

Dr. Cheyne's account of himself and his writings / faithfully extracted from his various works.

Contributors

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3
Dr. C H E Y N E's

A C C O U N T

O F

HIMSELF and of his WRITINGS:

Faithfully extracted from his various WORKS.

To which are added,

I. The several CHARACTERS
that have been given of him
(in *Prose* and *Verse*) since his
Decease.

II. His CHARACTER of the
Hon. GEORGE BAILLIE, Esq;
formerly one of the Lords
Commissioners of the *Treasury*.

III. His APHORISMS, or *Rules*
for preserving *Health*, and pro-
longing *Life*.

IV. His RECEIPTS for the *Cure*
of divers *Disorders*.

V. Miscellaneous OBSERVA-
TIONS and REFLECTIONS
on PERSONS and THINGS,
during his long *Practice* and
Experience. Containing (a-
mong others) particular RE-
MARKS on *Cornaro*, *Sir Isaac*
Newton, the famous *Mr. Law*,
Dr. Barwick, *Henry Jenkins*,
and old *Parr*.

The THIRD EDITION.

L O N D O N :

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Flower-de-Luces, opposite to the *Sessions-House*, in
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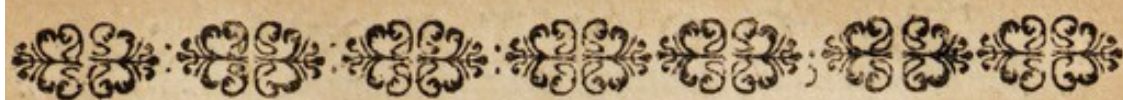
I. The Dukes of *Albemarle, Bedford, Lauderdale,*
Rutland.

II. The Lords *Bernard, Delamere, Digby, Falkland,*
Holles, Somers, Stafford, Sudbury.

III. Sir *Thomas Adams, Sir William Armyne, Sir Ro-*
ger Braidshaigh, Sir Roger Burgoyne, Sir John Chapman,
Sir Richard Fanshawe, Sir Richard Hoghton, Sir Robert
Leicester, Sir John Norton, Sir Hugh Pollard, Sir Geo.
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V. *Andrew Barker, George Baillie, James Bonnell,*
Robert Boyle, Edward Colston, Ferdinando Hastings,
Algernon Grevile, Henry Hoare, Richard Legh, Robert
Nelson, Walthar Norbane, Edward Peyto, Dennis Rolle,
Henry St. John, Thomas Sutton, Christopher and John
Yane, Francis Willoughby, Esquires.



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Dr. C H E Y N E's

ACCOUNT of

H I M S E L F*.



Was born of healthy Parents, in the *Prime* of their Days, but disposed to *Corpulence* by the whole Race of one Side of my Family. I passed my Youth in close Study, and almost constant Application to the *abstracted Sciences*, and consequently in great Temperance and a sedentary Life; yet not so much, but that I sometimes kept *Holyday*, diverted myself with the Works of Imagination, and roused Nature by agreeable Company and good Cheer.

Upon my coming to *London*, I, all of a sudden, chang'd my whole Manner of Living: I found the *Bottle-Companions*, the *younger Gentry*, and *Free-livers*, to be the most easy of *Access*, and most quickly susceptible of *Friendship* and *Acquaintance*; nothing being necessary for that Purpose, but to be able to *eat* lustily, and swallow down much *Liquor*; and being naturally of a large Size, a chearful Temper, and tolerable lively *Imagination*; and having, in my Country Retirement, laid in Store of *Ideas* and *Facts*; by these Qualifications I soon became carested by them, and grew daily in *Bulk* and in *Friendship* with these gay Gentlemen and their Acquaintances.

B

I

* Taken from the *Author's own Case* at large, at the End of the *Englisk Malady*.

I was tempted to continue this Course, no Doubt from a Liking, as well as to force a *Trade*, which Method I had observed to succeed with some others; and thus constantly dining and supping in *Taverns*, and in the Houses of my Acquaintances of *Taste* and *Delicacy*, my Health was in a few Years brought into great Distress, by so sudden and violent a Change. I grew excessively *fat, short-breath'd, lethargic, and listless*.

At this Time (*viz. after a violent Fever he was seized with*) I left off *Suppers* of all Kinds, even at *Dinner* eating but a small Quantity of *Animal Food*, and drinking very little fermented *Liquor*, well knowing that *Diseases* must always be cured by their *Contraries*. On this Occasion, all my *bouncing, protesting, undertaking* Companions forsook me, and dropp'd off like *Autumn Leaves*: They could not bear, it seems, to see their Companion in such Misery, but retired to comfort themselves with a *cheerupping* Cup, leaving me to pass the melancholy Moments with my own Apprehensions and Remorse. Even those who had shared the best Part of my Profusions, who, in their Necessities, had been assisted by my false Generosity, and, in their Disorders, relieved by my Care, did now entirely abandon me; so that I was forc'd to retire into the Country quite alone, being reduced to the State of Cardinal *Wolsey*, when he said, that *if he had served his Maker as faithfully and warmly as he had his Prince, he would not have forsaken him in that Extremity*: And so will every one find, when *Union* and *Friendship* is not founded on *solid Virtue*, and in Conformity to the *divine Order*, but in *sensual Pleasures* and mere *Jollity*. This Circumstance I mention, because I thought then, it had some Share in my succeeding *Melancholy*.

While I was thus forsaken by my *Holiday* Friends, and my Body was, as it were, melting away like a *Snow-ball* in Summer, being dejected, *melancholy*, and
much

much confined at Home, by a Course of *mineral Medicines*, and Country Retirement, I had a long Season for *Meditation* and *Reflection*, (my Faculties being then as clear and quick as ever) which I was the more readily let into, that I concluded myself infallibly entering into an *unknown State of Things*.

Having had a *liberal* and *regular* Education, with the Instruction and Example of pious Parents (who at first had designed me for the *Church*) I had preserved a firm Persuasion of the great and fundamental Principles of all *Virtue* and *Morality*; viz. The *Existence* of a *supreme* and *infinitely perfect Being*, the *Freedom* of the *Will*, the *Immortality* of the *Spirits* of all *intelligent Beings*, and the *Certainty* of *future Rewards* or *Punishments*.

These Doctrines I had examined carefully and had been confirmed in, from *abstracted Reasonings*, as well as from the best *natural Philosophy*, and some clearer Knowledge of the *material System* of the World in general, and the Wisdom, Fitness, and beautiful Contrivance of particular Things, animated and inanimated; so that the Truth and Necessity of these *Principles* was so rivited in me (which may be seen by the first Edition of my *Philosophical Principles*, published some Years before that happen'd) as never after to be shaken in all my Wanderings and Follies: And I had then the Consolation to reflect, that in my loosest Days, I had never *pimp'd* to the *Vices* or *Infidelity* of any, but was always a determin'd Adversary to both.

But I found, that these alone were not sufficient to quiet my Mind at that Juncture, especially when I began to consider seriously, whether I might not (thro' *Carelessness* and *Self-Sufficiency*, *Voluptuousness* and Love of *Sensuality*, which might have impaired my *Spiritual Nature*) have neglected to examine with sufficient Care; if there might not be more required of those who had had proper *Opportunities*

and *Leisure*; if there might not, I say, be higher, more noble, and more enlightening *Principles* revealed to Mankind *some where*; and if there were not more encouraging and enlivening *Motives* proposed, to form a more extensive and *heroic* Virtue upon, than those arising from *Natural Religion* only (for then I had gone little farther than to have taken *Christianity* and *Revelation* on Trust) and lastly, if there were not likewise some clearer Accounts discoverable of that *State* I was then (I thought) apparently going into, than could be obtained from the mere Light of *Nature* and *Philosophy*.

Such were my Reflections in this my *melancholy* Retirement; and this led me to call to Mind, which of all my numerous and various *Acquaintances* I could wish to resemble most, now in these my (to me seemingly approaching) last Moments; and who, among all those of my particular Acquaintances, was *he*, who being of sound *natural*, and duly *cultivated* Parts, had most strictly and constantly liv'd up to their Convictions under the commonly received Principles, and plain Consequences of *Christianity*: In a Word, who it was I could remember to have received, and lived up to the plain Truths and Precepts contain'd in the *Gospels*, or more particularly in our *Saviour's Sermon* on the *Mount*.

At this Time, among many whom my Memory suggested to me, I fix'd on one, a worthy and learned *Clergyman* of the *Church* of *England*, sufficiently known and distinguished in the *Philosophical* and *Theological* World (whom I dare not name, because, at the writing of this, he is living, tho' extremely old;) and as in studying *Mathematicks*, and in running over (as I was able) *Sir Isaac Newton's Philosophical Works*, I had always pick'd out, and mark'd down, the *Authors* and Writings mostly used
and

and recommended by those others, and by Him, because I thought they could best judge of such; so in this Case, the more quickly to settle my Mind, and quiet my Conscience, I resolved to purchase, study, and examine carefully, such *Spiritual* and *Dogmatick* Authors, as I knew this *venerable Man* did most approve and delight in.

In this Manner I collected a Set of religious Books and Writers, of most of the first Ages since *Christianity*, recommended by him, with a few others of the most *spiritual* of the *Moderns*, which have been my *Study, Delight, and Entertainment*, in my Retirements ever since: And on these I have formed my *Ideas, Principles, and Sentiments*; so as under all the Varieties of *Opinions, Sects, Disputes, and Controversies*, that of late, and since the earliest Ages, have been canvassed and bandied in the World, I have scarce ever since been the least shaken, or tempted to change my Sentiments or Opinions, or so much as to hesitate in any material Point.

This tedious, perhaps, impertinent Circumstance I mention, because the *Fright, Anxiety, Dread, and Terror*, which, in Minds of such a Turn as mine (especially under a broken and *cachectick* Constitution, and in so atrocious a *nervous* Case) arises, or at least, is exasperated from such Reflections, being once settled and quieted, That after becomes an excellent *Cordial*, and a constant Source of *Peace, Tranquillity, and Chearfulness*, and so greatly contributes to forward the Cure of such *nervous* Diseases: For I never found any sensible Tranquillity or Amendment, 'till I came to this firm and settled Resolution in the main; *viz. To neglect nothing to secure my eternal Peace, more than if I had been certified I should die within the Day; nor to mind any Thing that my secular Obligations and Duties demanded of me, less, than if I had been ensured to live fifty Years more.*

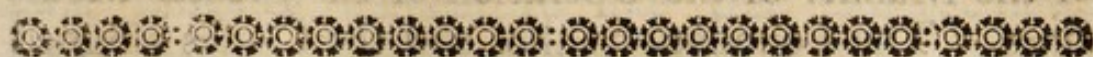
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He concludes (*after relating the Progress and Cure of his Distemper*) That he did then enjoy as *perfect Health*, as much *Activity* and *Chearfulness*, with the full, free, and perfect Use of his *Faculties*; a Facility of Study, and of going about the Business of his *Profession*, and, in short, of every *rational Function* of Life, as he was ever capable of in his best Days, and indeed, of every Thing worth living for, as a *free and rational Intelligence*: Every Thing, as he says, except that he could not eat and drink so highly and voluptuously as he had formerly; and if he knew his Heart (which he was sure he did not fully) tho' he were to be *eternal* and *unaccountable*, he should live (at least wish to live, in the main, and as to *Diet*) as he then did; and would not willingly and deliberately go thro' the same Misery, for the mere Gratification of his *Senses* only; no, not to obtain the Dominion of our *System*, and all the *Glories* and *Pleasures* in it.

