too great fullness of blood may occasion; but it is far better to lessen their blood by a sparing and cooling diet, than by opening a vein. For blood being the very essence of our life, diminishing its quantity frequently, weakens the spirits and the constitution, and hastens death.

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*Whether the occasional use of cordials be prejudicial to the constitution?*

WHEN used medicinally, in case of necessity, as when the stomach is weak, or lapsed by cold, a cordial may comfort and refresh it. But the immoderate, daily, or unseasonable use of strong liquors must be pernicious. Although they may please the palate, and sometimes not

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offend, but warm and refresh the stomach ; yet, in length of time, from daily use, and perhaps in an improper season, they must destroy the temperature of the body, burn up the blood, and produce very dangerous symptoms.

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*Some observations upon drunkenness.*

**I**T is a maxim established upon good reason, that *every thing exceeding its just bounds, is hurtful to nature.* The best of things are not excepted in this general rule. Even the necessary *supports* of life, if not qualified and made wholesome by this corrective, may prove the *procurers* of death.

Drink, when carried to excess, is no longer a refreshment, to moisten or water the thirsty body ; nor a preservative ; but becomes an inundation, to drown and suffocate the vital powers, and is the cause of sickness. It puts a man out of a state of health, and disorders him so much, that we may consider him as going to die.

It has been said by some ancient physicians, that to be drunk, once a month, is good physic and wholesome, as by overcharging the stomach it provokes vomiting and so carries off what may  
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be there lodged, that would otherwise breed disease; but this a poor plea for drunkenness; that for the gaining one supposed benefit, (which might be obtained by other means) we should run the risk of bringing on twenty disorders.

Drunkenness is certainly a disease, for it has all the requisites to constitute a disease, and is far distant from a state of health. For if health be the free and regular discharge of the functions of the body and mind, and sickness a weak and imperfect discharge of those functions; then ebriety may properly be said to be a disease or sickness; it having the symptoms of an acute disease; for, during the time of drunkenness and some time after, few of the faculties perform their office rightly.

If we examine the intellectual faculties, we shall find the reason gone, the memory lost or bewildered, and the will strangely perverted.

If we look into the sensitive faculties they are also disordered; their functions impeded, or very defectively performed. The eyes do not see well, the ears hear well, nor the palate relish, &c. The speech falters and is imperfect; the stomach throws up its contents, or nauseates;  
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the legs fail, and the whole man is out of order.

Now, according to these symptoms in other diseases, we should judge the patient not likely to live, or we should deem his recovery very difficult. Surely then drunkenness, for the time it lasts, must be a very great disease. But because it does not in general prove mortal, or continue long, it is thought little or nothing of, and is considered as a trival matter, that will cure itself.

But it may be asked, why drunkenness is not usually mortal, since the same symptoms in other diseases would be accounted so?

To this we answer; all the hopes we have that a drunken man should live; is first, because common experience shews that drunkenness is not mortal; secondly, from the nature of the cause, (strong drink) which though it rage and strangely discompose the man for a time, yet it lasts not long, nor is it commonly mortal. The inebriating spirits of the liquor, flowing in so fast and joining with the natural spirits of the man, occasions a tide, so high as to overflow all the banks and bounds of order; but these adventitious

titious spirits are so amicable and friendly to our bodies, in their own nature, as not to be equally deadly injurious, with that which is not so familiar. Besides, their being so very volatile, light, and active nature, much sooner recovers herself, than if the morbid matter were more solid, ponderous, and fixed. And, further,

Those bad symptoms in other diseases are more to be feared, because they depend, perhaps, upon malignant causes ; such as, by time, may be rooted in the constitution, or from the defection of some principal part ; but the storm arising from drunkenness, as it is suddenly raised, so commonly it soon abates.

But though drunkenness be not mortal, nor the danger, perhaps, great for the present ; yet drunken bouts frequently repeated, their reliefs will accumulate, weaken nature, and lay the foundation of many chronic diseases. Nor can it be expected otherwise ; so that we may justly conclude, from the manifest irregular actions which appear to us externally, that the internal functions and their motions are strangely disordered : for outward madness proceeds from inward impulses and disordered motions of the faculties ; which general disturbance must of course  
overturn

overturn the oeconomy of nature, and consequently ruin the whole system.

The ill effects arising from intoxication, are a changing of the natural tone of the stomach, a destruction of its digestive powers, and degeneration of the nutritive part of our food. Common experience tells us, that, after a drunken debauch, the stomach loses its appetite, and readiness of digestion, and, of course, nausea, belching, and thirst ensue.

Great drinkers generally acquire an unwholesome corpulency of body, or a lean consumptive constitution; few of them escape. So great a dependance is there upon the stomach, that other parts cannot perform their duty, if this leading principal part be perverted and debauched.

Now that different habits of body should arise from the same cause, is owing to the different disposition of parts: for in some persons, although the stomach be vitiated, yet the strength of the subsequent digestions is so great, from the vigour of those parts destined to such offices, that they act strenuously, though the matter on which they act be transmitted to them imperfect and degenerate, and do therefore keep the body  
plump

plump and full, although the juices be foul and of a depraved nature.

Others, on the contrary; whose parts are not so strong, lose the benefit of nutrition, and fall away. Hence it is that by excessive drinking one man shall puff up, fill, and grow dropfical; while another pines away, and becomes consumptive.

A third injury, and a common one arising from intemperate drinking, is a weakness of the nerves, brought on by disorderly motions of the animal spirits. Thus we see the inconveniences and mischiefs attendant upon intemperance.