What he might happen to do, God only knew; he was too old, he hop'd, to make any new Trials and Changes in this his bodily *Regimen*: And indeed, says he, to what Purpose? Being as well as any, and indeed better than most are, at his Time of Day; and therefore, with God's Grace, if his *Health*, *Senses*, and Love of *Virtue*, continued with him the same, he should, he hop'd, go on in the Method now described, and live, and he hop'd die, in continual Gratitude to the *best of Beings*, who, by an over-ruling *Providence*, and as it were by mere *casual Hints*, far beyond the Reach of his *Penetration*, had irresistibly (as he should almost say, if he felt not his own *Liberty*) directed the great Steps of his *Life* and *Health* hitherto.

Misericordias Domini in æternum cantabo.

Dr. CHEYNE's



Dr. C H E Y N E's

Account of his

W R I T I N G S*.

I. **T**HE first Time I adventured in Print, was on the Account of my great Master and generous Friend, Dr. *Pitcairn*. He thought himself ill-used by some of his Brethren of the Profession, who then were at intestine War on the Subject of *Fevers*; and fancied the handsomest Way to bring them down, was to exhibit a more specious Account of this Disease, than any of them had shewn. His Business then in the Practice of Physick was so great, as not to allow him sufficient Time for such a Work. Two others therefore, with myself, were joined to manage the Affair: In which he was to cut and carve, and to add the practical Part. My Province was the Theory. I was then very young in the Profession, and living in the Country. But in a few Days I brought in my Part finished, as it now appears, under the Title of *The New Theory of Fevers*. The others either suppress'd or forgot theirs; and mine, without the least Alteration, but in a few Words, was ordered for the Press. I could not resist the Commands of my Friend; but would not suffer my Name to be put to it, being conscious it was a raw and unexperienced Performance. There are tho' some Things in it which may be of Use to Beginners, both as to the Method of Philosophising on the Animal Œconomy, and in the Account of

* The Account of the first Seven Articles is taken from the *Essay on Health*, &c. to which it is prefix'd; as is that of the Three last to their respective Treatises.

of the Manner of the Operation of the greater Medicines. The Foundations also, and the Causes assigned for acute and slow Fevers, I still think solid and just, and more particular and limited than those of any other *Theory* yet published.

II. My next Sally was in a Book of abstracted Geometry and Algebra, entitled, *Methodus Fluxionum inversa*, brought forth in Ambition, and bred up in Vanity. There are some Things in it tolerable for the Time, when the Methods of Quadratures, the Mensuration of Ratio's, and Transformation of Curves, into those of other Kinds, were not advanced to such Heights as they now are. But it is a long Time since I was forced to forgoe these barren and airy Studies for more substantial and commodious Speculations: Indulging and Rioting in these so exquisitely bewitching Contemplations, being only proper for publick Professors, and those born to Estates, and who are under no outward Necessities. Besides, to own a great but grievous Truth, tho' they may quicken and sharpen the Invention, strengthen and extend the Imagination, improve and refine the reas'ning Faculty, and are of Use both in the necessary and the luxurious Refinement of mechanical Arts; yet having no Tendency to rectify the Will, sweeten the Temper, or mend the Heart, they often leave a Stiffness, Positiveness, and Sufficiency on weak Minds, much more pernicious to Society, and the Interests of the great End of our Being, than all the Advantages they bring them can recompence. They are indeed Edge-Tools, not to be trusted in the Hands of any, but those who have already acquired an humble Heart, a lowly Spirit, and a sober and teachable Temper. For in others they are very apt to beget a secret and refined Pride, an over-weening and over-bearing Vanity (the
most

most opposite Temper to the true Gospel-Spirit; which, without Offence, I may suppose to be the best Disposition of Mind) that tempts them to presume on a Kind of Omniscience, in Respect of their Fellow-Creatures, that have not risen to their Elevation; and to set up for an Infallibility, or at least a decisive Judgment, even in Matters which do not admit of a *more or less* (their proper Object) of which Kind whatsoever relates to the infinite Author of our Being most certainly is. Upon all which Accounts, conscious of my own Weakness, I have long since bid them an Adieu, farther than as they serve to amuse, or are useful in the absolute Necessities of Life.

III. The Defence of that Book against the learned and acute Mr. *Abr. de Moivre*, being written in a Spirit of Levity and Resentment, I most sincerely retract, and wish undone, so far as it is personal or peevish, and ask him and the World Pardon for it; as I do for the *Defence* of Dr. *Pitcairn's Dissertations*, and the *New Theory of Fevers*, against the late learned and ingenious Dr. *Oliphant*. I heartily condemn and detest all personal Reflections, all malicious and unmannerly Turns; and all false and unjust Representations, as unbecoming Gentlemen, Scholars, and Christians; and disprove and undo both Performances, as far as in me lies, in every Thing that does not strictly and barely relate to the Argument.

IV. The First Part of the *Philosophical Principles*, that of *Natural Religion* consists merely of Discourses and Lectures of *Natural Philosophy*, and of its Consequences on *Religion*, occasionally read or discoursed to that most noble and great Person, the Duke of *Roxburgh*, so great an Ornament to his Country, and his high Employments, to whom they were inscrib'd. I

thought they might be of Use to other young Gentlemen, who, while they were learning the Elements of Natural Philosophy, might have thereby the Principles of Natural Religion insensibly instilled into them. And accordingly it has been, and still is used for that Purpose at both Universities.

V. The Second Part of the *Philosophical Principles*, to wit, that of *Revealed Religion*, was added afterward, to shew, that all our Knowledge of Nature was by Analogy, or the Relations of Things only, and not their real Nature, Substance, or internal Principles: That from this Method of Analogy (the only Medium of human Knowledge) we should be necessarily led to conclude the Attributes or Qualities of the supreme and absolute Infinite, were indeed analogous to the Properties or Qualities of finite Beings, but only in such a Manner as the Difference between Infinite and Finite requires; and that therefore, not being able to know precisely these Differences, we ought implicitly to believe without reasoning, what is revealed to us concerning the Nature of the infinite Being; or bring our Reason to submit to the Mysteries of Faith. How I have succeeded is not for me to determine. As the End was honest, I am secure the great Principles and the fundamental Propositions are true and just.

VI. The *Essay on the Gout and Bath Waters* was brought forth by mere Accident. The first Draught being, as I there mentioned, only a Paper of Directions for a Gentleman, my Friend and Patient, troubled with the Gout. It was enlarged upon different Occasions, and published to prevent its being pirated; several Copies having been given out to others in the same Circumstances. I have the Satisfaction to know,
from

from many different Hands, that it has benefited great Numbers of infirm and afflicted Persons; and have gone on to cultivate it as far as my poor Abilities will permit.

VII. As to my *Essay of Health and Long Life*, its Origin was as casual as that of my former. My good and worthy Friend, Sir *Joseph Jekyl*, having been at *Bath* for a Confirmation of his Health, at his Departure desired me to draw up some Instructions in Writing to direct him in the Conduct of his Health for the future, and in the Manner of supporting his Spirits free and full, under the great Business he was engag'd in. I was then in the Hurry of our Season, and could not so soon answer his Expectation, as his real Worth, and my sincere Esteem required. I thought myself therefore the more obliged, as soon as I had Leisure, to exert myself to the uttermost in Obedience to his Commands. At first I drew up most of these Rules at the End of the several Chapters; but, upon Reflection, thought it not Respect enough to his good Taste and Capacity to judge of the Reasons of Things, to prescribe him bare and dry Directions in Matters of so great Moment. I added therefore the Philosophical Account and Reasons of these Rules, which make up the Bulk of the Chapters themselves. He, out of Love to his Fellow-Citizens (which was one shining Part of his Character, and which I ought to suppose had in this Instance only imposed on his better Judgment) desired they might be made publick. Upon which Account several Things have been since added, to make the whole of more general Use. If therefore any Thing in this Treatise be tolerable, or if any Person receive Benefit by it, they owe it entirely to that excellent Person, upon whose Account solely it was undertaken, and at whose Request it is published.

*In Clarissimi Medici GEO. CHEYNÆI Tentamen de
Sanitate & Longævitate, doctum variumque Opus
miratus, hæc effudit * * Virtutum illius Viri Cultor
impensissimus.*

HUC ades, O! sævum Membris arcere Venenum
Qui cupis, & Morbi femina tetra gravis.
Sive tremens pavidusque vides instare minacem
Scorbutum (ut videas hic Liber, ecce! docet)
Sive parant atras Hypochondria turgida Nubes,
Quæ Menti offusæ tristia spectra darent;
Seu Monstri quodcunque imis Penetralibus hæret,
Principium Morbi, mox generanda Lues:
Ecce Opifer præsens, *CHEYNÆUS*, lenit acerbum
In Venis succum, nec tibi Membra dolent;
Aut pellit tristris simulacra fugacia spectri,
Atque Animo prohibet Gaudia abesse tuo;
Maturaque Opera prævertens tristia Fata
Ægrotare vetat, nec doluisse finit.

Perlege (at attentus) culti Documenta Libelli,
Si Te vel fanum vel cupis esse probum:
(Arcte etenim fociata Salus fideliter hæret
Virtuti, Vitio nec Comes esse volet)
Disce Voluptates prudens vitare nocentes;
Hinc disce & veris innocuisque frui.
Ut Tibi sit Somnus Lenimen dulce Laborum;
Quæque onerant Mensas dulcia Fercla fient;
Ut vigeant Artus, nec faucia membra laborent;
Hic Gulæ effrænis Crimina mille lege.
Chirurgi Ferrum Te, & tetrica Pharmaca terrent?
Hic disce ambobus posse carere Malis.

VIII. *The English Malady: Or, A Treatise of Nervous Diseases of all Kinds. In Three Parts.*

THE Title I have chosen for this *Treatise*, is a *Reproach* universally thrown on this *Island* by Foreigners, and all our Neighbours on the *Continent*, by whom *nervous* Distempers, *Spleen*, *Vapours*, and *Lowness of Spirits*, are in Derision, called the ENGLISH MALADY. And I wish there were not so good Grounds for this Reflection. The *Moisture* of our *Air*, the *Variableness* of our *Weather*, (from our Situation amidst the *Ocean*) the *Rankness* and *Fertility* of our *Soil*, the *Richness* and *Heaviness* of our *Food*, the *Wealth* and *Abundance* of the *Inhabitants*, (from their universal Trade) the *Inactivity* and *sedentary Occupations* of the better Sort, (among whom this *Evil* mostly rages) and the Humour of living in great, populous, and consequently unhealthy Towns, have brought forth a *Class* and *Set* of Distempers, with atrocious and frightful *Symptoms*, scarce known to our Ancestors, and never rising to such fatal *Heights*, nor afflicting such *Numbers* in any other known Nation. These *nervous Disorders* being computed to make almost one *Third* of the Complaints of the People of *Condition* in *England*.

This *Work* has lain finish'd by me, as it now appears (at least in the main) these several Years past, and was intended as a *Legacy* and *Dying-Speech*, only to my *Fellow-Sufferers* under these Complaints. And had certainly never appear'd, (till its Author had disappear'd) had it not been for the perhaps indiscreet *Zeal* of some of my warmest Friends, who (upon the late Frequency and daily Encrease of wanton and uncommon Self-murderers, produc'd mostly by this *Distemper*, and their *blasphemous* and *frantick Apologies* grafted

grafted on the Principles of the *Infidels*, and propagated by their *Disciples*) extorted it from me, to try what a little more just and solid *Philosophy*, join'd to a Method of Cure, and proper Medicines could do, to put a Stop to so universal a *Lunacy* and *Madness*.