Drinking together is the pledge of friendship, and to be made drunk is the characteristic of a generous and hearty entertainment: for, most commonly, drinking concludes the feast. When nature has been tempted with varieties, and perhaps overcharged with them; the next folly is to disturb and inebriate the spirits, vitiate the fermentation, and precipitate the food out of the stomach by a flood of liquor, before digestion be finished; that if you have escaped a surfeit by eating, you shall not go away without a mischief

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by drinking ; thus your good dinner is spoiled, and instead of being benefited by it, you are injured, and your friends civility becomes your destruction.

But to the necessary uses of drink appointed by nature, we have invented others, and made it serve for pleasure, for profit, for wantonness, and debauchery. So that drink, which should help to support, nourish, and maintain the strength and vigour of nature, is made an unhappy instrument to abuse and injure the constitution.

However, as of drinking and drunkenness we have enumerated the evils, let us not be so partial as to smother the benefits.

Drinking advances the revenue of excise and custom. Makes barley bear a good price, and helps the farmer to pay his rent. It keeps the physician and apothecary in employ, and doubtless adds considerably to their business ; and is the support of many a publican. But whether drinking ought to be promoted, to forward these advantages, with the destruction of health, the shortening of life, and the debauchery of the people : we leave the reader to judge.

# O B S E R V A T I O N S

## O N T H E

### S M O A K I N G of T O B A C C O.

**T**O B A C C O is an herb of great antiquity and reputation among the Indians of America. It is also called *Nicotian*; but the name, Tobacco, was given it by the Spaniards, from an island on which it plentifully grew, and that of *Nicotian*, by the French, from one Nicot who first made them acquainted with it. The Indians call it *Petun* or *Petum*, which is indeed the best general name to give it, deriving it from the Latin word *Peto*, it being far fetched and much sought after.

It is an herb, hot and dry in its nature, and, we believe of a destructive or venomous quality, for being taken any way into the body, it causes such a disturbance as to occasion violent vomiting and purging, stupefying the senses and benumbing every part. These effects do not proceed from the temperature of the herb, but from the very essence of it. Common experience con-

vinces us of its stupefying quality ; for smoaking to such as are not used to it, will bring on a drunken-like lightness of the head and, if persisted in for any length of time, will occasion a sleepiness of the whole system. Now as the benumbing effect of a plant generally arises from the coldness of its quality, and as Tobacco is of a hot nature, it is evident that its sleepy quality is not owing to its temperature but its very substance. However, there is in the juice of this herb a cleansing and healing property, and it is very effectual in the cure of any fresh wound, or old sore.

If it be objected by those who accustom themselves to smoke or chew tobacco, that they find none of these injurious qualities I have mentioned, let it be considered, that it is owing to habit, for by a constant use of it, they in time render themselves insensible to its effects, in the same manner as the Turks do, with respect to their chewing opium.

The Indians, from whom we learned the manner of smoaking, accustomed themselves to use tobacco, only when they were much fatigued with labour or exercise, or when they wished to foretell things to come. For the smoke's lulling them to  
sleep

sleep and creating fundry dreams ; on their awaking, they found themselves refreshed, and from their wandering thoughts during their insensibility, they fondly conceived, they could prognosticate the event of any business they took in hand or any matter of importance they wished to know.

Their method of using it was this. Having dried the leaves, they cast them on the coals, and with a cane received the smoke of them by the mouth and nostrills till they fell into a drunken trance or sleep, in which they continued three or four hours, according to the quantity of smoke they had taken in. After which they found themselves lightened and refreshed, and were able to return to their labour or exercise as before.

But we smoke tobacco for no such purpose ; where one person takes a pipe medicinally, a hundred do it for pleasure to pass away the time. And as this is done indiscriminately at all times and by all ages and constitutions, very often to the injury of health, a few observations upon this subject, can be no less profitable than pleasing.

Notwithstanding there is something injurious in the nature of tobacco, and it leaves a disagreeable smell and savour behind it; yet it is beneficial to such persons as are of a cold, moist constitution, and troubled with rheums, especially in cold, damp weather, and when used moderately; for it will expel wind, dissolve and dissipate cold humours, raise the spirits, ease pains in the teeth, swellings of the gums and aches of the joints; and if the smoke be swallowed, it will speedily cure a surfeit, by causing a sudden evacuation both upwards and downwards. But to such as are not of a cold and moist constitution, nor affected with rheums, tho' it be only taken in at the mouth and immediately ejected, it is unwholesome, as its heat will greatly affect the brain and disturb the animal spirits. As to swallowing the smoke, unless medicinally, or by way of physic, it is absolutely pernicious both to the stomach and the lungs, for it disturbs digestion and tends to dry up the soft and spongy substance of the lungs. If any one therefore has habituated himself to this idle practice, let him instantly leave it off, for though he may find no great inconveniencies arising from it, while he is young and strong, yet he may be assured, when it is too late to repair the injury, he will discover that it has ruined his constitution.

pipe

There are two or three cautions to be observed by those who accustom themselves to smoking, which shall conclude the whole; one is, that in drawing the smoke, they take care that they suck it not suddenly into their throat or windpipe, as in such case it will much offend and disturb both the lungs and the mouth of the stomach. Another caution is in returning the smoke from the mouth, to take care it does not outwardly affect the eyes, for it will do them a great deal of injury. A third caution, not to go abroad into the air for half an hour after they quit their pipe, especially if the season be cold or damp, for the tobacco will open the pores of the head, and the sudden access of the cold air may do a great deal of mischief. Hence we may see how idle and foolish such persons act, who walk or travel with a pipe in their mouths. In the last place, such as are of a dry, lean constitution, should shun the use of tobacco totally, for its drying nature must be destructive to such habits.

*F I N I S.*

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