What I pretend to have done in some Degree in the following Treatise, is, That I hope I have explain'd the Nature and Causes of *Nervous Distempers* (which have hitherto been reckon'd *Witchcraft*, *Enchantment*, *Sorcery* and *Possession*, and have been the constant Resource of Ignorance) from Principles easy, natural and intelligible, deduc'd from the best and foundest *Natural Philosophy*; and have by the plainest Reasoning, drawn from these Causes and this *Philosophy*, a Method of Cure and a Course of Medicines specifically obviating these Causes, confirm'd by long Experience and repeated Observations, and conformable to the Practice of the ablest and best Writers on these Diseases.

There are two Sorts of Readers I have not the most remote Hopes of convincing or giving Satisfaction to; viz. the *Voluptuous* and *Unthinking*. Those who value Life only for the Sake of good Eating and Drinking, and those whose thinking Faculties and Organs have never been truly form'd or duly cultivated; neither of these will ever bear or can receive any Conviction or Reasoning from such Principles as I lay down. But the *Laws of Nature*, and the immutable Relations of Things, are too stubborn to bend to such Gentlemen; and I should not chuse to study such a Sort of Particulars, to learn uncorrupted Nature, its Laws and Order, no more than I should apply to a monstrous Production to learn the Genius of a Tribe, or a Species either of Vegetables or Animals. Possibly even they themselves may be convinc'd, at least in some Measure, when their proper Time is come; and sooner or later

it may come, unless the *Minute Philosophy* prevail, and become the *Standard*. For probably when they begin to feel violent *Pain*, long *Sickness*, habitual *Low Spirits*, or enter upon the *Limits of both Worlds*, they may be convinced. For, in the main, I believe the Cause of these Distempers here assign'd, *just* and *adequate*, and on the Success of the *Methods of Cure* laid down in general (in Cases where any thing would succeed) I could venture my *Reputation*, *Fortune* and *Life*.

If any of your *Authors* without *Names*, who wound in the Dark; your *Hackney-Scriblers*, who want only to give their *Lucubrations* Sale; your *profane* and *bold Wits*, who fight behind Jingle and Rhime; your *Philosophers*, who, without Experiment or Observation, want only to shew away; or your *Pestle-and-Mortar Men*, who have more Time on their Hands than Business, think fit to try their *Parts* on this *Performance*; for their Encouragement, they need only consider the *Author* as gone to his *long Home*, or his Faculties (as they could wish) impair'd or extinct. But if any *Sober* and *Serious* Person, who has *Nature* in View, and is in Search of *Truth* only, ready to embrace it on what Side of the Question soever it lies, has any *Difficulties* or *Doubts*, he may find some one or other who may give him all the Satisfaction he can desire; if it be true (as it most certainly is) that where the *Philosopher* ends, there the *Physician* begins.

IX. *An Essay on Regimen. Together with Five Discourses, Medical, Moral, and Philosophical.*

THE following *Essay* was written to instruct all sober and serious Persons, how to preserve, or regain their Health; but chiefly to direct and relieve my *Fellow-sufferers*, the *Scorbutic*, *Gouty*, *Consumptive*, or *Nervous Valetudinarian-low-livers*; to make them
pass

pass their Lives the most comfortably, the *Degree* of their Distempers, the *Time* of Life, the *Nature* of Things, and the secret Orders of *Providence*, will permit. And since they must be deprived, in some Degree, of the *grosser* sensual Pleasures; since all sentient and *intelligent* Beings are made for Happiness, will by mere *Instinct* seek it *some-how*, and *some-where*; since their necessary *Low-living* will naturally (in time at least) make them *high-spirited*, and their *intellectual* Organs more *acute*, *penetrating*, and *delicate*; I have endeavour'd, by the following *Discourses*, to supply them with some suitable *Entertainments* and *Amusements*, such as I have often agreeably diverted my leisure Hours with.

I am very sensible, by this Work, I shall make myself obnoxious to *two* very different Kinds of Men, the *Stiff*, *Rigid*, and *Precise*; and the *Licentious*, *Un-guarded*, *Spurious*, *Free-Thinkers*. The *First*, very probably, will censure my *Conjectures* and *Sentiments*, as *dangerous* and *presumptuous*, and *myself*, as being *wise above what is written*, and arrogantly prying into the *Secrets* of infinit Wisdom. It is very possible I may have been *faulty*, in this particular. I am sensible, that some even undoubted *Truths*, that may hurt the *Weak*, ought to be concealed, or enjoy'd only in *secret*; the same Degrees of *Light* not being equally *luminous* and *perceptive* to all *Eyes*. But since *old Men*, and *Valetudinarians* especially, become, as it were, *Children* a second Time, and, in their *second Childhood*, *those* must have their *Rattles* as well as *these*; I thought it safer, as I am sure it is much more entertaining to play with *Ideas*, *Philosophic Conjectures*, and such *Amusements*, how weakly soever founded, as tend to make *Virtue* and its *Sourse* amiable, justify the *Conduct* of *Providence*, and mend and rejoice the *Heart* without hurting the *Head*, than to dwell on the dark Side
of

of Things, that lead to *Pyrrhonism*, *Fatalism*, *Infidelity*, and *Despair*. If I thought I had advanced any thing *derogatory* from the *Amiability* of infinit Perfection, *contrary* to the Doctrine of the earliest and purest Times of *Christianity*, *contradictory* to the *Analogy* of Faith, and the *Firm* of sound Words, I had committed these *Sheets* to the *Flames*, with the *Hand* of their *Author*, before I had published them. But, on the contrary, I hoped they might agreeably entertain my *Valetudinarian*, who being placed by his low Health, in the *middle State*, between both *Worlds*, the *old* and the *new*, must unavoidably, at some Times, *figure* to himself some Sort of a *Map* of the next World. I was therefore willing to try to *illuminat* it, the best I could, and to trace some of the *Out-lines* of the *Passages* from *this* to *that Mansion*; by endeavouring to *illustrat*, from not so common a Set of *Principles* and *Philosophy*, some great and fundamental *Truths*, established on more *popular Proofs*, viz. that there is no Possibility of Happiness here or hereafter, without *Purity* of Heart and Life; and that the true *Reason* of the present *Darkness*, both in *Providence* and *Revelation*, is the Difficulty of recovering this *Purity of Heart and Life*, to its utmost Perfection, in free *lapsed* Inteligences, consistent with their *Liberty*, and the *Harmony* of the Divine Attributes, which infinit *Power* and *Wisdom* will not, I might say, cannot, counteract.

I apprehend less Quarter from the opposit Set of Men, who may honour me with *Enthusiasm*, *Romanceing*, and *Castle-building*, without any solid Foundation. All I have to say is, that perhaps my Manner of explaining some great Truths, and a few of the Consequences I draw by my *Method*, may be defective: And perhaps, from some of the *Links* being dropt, and from Faults in the *Wording*, the *Chain* of the Reasoning may not be always *clear* and *strong*; but I am

sure the *Foundation* is *solid* and *just*, and allowed to be such by all *true Philosophers*; and without it, all *general* and *abstracted* Reasoning (on these *imperceptible* Subjects) must be vain; I mean, without admitting *Analogy*: For without supposing the Evidence and Probability of it, (it being in *Things* only, whar *Proportion* is in *Numbers*, and its *Progressions* being only like the higher and subsequent *Terms* of a *Series* in *Algebra*, from some of the first and simplest *Terms* being given) no *general Laws*, nor *universal Propositions*, can be found out, in *Mathematicks*, *Philosophy*, or *Morality*. For *Induction*, either in *Experiment*, *Observation*, or *Calculation*, must be always *particular* and *limited*. Perhaps the *Method*, when manag'd by a *clearer Head*, and a more *solid Judgment*, may become a noble *Source* of *Divine Knowledge*, and a *Sublime Philosophy*. *Mathematicians* well know, that there are several different *Methods* of investigating the same *Propositions* in *Algebra* and *Geometry*; and there is scarce a *Geometer*, but has his own *Method* of *Investigation*. The same *Conclusions*, drawn from different demonstrated *Truths*, give a *sensible Pleasure*, and a stronger *Conviction*, to an honest Heart, and a Lover of Truth; and I could not but be delighted with the *Universality*, *Simplicity*, and *Luminousness* of the *Method* of *Analogy*, and the other Principles I have laid down in the following *Discourses*, not having met with an *Objection*, *Difficulty*, or even a *Puzzle* almost, in *Nature*, *Providence*, or *Revelation*, which had not an easy, consequential, or probable Solution from them, which is, at least, a Prejudice in their Favour.

There are some Persons made so by *Nature*, that they are *slow*, *dark*, *gloomy*, *joyless*, *puzzling*, and *perplexing*, and they pass for the wise, prudent, guarded Men of the *World*: They may attack *Error*, but seldom find out *Truth* by themselves; like the *Scuttle-Fish*, they spout out their own *black Liquor* on the *pelucid*

lucid Element. If they are *honest* and *sincere*, they are much to be pitied, and are to be treated with *Humanity* and *Charity*, being in a State of those born *poor* and *blind*, and so destitute of the *Necessaries* and *Conveniences* of *Life*. They must do the best they can, and be charitably supplied, and with *Docility* be willing to be led by others; and thus, tho' their *Trial* might be *hard* and *severe*, yet their *Victory* would be *meritorious* and *glorious*. But, on the contrary, it often happens, that *Licentiousness*, *Self-sufficiency*, and a supercilious *Contempt* of others, are the true *Causes* of their *Darkness* and *Indigence*, and that they have themselves, by wrong or no *Culture*, stunted the *Organs* of their *Faculties*, and by a perpetual *Mal-regimen* have distorted them.

I take *common Happiness*, in our natural State at present, to lie in the Pursuit of the general Measures of *Thinking*, *Acting* and *Living*, follow'd by the greatest Part of the middling Rank of our *Species* (as it is in their Order in other *Animals*); and *common Sense* (as it is distinguished from cultivated and refin'd *Sense*) to lie in assenting and conforming to the *Truths* and *Manners*, agreed upon explicitly or implicitly, in the *Community* where *Providence* has placed us, without some *irresistable*, that is, *miraculous* Evidence, or a *peaceable*, *silent*, and not *intermeddling* *Self-conviction* to the contrary. And he who pretends to be *happy*, as to his outward *Circumstances*, out of *common Life*, or *wise* as to intellectual *Endowments*, out of *common Sense*, in Things on a Level with his *Occupation* and *Education*; I take him always to labour under some undiscover'd *chronical nervous* Distemper, be the other *Appearances* what they will, and have been seldom mistaken in a *particular Case*. For tho' a *sound Mind* be not the *only* sure Evidence of a *sound Body*, yet it will always shew, that none of the great *Organs* of *Life* are intirely spoilt, or greatly *damaged*,

however tender and delicate they may be. It is more difficult, than perhaps most Men are aware of, to determin, with any Degree of Exactness, the *Limits* that separat *Wisdom* from *Folly*, *Wrong-headedness* from *intellectual Sanity*; the most perfect Man here has a *Mixture* of both: *Optimus ille, qui minimis urgetur*. Certain it is, that *true Wisdom*, and a *sound Mind*, consists in first *pondering*, and then *doing*, every thing as near as we can, with *Order*, *Number*, *Weight* and *Measure*: But since *Precision* is incompatible with *Finitude*, if we endeavour to be constantly *progressive* towards Perfection, tho' by gentle Steps, neither stopping nor turning aside, but doing the best we can without *Scruplesity*, and generously hoping and believing, that infinit *Wisdom* and *Goodness* has, or will supply the rest, in his own Time and Manner, *we cannot fail*.

Were I to choose for myself, considering the many certain *Miseries* and *Temptations* of this State of *Probation*, the few uncertain *Antidotes*, and much fewer sincere, durable, and real *Pleasures*; I had much rather have the weaker, than the stronger *System* of Nerves, within the *Extremes*. I had rather choose to be contented with the *slight* and *slender*, than covet the strong and *pungent* Pleasures. I had rather be happy in a *Dream*, than miserable *awake*. In a word, I had rather choose to be an innocent, benevolent, tho' weaker and more *credulous* Person, than a *malicious*, *critical*, *spurious Free-thinker*, even with Regard to this Life only. They most certainly are *comparatively unhappy*, and *joyless* in themselves, and are *unharmoniously* fram'd, in *Body* as well as *Mind*, who can delight, and employ their *Talents*, on throwing *Darkness* and *Doubts* even on the imaginary Happiness (suppose it such) of their *Fellow-Creatures*: Nothing but *Rancour* and *acid Juices* could be pleased with tearing and destroying *Childrens Play-things*; and the wisest Man here is comparatively but a *Child*.

As to myself, I can *honestly affirm*, I have had but *one* uniform Manner of Thinking in *Philosophy, Physic,* and *Divinity*, in the main, ever since my Thoughts were *fix'd*, and my Principles *established*: They may have had *Alternatives* of greater *Light* and *Darkness*, occasionally and transiently, according to the *State* of my *Spirits, Knowledge, and Experience*; but in the *Heart of my Soul* (so to speak) I have been uniform, and under the same *Convictions*, as to the *Fundamentals* of these *Sciences*; and always thought *spurious Free-Thinkers, active Latitudinarians, and Apostolic Infidels*, (it being a Contradiction they can be certain in their *Negative* Opinions, or by them when propagated, should do any Good to their Fellow-Creatures, but an infinite deal of Hurt) under some obstinat bodily Distemper, and much more proper Subjects for *Medicin* than *Argument*; and that a *low Diet*, long and obstinately persisted in, would at last cure both their Body and their Mind, so far as it depends on the Body, especially where Vice and Infidelity have not become habitual, as they certainly have in old Sinners: As I firmly believe, and am as much convinced as I am of any natural Effect, that Water-drinking only will preserve all the Opulent healthy from every mortal Distemper, bating Accidents, hereditary and epidemical Diseases; and that a Diet of Milk and Seeds, with Water-drinking only, duly continued, and prudently managed, with proper Evacuation, Air, and Exercise, is the most infallible *Antidote* for all the obstinat Diseases of the Body, and Distemperatures of the Mind, so far as it depends on the Body, the present State of Things will permit; and that it will cure every Disorder in the Body, cureable, and render the *Distemperature* of the Mind more tractable; and that, in all Events, it will make both more tolerable, than they can possibly be otherwise.

X. *The Natural Method of Curing the Diseases of the Body, and the Disorders of the Mind depending on the Body. In Three Parts.*

IN my *Essay on Regimen*, I promised the World my Thoughts concerning, *The natural Method of curing the Diseases of the Body, and the Disorders of the Mind resulting from such Diseases*, on the Principles of *Philosophy* laid down in that *Essay*, which, by a Course of fifty Years Study, I have discover'd to be the most *Rational*, and forty Years *Practice of Physic*, have found them to be the most *Effectual*.

This *Promise* I have in the following *Sheets* endeavour'd to perform, whether to the *Satisfaction* and *Benefit* of the *Publick*, *Time* and *Experience* must shew. To a *Delicacy of Sentiment* and *Correctness of Style*, I have small *Pretensions*; to convey my own *Thoughts* to others, with as much *Plainness* and *Perspicuity* as my Subject would admit of, has been my *principal View*; and if the serious attentive *Reader* finds himself instructed, the *Intention* of the *Writer* is answer'd, and his *Credit*, as a *Pen-man*, is of small *Import*.

Nature and her *Laws*, a competent *Knowledge* of the *animal Oeconomy*, and the best *Observations* which I have been capable of making on my own *Success* in *Practice*, or on that of the ablest of my *Profession*, are the *Foundation* of every thing by me advanced. *Theory* I have given into as far only as seem'd necessary to reconcile the *Method* and *Medicines* by me recommended, to the truest *Idea* which I could frame of the *Distemper* to be cured: For the rest, the *Reader* is referred to the *Essay* above-mention'd, and its *Appendages*.

In a *Design* extensive as this, it will not be expected that I should descend either into *Forms* of *Medicines*,

cines, or the particular Circumstances of every *Distemper* under Consideration; this will be the necessary Duty of the *Physician* in ordinary, who, if he approves the general Directions by me given, will readily adapt them to any particular Case, its *Degrees* and *Symptoms*.

It cannot, I should hope, give any reasonable *Offence*, if in a Work of this Kind, many particular Things should occur, which probably I may have already advanced in some former *Treatises*; my *Apology* for which is, that in all I know of *Physick*, I have but one general *System*; *Nature* being ever one and the same, and proceeding in all *animal Functions* and *Operations* by the same, or at least analogous *Laws*.

What I learned from *Books*, *Speculation* and *Philosophy*, by Trial and Experience I have found to be greatly *defective*, as well in many *Distempers*, whereof I myself have felt the Weight, as in the Cases of my *Patients*; and this *Experience* has led me to throw off all *unsuccessful* Methods and *Medicins*, and to confine myself to *such* only, by which I had Reason to think the principal *Point* in View, *viz.* a *lasting Cure*, might be obtained. This Method of proceeding reduces the *Practice* of *Physic* into a narrow Compass, *viz.* 1. To proper *Evacuations* of the several proper Kinds. 2. To *attenuating* and *deobstruent* Medicins, of which I find the *mild ponderose* to be generally the best; and after a due Use of these, 3. The gentle *Astringents* and *Strengtheners* of the Solids, 4. A proper and *specific Diet*, with *Air* and *Exercise*.

This is my general *System*: This, if just and solid, brings all that can be pertinently said on the *Cure* of *Distempers*, into an easy and intelligible View, and makes many of the same Methods and Medicins common to different Cases and *Patients*. Whatever exceeds, is *calculated* either for the easy Death, or to keep up the Courage and Hope of the *Patient*.

It would not become me to say, that the Method here laid down, how judiciously soever appled, will in every *Case* absolutely cure or save: This, however, I venture to affirm, *viz.* that the Continuance of this Method for a due Time, has done, in very bad Cases, and, by G O D's *Blessing*, will do more than any other which has yet been so strongly and clearly enforced and explained, or is commonly used.

I may deceiv'd myself, but, if I know my own Heart, have not a single *Temptation* to deceive others. My *Age* is little short of seventy Years, at which Time in Life, a *Thought* of adding to my *Reputation*, or to my *Purse*, would be extreme Folly: The *first* is now at the Disposal of the Public, the *latter* will soon be in the Hands of my *Executors*.

But after all, though I should *convince* the World, I must not expect to *convert* it: Lessons of *Abstinence* and *Self-denial* loose their *Weight*, when offered to strong *Passions*, and *high Spirits*; and the greatest Part of my *Disciples* will probably always be such, as have labour'd through the tedious *Courses* of *Physic* without Success, whose Sufferings have soured the *false Pleasures* resulting from *sensual Appetites*, and who are at length willing to renounce *Luxury*, in order to lessen *Misery*. To these I *seriously* affirm, that this *Method*, strictly and for Time sufficient pursued, will afford all the *Ease* which human *Art* can give, or human *Nature* receive; and as the *Time* is hourly stealing on, when *Art* can do no more, an Observance of these *Rules* will be the calmest and easiest Way of *lying down in Death*.

Let this single Consideration then recommend the *System* proposed, *viz.* That it has a necessary Tendency to *alleviate* the *Pains* of *Life*, and to soften the *Terrors* of *Death*.

N. B.

N. B. *At the Conclusion of this last Article, which (in his Inscription of it to the Earl of Chesterfield) he calls his Last Labours in Medicin; he has the following Words, with which we shall close the Account of the Writings of this truly Christian Philosopher and excellent Physician.*

TO bear and forbear, is all that is absolutely necessary in this *Life*, to make a Man tolerable easy; and his Pain and Suffering cannot have risen to any great Height, who will not submit to this. I have labour'd to shew in this *Treatise*, by going through most of the common Distempers, *Acute and Chronical, Epidemical and Cephalic, the Evacuations, Alteratives, and Bracers*, proper to alleviat them, without any Consideration of a particular *Regimen*; and to extirpat them, have added the *specific Regimen*. If this will not give content, we must conclude from this Appearance, as it necessarily follows from many others, that *Pains, Suffering, and Diseases*, are necessary in the *Æcon my* of Providence, to make Men virtuous, in order to become afterwards happy; and that *Omnipotence and Omniscience* has chosen this *Mean*, as the most effectual to bring them to this State at last. So that all Endeavours, however *reasonable*, to steer any other Course, will be vain, till the *Sufferings* are more exasperated, as in the *torturing Engines* there are requir'd a Turn or two more of the *Screws* to make the Criminal speak out the Whole. For my own Part, neither my *Constitution*, the natural *Tenderness* of my *Nerves*, my *Habitudes*, nor even my *Conscience*, would permit me to see my Fellow-Creatures in *Pain and Misery*, without contributing all in my Power to their *Relief*. Absolute *Resignation*, nay inward Contentment and Joy, in the infinitely wise and perfect Will of God in all Things, *prosperous or adverse*, I
E know

know is my *Duty*, is a State I admire, and ought to *aspire* after. But I am sensible I am very far from it at present, and I fear I could not be perfectly happy in any *Place*, as I now feel myself, if I certainly knew, that any of my Fellow-Creatures were to be *eternally* miserable *any-where*. I have therefore done my *best*, and I believe my *last*, in *Physic*: I think I have *demonstrated* from the *Nature* of Things, from the *Writings* of some of the *best Physicians*, my own *long Experience*, by running through all the commonly described *Distempers*, that the Means and Methods I *propose*, will either *eradicate*, or greatly *relieve* them; and though the Method be *slow*, and somewhat *self-denying*, yet *Custom* will make it still easier, and the *Health* and *Spirits* arising from it will in time make it *pleasant*; and in very bad and painful Cases, it will be some *Consolation*, and give the desponding Patient a great deal of *Courage* and *Spirit*, to *know* there is still a *Method* remaining, that has the greatest Probability to *cure*, *relieve*, or lay the suffering Person easily *down*, that has not yet been commonly prescribed, nor sufficiently enforced: For I am *morally* certain, and am *myself* intirely convinced, that a *Milk and Seed*, or *Milk and Turnep* Diet, duly persisted in, with the occasional Helps mentioned on *Exacerbations*, will either *totally cure*, or greatly *relieve*, every *Chronical Distemper* I ever saw or read of; and plentiful *Dilution*, (with proper Evacuation of the several kinds premised) with *Teas* made of the *saponaceous*, or *aromatic Seeds*, in their Order, will bid fairest to cure all curable *Acute ones* I know.

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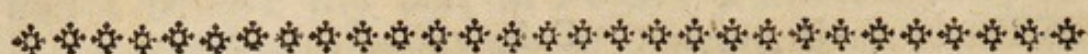
T H E
C H A R A C T E R
O F

Dr. C H E Y N E.

THE extraordinary Circumstances of his Life, in a medical Sense, may be best collected from his various Works.—As a Physician he seemed to proceed like *Hippocrates* of old, and *Sydenham* of late, upon a few perceptible Truths.—He writ chiefly to the Studious, the Voluptuous, and those who inherited bad Constitutions from their Parents, and consequently must have been greatly misrepresented by those who needed not his Aid, therefore ridicul'd him. A Man who combates human Pleasures and Passions, will never want Enemies. — That he might be mistaken in some Parts may be readily allowed, but it plainly appears, that he writ from the full Conviction of his Heart.—But to come nearer to the Point, and within the common Judgment of Mankind, his *System* has a peculiar Tendency to promote *Virtue* and *Religion*, to calm the Passions, refine the Mind, and purify the Heart.

It has been the common, nay a proverbial Phrase, to charge the Professors of Physic with Irreligion, it is hoped, falsely: However, Dr. *Cheyne* had a peculiarly sincere and vital Warmth for *Christianity*. He considered it in the primitive Ages as it was practised, and not in the present as 'tis taught. He made his Writings all subservient to Virtue and the Glory of

GOD. He lost not his Creator in the infinite Works of Creation; he lov'd the Clergy, and was beloved by them. He died, as he ever wish'd and besought GOD, calm and without a Pang. His last Hours were entirely spent in Prayer, grounded on a full Confidence of *Christ's* all-sufficient Merit.



The Same attempted by a Young Gentleman; as a Testimony of Respect and Gratitude to the Memory of his excellent Friend Dr. CHEYNE.

TO contemplate on the Lives of those Men, who have govern'd their Actions according to the establish'd Order, Harmony and beautiful Proportion of Things; of those who have answer'd the End of their Creation, by acting up to the Dignity of their Nature, must certainly be a pleasing and even ravishing Pleasure to all candid and ingenuous Dispositions; and as the Contemplation of Virtue appears truly amiable to the Mind in itself; so the Practice thereof puts us in Possession of Peace and Tranquillity here, and intitles us to perfect Happiness hereafter. This was the Path by which this great Man regulated himself.

For if we consider him as he stood related to his *Maker*, he daily ador'd, prais'd and blest'd him; as a *Husband* he was most affectionate, loving and constant; as a *Parent* most tender, fond and indulgent; and as a *Friend* always sincere, warm and chearful.

He was a Gentleman deeply vers'd in most Parts of solid and useful Learning; a great *Divine*, sound *Philosopher*, and, in the Capacity of a *Physician*, it may be truly said few or none were his Equals, either in Humanity or Knowledge therein. The one plainly appears from his many excellent *Compositions*; the other

other from his being always ready in freely communicating his Sentiments, and lending his compassionate and voluntary Assistance to all proper Objects.

He had the strictest Regard to the unalterable and essential Difference between Good and Evil; and always well considered the Purity of his Intentions, and the natural Tendency of his Actions. Through all the various Scenes and Vicissitudes of Life, he did Honour to human Nature; as he sincerely intended to promote the Glory of his great Creator, and the Welfare and Happiness of his Fellow-Creatures.

He was, in a Word, a compleat Man and good Christian; and consequently had in Possession every Quality of the Mind, that could possibly render him happy and self-complacent, or amiable and endearing to Mankind.

Hardly is it possible to think, that any were Strangers to the Benevolency and Honesty of thy Heart; the Innocency and Sanctity of thy Life; the Plainness, Simplicity and Sweetness of thy Manners. O *Cheyne*! Thus adorn'd with every Virtue, and whatever else is Praise-worthy, how happy must thou have been in Life, and how inexpressibly happy in thy End, since thou wast so well prepar'd for the Reception of Death? If otherwise, who could refrain from Grief; nay, even from being inexpressibly griev'd for the Loss of thee? But we are confident that thou art gone, happy Man! where *Eye hath not seen, nor Ear heard*, even where *there are Pleasures for evermore*; where thou wilt receive the just and glorious Reward of this thy virtuous Life; where thou wilt have that most emphatical Expression proclaim'd to thee, not only by Angels and Arch-Angels, but by the best of Beings; even by him whom thou didst serve and adore whilst here upon Earth; *Well done thou good and faithful Servant, enter thou into the Joy of thy Lord.*

VERSES,

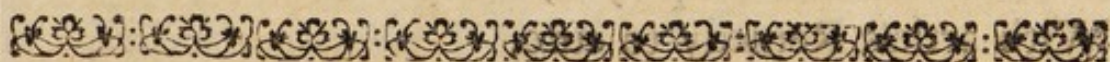
HE saw, heard, pitied, paus'd ;—and smil'd serene :
Aid, in his Eye ! Compassion, on his Mien !

Now, whither are my Hopes gay Prospects fled?
Who, now shall hush this Pulse, that throbb'd my Head?

Wou'd I were, *now*, the Ghost, I soon must be !
Haste, my new Doctor *Death* ! and set me free.

VERSES

In Manners, greatly *plain*, he trod Life's Way:
 Social, in Science, and, with Deepness, *gay*!
 Born, to embellish *Health's* joy-quickning Scene:
 And strip sad *Sickness*, from her Robe of Spleen.
 Pain, that but heard him speak, no longer groan'd:
 Eas'd, by his Aid,—or, by his Smile, aton'd!
 Mild tho' his Mind, *impatient* was his Skill:
 No Toll to Profits Turn-pike barr'd his Will.
 In others *Griefs*, he lost his *Sense*, of *Gain*:
 Felt but *our* Pleasures; and repell'd our Pain.
 Pour'd out his Heart's kind Care, his Head's heap'd
 Store;
 Bent on one only *Practice*,—to restore!
 Yet, Art's *slow Regimens* were, All, his own:
 He knew Form's *Artifice*: But stoop'd to none!
 Science his *Means*! Benevolence his *End*!
 His Soul Man's *Saver*; and his Heart his *Friend*.



On the DEATH of Dr. CHEYNE.

Praise may a * barren Subject seem;
 Swift seldom judges wrong;
 But when a *Cheyne* is the Theme,
 How copious flows the Song!
 If Virtues, common to the Race
 Of Mortals, he possess;
 Yet heighthen'd with uncommon Grace,
 They stood his own confest.

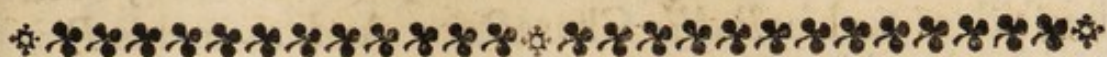
Discreetly

* Panegyrick is the most barren of all Subjects.

Dr. Swift's Letter to Lord Oxford.

Discreetly wise and temperate,
 Where Folly keeps her Court ;
 And Luxury in pompous State
 Enjoys her feastful Sport.
 Learned, yet affable, and free,
 His Treasures to dispence,
 With unaffected Modesty,
 Sound Judgment, manly Sense.
 Learned, yet humble and devout
 He grateful spent his Days ;
 And studiously his Gifts laid out
 In the great Giver's Praise.
 Like him beneficently kind,
 Nor impotent to save ;
 To Rich and Poor an equal Friend,
 Like *Baia's* balmy Wave.
 Fee'd, or unfee'd, by Rich or Poor,
 He all his Art employ'd,
 With artless Remedy to cure,
 And give, what he enjoy'd ;
 Health, which, by him, by all confest,
 To Temperance we owe ;
 The cheapest, easiest, safest, best
 Physician here below.
 But *Cheyne*, worn with Years, must yield
 To Death's impartial Dart ;
 Who now strikes sure, so oft repell'd,
 By his unerring Art.
 Go, happy Soul, in Realms above
 Expatiate unconfin'd ;
 And with new Science there improve
 Thy penetrating Mind ;

New Science ev'n to thee unknown,
While limited thy View,
Tho' ev'ry Art thou mad'st thine own,
And every Science knew.



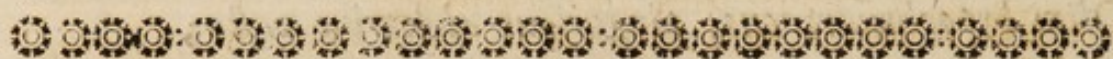
In Obitum *Geo. Cheyne*, M. D.

*C*andentes expande fores, via Lactea; stellis
Apta tuis, magni nominis umbra venit,
Cheynius a lymphæ Baiarum & sulphure ad astra,
Purus criminibus luxuriaque loci:
Olim hypochondriacus, pinguisque abdomine vasto;
Mox gracilis, vegetus, Lactis & artis ope
Arrexit fractas vires, nervosque cutimque
Substrinxit laxam strenuitate nova;
In longum tempus produxit stamina vitæ,
Ultra annos validus corpore, mente sagax:
Simplex præscripsit medicamen, vivere parvo:
Doctrinæ exemplar vixit & ipse suæ.
Nam, dum terra tulit, vinoque & carne cruenta
Abstinent caute, Lac erat esca levis;
Si medicum accipiet via lactea, gaudia Cæli
Candida gustabit; Lac erit usque cibus;
Non petet Ambrosiæ succos, non Nectaris haustus;
Lac det Amalthææ capra, beatus erit.

E. C.

N.B. *If any further Materials, relating to Dr. CHEYNE, should occur, or be communicated to the Publisher of this Account: The Reader is desir'd to take Notice, that they will be inserted in an APPENDIX. In the mean time, we shall conclude the preceding CHARACTERS with the following comprehensive one, as we find it in the publick Papers, viz.*

ON *Wednesday* (*Apr. 13. 1743.*) died at *Bath*, in the 71st Year of his Age, that learned Physician, found Christian, deep Scholar, and warm Friend, Dr. *George Cheyne*. So well known by his Mathematical as well as Physical Works, that nothing need be said as to his *Public* Character: And as to his *Private* only this, That those who *best knew him*, most lov'd him; which must be the Felicity of every Man, who values himself more upon the Goodness of his Heart, than the Clearness of his Head: And yet Dr. *Cheyne's* Works shew how much he excell'd in both.



Dr. CHEYNE's CHARACTER

Of the Honourable

GEORGE BAILLIE, Esq;

THE Honourable *George Baillie*, Esq; descended from an antient and virtuous Family in *North-Britain*, was a Gentleman, who, in this corrupt Age, did Honour to human Nature, and was a great Instance (according to my best Observation) of the Efficacy of the *Grace, Wisdom, and Power of the Almighty*.

At one and the same Time he was a most zealous Patriot, a very able Statesman, and the most perfect Christian, that this, or any Age has produced; *Piety, Charity, Justice and Truth*, being the Basis of all his private Resolves, and publick Transactions. He considered Mankind as his Family, and each Individual as his Child, and as the Image of his Heavenly Father. He continued steadily in his own Church and Principles, when at Home, and in his Country; discouraging

ing *Indifference* and *Wavering* in the *external*, as well as *internal* Life of Religion, but without *Rigidity* and *Narrowness of Soul*; believing *Charity* to be one of the *Cardinal Virtues*, and a guarded Freedom, essential to our unlaps'd and recovered Natures.

I had the Honour of an intimate Acquaintance with him for the last thirty Years of his Life. I have studied him in all the various Scenes he pass'd through; in Posts of great Honour, in the Troubles of private Life, in Health and Sicknefs, in Business and Retirement; and with great Truth I can affirm, that in all these several Scenes, I never knew his Superior in *solid Virtue* and *just Thinking*.

His *Courage* was *undaunted*, and his *Patience* *immoveable*; his *Piety* *unfeigned*, and his *Truth* *exact* to the greatest *Precisian*. Having been bred in the *School of Affliction*, his *Compassion* was never denied to those who were in *Distress*, even by their own *Indiscretions*. He spent the last Twelve Years of his Life in *constant Meditation*, *Contemplation*, and *Prayer*. It was truly a *Life hid with Christ in God*. He pass'd through several States of *Purification* and *severe Trial*, unknown to common and unexperienced *Christians*.

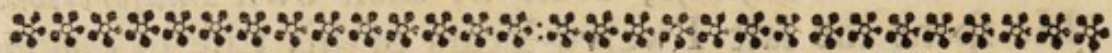
His Father (a few Hours before his Life must have ended by the Hardships of his Confinement) was, for his Love to his Religion and Country, most barbarously put to Death by the Severity of the then *Administration*, and the Madness of the Times; whereby his Estate was forfeited, and his Son obliged to retire into *Holland*.

Coming into *England* with the Prince of *Orange*, he narrowly escap'd perishing at Sea; on which Account, all his Life after, he kept a rigorous *Fast* once every Week, spending the whole Day in *Meditation*, *Prayer*, and *Praises* to his *Deliverer*.

During all the Times of his great and arduous *Employments* *, he never failed Morning and Night to retire a considerable Time to his Closet, and prostrate himself before his Maker. His Faith and Trust, that the *Children of the Righteous shall never want Bread*, was so firm, that in all his Difficulties and Misfortunes, he never saved any Thing for Fear of Want, (when the Expence was charitable, necessary, or decent;) and in his Prosperity he never squandered away any Thing ostentatiously or uselessly.

His private *Charities* were as great and extensive, as they were secret and constant. In short, in his Rank and Order, under the present *Lapse* of human Nature, and the flagrant *Corruption* of this *Age* and *Nation*, he was in every Thing a most perfect *Example* to his *Family*, to his *Friends*, and to his *Country*.

He died August 6, 1738, at Oxford, Aged 75.



VERSES to Dr. C H E Y N E,

On the foregoing

C H A R A C T E R.

LET venal Pens in trifling Numbers flow,
And undeserved Praise on Peers bestow;
Thy Panegyricks want no Help of Art,
Spontaneous Off'rings of an honest Heart.
O! happy *Baillie*, blest with Length of Days,
Well may thy Happiness our Envy raise:
Happy in Life, more happy in thy End,
Most happy after Death, in such a Friend,
Thy *Virtues* and thy *Worth* to recommend.

}
}
}
Dr.

* He was one of the *Lord*. of the *Treasury* in 1724.

Dr. CHEYNE'S APHORISMS.

1. **A** Constant Endeavour after the *lightest* and the *least* of Meat and Drink a Man can be tolerably easy under, is the *shortest* and most infallible Means to preserve *Life, Health, and Serenity*.

2. He that would preserve a *clear Head*, and equal Spirits, must keep his *Stomach* clean, his *Bowels* moderately empty and uncompress'd.

3. On *bad Nights, Lowness, Fatulence* and Oppression of *Spirits*, of any Continuance, the only certain *Reliefs* are, a small *Phlebotomy*, a gentle *Vomit*, a *domestic Purge*, riding on Horse-back, and a *Regimen* of the *lightest* and the *least* persisted in.

4. Small frequent *Phlebotomies* are the quickest and most effectual Mean to mend the *Blood*, and to cure *Cachochymy*, if a *Regimen* of the *lightest* and *least* be joined.

5. Gentle and repeated Evacuation upwards and downwards, (especially, and perhaps only, *Vomits*) by the Medicines most familiar and experienced, (the *Action* and Exercise of Vomiting is its chief Use) are the *surest, quickest*, and most effectual Mean to prevent or remedy the ill Effects of Gluttony, Over-loading, and Repletion, (that is, almost all chronical Distempers) provided the *lightest* and the *least* be join'd afterwards.

6. *Diseases* are always to be cured by their *Contraries*, the *high Diet* by the *low*, the *hot* by the *cool*, the *sapid* by the *insipid*, the *thick* and gross by the *thin* and poor, *Repletion* by *Fasting*, *Inactivity* by *Exercise*. Health acquir'd and possess'd lies in the middle *Regimen*, between these two *Extremes*.

7. *Perfect Health* and good *Spirits* depend chiefly, if not only, on the easy and pleasant Play or Performance of the *Animal Functions*, viz. the *Digestion*, *Circulation*, *Respiration*, *Perspiration*, *muscular Motion*, and the *Secretions*.

8. He that would be soon *well*, must be long *sick*, that is, treat himself as a *Valetudinarion* in most things.

9. *Exercise* and gentle *Evacuation* will supply the Place of *Abstinence*, and *Abstinence* will supply the Place of *Evacuation*; but the first two are still preferable, because they damage the *Solids* least.

10. *Quantity* in Food will supply *Quality*, and *Quality* will supply the Place of *Quantity*; but in very bad Cases it is most secure to join *both*.

11. There is but little in a *specifick Regimen* of Diet to remedy or antidot a *specifick Distemper*; *Abstinence* in general, or a constant Endeavour after the *lightest* and the *least*, will constantly supply the Place of any *specific* particular *Regimen* of Diet: But in very bad Cases, a particular *Choice* of the most *specific Regimen* that *Art*, *Experience* and *Philosophy* shew to be most proper, is not to be neglected.

12. The *Regimen of Diet* by which one is cured of a particular Distemper, ought to be continued, at least in some Degree, especially if the Person is not much under *Fifty*, else the Distemper will return with more severe and worse *Symptoms* than at first, as *Experience* has constantly shew'd.

13. Every *wise Man*, after *Fifty*, ought to begin to lessen at least the *Quantity* of his *Aliment*; and if he would continue free of great and dangerous Distempers, and preserve his *Senses* and *Faculties* clear to the last, he ought every seven Year go on, abating gradually and sensibly, and at last *descend* out of Life as he *ascended* into it, even into the Child's Diet.

14. He that is *old* when he is young, that is, treats himself as a *wise old Man* does, or ought to do, by
great

great *Temperance*, *Air* and *Exercise*, if he lives past thirty-five, will be young when he grows old in Years.

15. No Person of any Fortune ever died, or suffer'd *acute* Pains, or mortal Distempers, by the *too* cool, *too* little, or *too* insipid in Diet; all by the *too* hot, *high* and *savory*: But Virtue and Health lie in the *golden Mean*, so difficult to be found, and only to be cur'd by the *lightest* and the *least* a Man can be tolerably easy under.

16. The eternal *Law* of Nature, by intense Pain, *Craveing* and *Hunger*, will never suffer a Person in his right Senses to go on long obstinately, and to his hurt, in the *too* little.

17. *Water* pure, clear and insipid, is the sole Beverage that can procure or continue *Health*, and a clear head, being the sole Fluid that will pass through the smallest animal Tubes without Resistance; next to it the aqueous, or weak fermented Liquors.

18. *Water* tepid or cold, or impregnated with the specific Vegetables, or Minerals, that Experience has found proper to *antidot* a given Distemper, is the true *panacea* in both *acute* and *chronical* Distempers: Nature is prepared no other *Medicin* for us, but Water impregnated with Vegetables in their Juices, or natural Mineral Waters on the Surface of the Earth.

19. *Milk* is the only Food prepared by Nature for young, that is, weak and tender animal Bodies; and there is no real Difference between a young, tender, animal Body, and a diseased grown Animal, but that, the two, the last is the worst; but it will cost Labour and Patience to make *Milk* agree in bilious Cases.

20. *Milk* and sweet sound Blood differ in nothing but in Colour: *Milk* is *Blood*, which almost directly comes from the Chyle into the Teats of the Animal; and *Blood* is *Milk* which has gone many Rounds in the circulation, and is ground a little in the Lungs, where being

being mixt with the *Nitre* of the Air, it receives its *Scarlet* Colour; it is a Medium between *animal* and *vegetable* Food.

21. *Whey* sweet, or medicated with the Juice of any *specific* Plant, Sage, Balm, or Orange, or anti-scorbutic, vulnerary, or pulmonic Plants, will supply the Place, and are preferable to most Decoctions, of Plants, Infusions, *Apozems* and *Diet-Drinks* whatsoever, except those of the strong Detergents, as *Horseradish*, *Mustard-Seed*, and the like, where necessary.

22. *Goats Whey* being a natural Infusion from gentle Heat, and gentle *Triture*, of the fine *aromatic* and *nitrous* Vegetables on which *Goats* feed only, is one of the very best Diluents, Detergents, Cleansers and Sweetners of *scorbutic* and *salin Cachochymies*.

23. *Friction* Morning and Night, and in Winter Washing with warm, and Drying before a Fire, and in Summer with cold Water, is an excellent *Mean* to facilitate and promote the Perspiration; to clean the *Cuticle*, and cure *cutaneous* Uncleannefs and *Defections*, *cold Batheing* is excellent, and preferable to every Washing in Cases where the Blood is sweet and thin, the Solids too lax only.

24. *Cincture* with a broad quilted Belt about the Loins, to keep the *Bowels* in their natural Situations, and the *chylous Vessels* in their best *Locality*, and in flabby Constitutions, weak *Bowels* and *Atrophies*, is of great Benefit.

25. *Rideing* is the best of all Exercises to get Health, and to promote the *Digestions*, especially in *nervous Distempers*, where the *Abdomen* and the *Mesenteric Glands* are principally affected: But *Walking* is best to preserve Health already got, because it is the most natural, and the most universal Promoter of all the Excretions.

26. In *Nature* or *Art* there is no such immediate Cure for low Spirits, Anxiety, and Want of Sleep, as riding a Horse back, long Journies with Fasting, or rather a very soft light Feeding with warm thin Liquors at Resting-Places, but that the least possible that actual *Fainting* will permit.

27. Next to *Riding*, is either a *Vomit*, or Fasting almost to Faintness, and then only a little spiced Wine and Water warm, and a Mouthful or two of *dry Bisket* every 5th or 6th Hour, with continued *Friction*, with a coarse Cloth, warm Flannel, or a Flesh-Brush, especially on the *Spine*, in *Faintings*, and extreme *Lowness*.

28. To procure *natural Rest*, nothing is like 4 or 5 middling Pills of true *Affafetida*, with 4 or 5 Grains of pure succatrine Aloe, taken going to Bed.

29. The only Way to secure tolerable *Spirits* in very low Cases, is a constant Endeavour to make Hunger the greatest Pain, and to cheat the *Appetite* and Craveing with little, warm, light Liquors at large Intervals.

30. *Good Hours* will be always a most beneficial Mean to preserve Health and Spirits, to go to Bed by Ten, and rise by Six.

31. Whosoever would preserve his Health and Spirits to the last, even when he is in Possession of it, ought to pass through the great Operations of *Physic* in the *Spring*, viz. To bleed, vomit, and purge, whether he have apparent Necessity or not; for *Scurvy*, or *scorbutic Juices*, is the great chronical and fundamental Distemper of *Britain*; all the rest are but Sprouts and Branches of it. And therefore,

32. *Vomits* often repeated, at least as often as the Symptom of any Ail aggravats, increases or exasperats, are the sole *universal Antidote* and *Panacea*

of *Britain*; an ailing Person cannot repeat *them* too often, they will always prove beneficial and *salutary*.

33. In *cold Feet* nothing like bathing them in warm Water a little before going to Bed.

34. A *low Diet* seldom extirpats, or totally eradicates, any *hereditary chronical* Distemper, unless it be in the young, the middling aged, or the strong and healthy, who have otherwise tolerable *Stamina*; in the very *puny*, *delicat* and *slender*, in the *old*, and far advanced in Life, even after Fifty, in the strongest, it only abates the Violence of their *Symptoms*, makes them less severe, and the Returns seldomer, and only prolongs the Duration of their Lives.

35. The natural Diseases of the *Poor* and *Necessitous* are generally owing to a *bad*, unwholesome, unsound Diet, and the Want of due Care of the other *Non-naturals*, Cleanness and Shelter; and are generally cured by their *Contraries*, viz. a good, *wholesome*, plain Diet, and a due Cleanness, Shelter from the Inclemency of Seasons, and an easy Mind.

36. If it happen that the *Poor*, and those having no Property of their *own*, by *Stealth*, *Robbery*, or *unlawful* Means, enter on and pursue the *Luxury* of the *Rich* and *Opulent*, not having the other Necessaries and Conveniences of Life, neglecting, or not being able to afford, or being inured to want the necessary Care of the other *Non-naturals*, their Diseases are then the most *atrocious*, painful and miserable of any; which is the Reason that the *acute* and *contagious* Distempers begin first, spread faster, and are more *mortal* among *them*, than those of the better Sort.

37. *Diet*; a proper well regulated and parsimonious, cool Diet, is the far greatest *Article* of long Life and Health; but the other *Non-naturals* are to be carefully attended to, and guarded against, else it will not avail alone, which is the Case in *Monasteries*, *Deserts*, and long *Sea Voyages*. Dr.

Dr. CHERNE's RECEIPTS.

The CAUSE and CURE of a COLD.

DR. James Keill, in his *Statica Britannica*, has made it out, beyond all Possibility of doubting, that *catching of Cold*, is nothing but *sucking in*, by the Passages of *Perspiration*, large Quantities of *moist Air*, and *Nitrous Salts*, which, by the thickening the Blood and Juices, (as is evident from *Bleeding* after catching Cold) and thereby *obstructing*, not only the *Perspiration*, but also all the other finer *Secretions*, raises immediately a small *Fever* and a *Tumult* in the whole *Animal Oeconomy*: and, neglected, lays a Foundation for *Consumptions*, *Obstructions* of the great *Viscera*, and universal *Cachexies*.

The *Tender* therefore, and *Valetudinary*, ought cautiously to avoid all Occasions of *catching Cold*; and if they have been so unfortunate as to get one, to set about its Cure immediately, before it has taken too deep Root in the *Habit*.

From the *Nature* of the Disorder thus describ'd, the *Remedy* is obvious; to wit, *lying much a Bed*; *drinking* plentifully of small, warm *Sack-Whey*, with a few Drops of *Spirits of Hart's Horn*; *Posset-Drink*; *Water-Gruel*, or any other warm, small *Liquor*; a Scruple of *Gascoigne's Powder*, Morning and Night, living now upon *Spoon Meats*, *Pudding*, and *Chicken*, and drinking every Thing warm: In a Word, treating it at first as a small *Fever*, with gentle *Diaphoreticks*; and afterwards, if any *Cough* or *Spitting* should remain, (which this Method generally prevents) by *softening the Breast* with a little *Sugar-Candy* and *Oil of Sweet-Almonds*; or a Solution of *Gum-Ammoniac*, an Ounce to Quart

of *Barley-Water*, to make the *Expectoration* easy; and going *cautiously* and *well clothed* into the *Air* afterwards.

This is a much more *natural*, *easy*, and *effectual* Method, than the Practice by *Balsams*, *Linctus's*, *Pectorals*, and the like *Trumpery* in common Use, which serve only to *spoil the Stomach*, *oppress the Spirits*, and *burt the Constitution*.

A CURE for an ASTHMA.

IN *Asthma's* and *Chronical* Affections of the *Lungs*, I know no better Medicin, than purify'd *Quicksilver* made into Pills with *Gum Ammoniac*, boil'd *Venice Turpentine*, or with *Lucatellus's Balsam*, and occasionally with *Mass. Pillular. Ruffi*, *Cockiae minores*, or *de Aloe lota*, or any of these, two Parts, and one Part *Quicksilver* purified, as a Purge now and then, or the *Pilule Scilliticæ*, of the *Edinburgh Dispensatory*: These, long continu'd with a soft, cool Diet, without any Liqueur but *Barley Water*, weak *Mead*, or *Metheglin* for common Drink, will help much in the Cure of an *Asthma* in its first Stage. In *Paroxisms* nothing relieves like *Squill Vomits*, or daily *Thumb Vomits*, and *Lac Ammoniacum* in large Doses, made on simple *Penyroyal Water* frequently after.

A CURE for the CHOLICK.

THE Cure of the *Cholick* lies in cleansing the *Stomach*, as often as the *Symptoms* indicate, by repeated *Vomits*, and the *Intestines* by warm *Stomach Purges*; among which I prefer what I call the *Rheum Quinquinatum*, in this Case, *viz.* *Bark*, *Rhubarb*, *Bitters*, *Aromaticks*, and roasted *Oranges* infus'd in *Wine*; four Spoonfuls of this, or equal Parts of it with *Tinctura Sacra*, taken going to Bed every Night, or every other Night. But besides, the Patient must use a very moderate Diet of the common Food, and a total Abstinence

Abstinence from *fermented Liquors*, and drink nothing but Toast and Water, *Bath, Spa*, and *Pymont Water* to his Meals. Many I have totally cur'd of habitual *Cholics* by drinking nothing but Toast and Water warm, especially after first having cleans'd the Stomach and Bowels by a few Vomits, or some Doses of the mention'd Mixture.

A Family CORDIAL for Lowness of Spirits, &c.

TAKE of simple *Chamomile-Flower Water*, six Ounces; *Compound Gentian*, and *Worm-wood Waters*, each an Ounce and an Half; *Compound Spirit of Lavender*, *Sal Volatile*, Tincture of *Castor*, and *Gum Ammoniac* dissolved in some simple Water, each two Drams; Tincture of *Snakeweed*, and Tincture of the *Species Diambrae*, each a Dram; the *Chymical Oils* of *Lavender*, *Juniper*, and *Nutmeg*, each ten Drops, mixed with a Bit of the Yolk of an Egg, to make the whole uniform; *Assa-fetida* and *Camphire* in a Rag, each half a Dram: But these may be left out by those to whom they are disagreeable.

Two, three, or four Spoonfuls of this is a present Help in these Cases; but never to be used, but upon such Occasions; because, Use may weaken it, if not extinguish its Virtue. It will keep good six Months.

A Domestick PURGE for the Studious.

TAKE the best *Rhubarb* in Powder two Ounces and an half; Salt of *Wormwood* a Dram; *Orange Peel*, half an Ounce; grated *Nutmeg*, two Scruples; *Cochineal*, half a Dram. Infuse 48 Hours by a warm Fire-side, in a Quart of true *Arrack*. Strain it off, and put it in a well corked Bottle for Use.

Of this two or three Spoonfuls may be taken, two or three Times a Week, or at Pleasure, with great Safety and Benefit, without Interruption of Business,

or

or Studies, and continued even to mature old Age, if found necessary.

A DIET-DRINK for the GOUT.

TAke of *Raspings* of *Guaiaac* two Pounds, (or rather its *Bark* one Pound) a Pound *Loaf* of Bread much bak'd, hot from the Oven, a Pound of unbrus'd *Juniper Berries*, six *Seville Oranges*, roasted and slic'd, and a Pound of desputed Honey; put all these in a six Gallon Pipkin, and pour on them six Gallons of boiling Water; let them stand six Weeks in a warm Corner of a Room with a Fire; strain them off thro' a fine Lawn on the Cock into well cork'd Bottles for constant Drink.

This, as constant Drink, and white Meats for Dinner, with Milk Meats for Breakfast and Supper, and gentle Stomach Openers, as *Hiera Picra*, the *Pil. Ruffi*, or *de Aloe lota*, or, which I prefer before these, the *Rheum Quinquinnatum*, made with *Bark*, one Ounce, *Rhubarb* two Ounces, two roasted *Oranges*, *Juniper Berries* half an Ounce, *Snakeweed* and *Cochineal*, each a Dram, in a full Quart, or thirty Ounces of *White-Wine*, infus'd forty-eight Hours by a Kitchen Fire, strain'd and filtred: Of which four Spoonfuls should be taken at Night for a Dose, two, three, or four Times a Week in the Intervals of the *Fit*; this gently evacuates and keeps the Solids tight and firm, but ought to be taken and continued during the whole Intervals.

For the PRESERVATION of HEALTH

TAke of *Rhubarb* two Ounces, *Jesuits Bark* one Ounce, two *Seville Oranges*, roasted and slic'd, *Juniper Berries* half an Ounce, *Cardamoms* the lesser, *Cochineal*, of each a Dram. Infuse for a Week by a Kitchen Fire in a Quart of *Mountain Wine*; strain it off

off, and take three or four Spoonfuls at Night, going to Bed, once or twice a Week.

To procure a GREEN OLD AGE.

IN cold Nights, half a Pint of warm Sack-whey, with forty or fifty Drops of *Spirits* of *Hartshorn*, taken at going to Bed——a *Pill*, two or three, of true *Assa fatida* taken early in a Morning, the Effect of which is to be felt the ensuing Night——in want of due Rest, *these*, or a Drachm of *Mithridate*, or half a Drachm, or forty Grains of old *Venice Treacle*, or Sir *Walter Ralegh's* Cordial, wash'd down with warm Sack-whey.

The CURE of a DIARRHOEA or, Looseness.

FOR the Cure of a simple *Diarrhœa*, nothing is so effectual as frequent *Vomits*, both to cleanse the *Primæ Viæ*, that the digestive *Organs* may have their proper Play, as also to withdraw and *revulse* the *peccant* Humours from the *relax'd Bowels*, and to cleanse them, Powders of toasted *Rhubarb*, prepared *Coral*, with a few Grains of toasted *Nutmeg*, in small Doses, wash'd down with tepid *Bristol-water*, or the white Drink, Teas of *Bark*, *Cinamon*, *Mistleto*, and *Orange-peel*, four Spoonfuls twice a Day, on an empty Stomach; but above all takeing special Care of the *Diet*, which ought to be the *lightest*, and most easily digestible, *viz. Rice*, *Sago*, *Biskets*, and the several Sorts of *Seed-meats*, made with Milk or Water, little at a Time, but oftener: All Kinds of Exercises the Patient can bear, and first *Bristol*, then *Spa* or *Pyrmont* Water for Beverage, with a little spiced Claret. This Method will do, if any Thing can, for a simple *Diarrhœa*; but for the *Symptomatic*, it can never be cured, till the primary and original Distemper be first remedied.

The

The UNIVERSAL REMEDY.

IF there be a *Panacea*, or *Universal Remedy* in Nature, especially in Cases not quite gone, where the *Viscera* are not intirely spoil'd, and the Blood not turn'd into a *Fish-glew*, with a *Serum vitriolic* or *arsenic*, I think these three Medicins judiciously combin'd, duly dos'd, and sufficiently persisted in, come nearest to it, viz. *Alcalisatus*, *Æthiops*, or *Cinnabar*, or some one or other of the Preparations of *Mercury*, *fine Stimulo*, with *Refin* of, or *fine Gum Guaiac*, *Camphire*, and *Salt of Steel*, (where *Steel* does not force too much, or over-heat) made into *Pills*, or into an *Electuary*, with *Conserve of Garden Scurvy-grass*, or *Rob of Elder*, and a *Decoction of the Woods*, or the *Gout Diet-drink* sweetned, with *Milk* after it, join'd to a low Diet. These mild *Mercurials* will most effectually attenuate and dissolve the Viscidity of the *Grume* of the Blood: at least, I think, I may defy the Wit of Man to suggest a Mean or Medicin more likely to effect it, either from its own Nature and Qualities, or more confirm'd and approv'd by Experiment. The *Guaiac* will by its *Gum* and *Balsam* sheath the *Salts* of the *Serum*, or soften and dissolve them, and throw them off by the Pores of the Skin in a gentle *Diaphoresis*, or *Perspiration*, and intestinal Evacuation; and the *Salt of Steel* will keep up the Tension of the *Fibres* and *Solids*. The same Purpose may be obtain'd by the *Pillul. Æthiop.*, wash'd down with a few Spoonfuls of the *Tinctura Sacra ad Stomachicos* in Water, in the *Edinburgh Dispensary*, in gentler Cases. But nothing will do without a cool, low and sweet *Regimen*; and when Air and Exercise is join'd, and these long persisted in, it is almost all, I think, *Mortality* will admit.

Miscellaneous

Miscellaneous OBSERVATIONS and
REFLECTIONS, *extracted from*
Dr. CHERNE's Writings.

I. **H**OW it may be in other Countries and Religions, I will not say; but among us good freethinking Protestants of *England*, Abstinence, Temperance and Moderation, (at least in *Eating*) are so far from being thought a *Virtue*, or their Contrary a *Vice*, that it would seem, not eating the fattest and most delicious, and to the *Top*, were the only *Vice* and Disease known among us, against which our Parents, Relations, Friends and Physicians, exclaim with great Vehemence and Zeal; and yet, if we consider the Matter attentively, we shall find there is no such Danger in Abstinence, as we imagine; but, on the contrary, the greatest Abstinence and Moderation Nature and its eternal Laws will suffer us to go into and practice for any Time, will neither endanger our *Health*, nor weaken our *just Thinking*, be it ever so unlimited or unrestrain'd.

II. It is very observable, that in all civil and established religious Worships, hitherto known, among policy'd Nations, *Lents*, Days of Abstinence, Seasons of Fasting, and bringing down the *brutal* Part of the rational Creature, have had a large Share, a strict Observance, and been reckon'd an indispensable Part of their Worship and Duty, except among a wrong-headed Part of our *Reformation*, where it has been despis'd and ridicul'd into a total Neglect; and yet it seems not only natural, and convenient for *Health*, but strongly commanded in the Old and New *Testament*, and might allow Time and proper Disposition for

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more

more serious and weighty Purposes: And this *Lent*, or Times of Abstinence, is one Reason of the *Chearfulness* or *Serenity* of some *Roman Catholic* and *southern* Countries, which would be still more healthy and long-liv'd, were it not for their excessive Use of *Aromatics* and *Opiates*, (which are the worst Kind of dry Drams) and is the Cause of their unnatural and unbridled Leachery, and Shortness of Life.

III. For remedying the Distempers of the Body, to make a Man live as long as his original *Frame* was design'd to last, with the least Pain, fewest Diseases, or Loss of his Senses, I think *Pythagoras* and *Cornaro* (for suggesting a general and effectual *Mean*) by far the two greatest Men that ever were; the *first*, by *vegetable* Food, and *unfermented* Liquors; the *latter*, by the *lightest* and the *least* of *animal Food*, and naturally fermented Liquors. Both liv'd to a great Age: But what is chiefly to be regarded, both, at last, *dissolv'd* without Pain or Struggle; the first having lost his Life in a Tumult, as is said by some, after a great Age of perfect Health: And it may be observ'd further, That

IV. *Cornaro*, who was possibly a single Instance, amongst Men of Rank and Affluence, of a long Life, high Health and Spirits to the *last*, secured these valuable Blessings by the mere Force of *Regimen*, even after a luxurious, and consequently an unhealthy and dispirited *Youth*. At Forty, he began to curb his Appetites, and to manage his *Diet*, which, after several *Essays*, he fixed at twelve Ounces of *Food*, and fourteen of *Wine* in twenty-four Hours; from this Time, (*viz.* the Age of Forty) gradually lessening his *Diet*, till he reduc'd it to the Yolk of an Egg (*i. e.*) about an Ounce of solid Food in twenty-four Hours, and probably did the same by his *Wine*.) He enjoyed a perfect State of Health, and was at the same time in
high

high Spirits to the Age of an Hundred, or, as some Authors say, an Hundred and Twenty: A very extraordinary Instance this, in a Man of *Cornaro's Rank in Life*, who had in his Youth indulged in *high Food*, and *rich Wine*. Now it is highly probable, that from the Time of the first Reduction of his Food so, at the Age of Forty, he must gradually have lessen'd the daily *Quantity*, about two Ounces every ten Years, till he had at Length reduced it to an Ounce a Day. The happy Result of this gradual *Reduction* shews, that he must naturally have had strong Solids: For I am quite perswaded, that if instead of this *stinted Quantity of animal Food*, he had, at the Age of Forty, confined himself to Cow's Milk and Bread, to Vegetables and Water only, he might probably have lived to a much greater Age, with a clearer *Head*, and higher *Spirits*.

V. I have been credibly inform'd, that Sir *Isaac Newton*, when he applied himself to what is esteem'd the greatest Stretch of human Invention and Penetration, (*viz.* the Study, *Investigation* and *Analysis* of the *Theory of Light and Colours*) to quicken his Faculties, and fix his Attention, confin'd himself to a small Quantity of Bread, during all the Time, with a little Sack and Water, of which, without any Regulation, he took as he found a Craving, or *Failure* of *Spirits*. And the famous Mr. *Law*, Projector of the *Mississippi*, to keep his Head clear, and Faculties acute, in order to obtain a Superiority of Skill in *Game*, liv'd many Years on *half* a Chicken a Day, with about a *Pound* of Bread, and drank nothing but Water or *aqueous* Liquors, and by that Means won great Sums on the Square. Many more Instances I could give of great Men in all Ages, and of all Professions, who maintain'd their Superiority of Parts, their Attention, Penetration, just and close Thinking, by extreme

Temperance and *Abstinence*. But I chose these *two*, because they have been, and still are, much distinguish'd and known in their vastly different Ways.

VI. *Cassian* tells us, that the antient *Hermits* allow'd themselves but a Pound (or even less) of Bread with Water in *Twenty-four* Hours; and most of them liv'd to an *Hundred*, some to an Hundred and fifty, others to *Two hundred Years*, without Diseases, and with great Serenity and Chearfulness. And Dr. *Barwick* tells us, in the Life of his Brother, who, in the late Civil Wars, had for many Years been confin'd in a low Room in the *Tower*, dureing the Usurpation; that at the Time of his going in, he was under a *Phthisis*, *Atrophy*, and *Dyscrasy*, and liv'd on Bread and Water only several Years there; and yet came out at the *Restoration*, sleek, plump, and gay.

VII. Our *Northern* Climate, from the Purity and Coldness of the Air, which braceing the *Fibres*, makes the *Appetite* keener; and from the Labour and Strength of the People, which makes the Expences of living more, will necessarily require a greater Quantity of *Food*. Yet 'tis wonderful in what Sprightliness, Strength, Activity, and Freedom of Spirits, a low Diet, even here, will preserve those that have habituated themselves to it. *Buchanan* informs us, of one *Laurence*, who preserv'd himself to 140 Years, by the mere Force of Temperance and Labour. *Spotswood* mentions one *Kentigern* (afterwards call'd St. *Mongab*, or *Mungo*, from whom the famous Well in *Wales* is named) who lived to 185 Years, tho' after he came to the Years of Understanding, he never tasted Wine nor strong Drink; and slept on the cold Ground. My worthy Friend Mr. *Web*, was living at the writing of this; he by the Quickness of the Faculties of his Mind, and the Activity of the *Organs* of his Body, shews the great Benefit of a low Diet, living altogether

ther on *vegetable Food* and pure *Elements*. The History of the Milk Doctor of *Croyden*, who by living on Milk only, cured himself of an otherwise incurable Distemper, *viz.* the *Epilepsy*, and liv'd in perfect Health for sixteen Years after, till an Accident cut him off, I have already narrated in my Treatise of the *Gout*. *Henry Jenkins*, a Fisherman, liv'd to 169 Years, his Diet was *coarse* and *sower*, as his *Historian* informs us, that is, plain and cooling, and the Air where he liv'd sharp and clear, *viz.* *Allerton* upon *Swale* in *Yorkshire*. *Parr* died sixteen Years younger, *viz.* at the Age of 152 Years, 9 Months; his Diet was old *Cheese*, *Milk*, *coarse Bread*, *small Beer*, and *Whey*: And his *Historian* tells us, he might have liv'd a good while longer, if he had not chang'd his Diet and Air, coming out of a clear, thin, free Air, into the thick Air of *London*, and after a constant, plain, and homely Country Diet, being taken into a splendid Family, where he liv'd high, and drank plentifully of the best Wines, whereby the natural Functions of the Parts were overcharg'd, and the Habit of the whole Body quite disorder'd; upon which there could not but ensue a *Dissolution*. *Dr. Lister* mentions eight Persons in the *North of England*, the youngest of which was 100 Years, and the eldest 140. He says, 'tis to be observ'd, that the *Food* of all this mountainous Country is exceeding *coarse*. And certainly there is no Place in the World more likely to lengthen out Life than *England*, especially those Parts of it, that have a free open Air, and a gravelly and chalky Soil, if to due Exercise, *Abstemiousness*, and a plain simple Diet were added.

VIII. People think they cannot possibly subsist on a little *Meat*, *Milk* and *Vegetables*, or any low Diet; and that they must infallibly perish, if they should be confin'd to *Water* only; not considering that *nine* Parts in *Ten* of the whole Mass of Mankind are necessarily

cessarily confin'd to this *Diet*, or pretty nearly to it; and yet live with the Use of their *Senses*, *Limbs* and *Faculties*, without *Diseases*, or but *few*, and those from *Accidents* or *epidemical Causes*; and that there have been *Nations*, and now are Numbers of *Tribes*, who voluntarily confine themselves to *Vegetables* only; as the *Essenes* among the *Jews*, some *Hermits* and *Solitaries* among the Christians of the first Ages, a great Number of the *Monks* in the *Chartreux* now in *Europe*, the *Banians* among the *Indians* and *Chinese*, the *Guebres* among the *Persians*, and of old the *Druids* among ourselves: And there are whole Villages in this Kingdom, (even of those who live on the Plains) who scarce eat *animal Food*, or drink fermented Liquors a dozen Times in a Year. However,

IX. I never once dreamt, nor do I think it natural, reasonable or practicable, as human Affairs are now constituted, that the whole *Mass* of Mankind should or could live on *Vegetables* only; the Blood and Juices they would beget, might not, perhaps, be rich and durable enough for *Labour*, *Force* and *Prowess*; tho' I will not absolutely determine the contrary, considering that all these are innate and *original Powers* in the Body: But this I pretend to *demonstrate* from these *Facts*, that *Abstinence* and a *low Diet* is the great *Antidote* and universal Remedy of Distempers acquir'd by *Excess*, Intemperance, and a mistaken *Regimen* of *high Meats* and Drinks; and that it will greatly alleviate and render tolerable, the original Distempers deriv'd from diseas'd Parents.

X. As for *fermented Liquors*, they seem to me by no Means an Institution of Nature and its *Author*, nor fitted for Health and long Life: But, on the contrary, if we may credit the *Jewish Records* and their *Lawgiver*, it is certain, that fermented Liquors (*Wine* especially) were unknown till the *Deluge*; and the first Experiments

Experiments produced both *Drunkenness* and *Incest*, even on the *venerable* Heads of that Family, which was the only one thought worthy to be sav'd in the universal *Deluge*. *Fermented Liquors* indeed may be good Medicines and present Reliefs on Fatigues, Lowness, *epidemical* Distempers, and inclement Seasons, or in *Extremities* for a *Filip* or present *Spur*; but they can never be so proper to circulate through *Tubes* so small as the *sixth hundredth Part* of an *Hair*, or to preserve them, *Rupture* and *Corrosion* for any considerable Time, as fair sweet Water. A from

XI. As to *Spirits* and *Liquors* that have passed thro' the Tortures of the Fire, they are only of modern Invention, and *Ottoman* Extraction, as is well known from *History*; and are of such Use as the blowing up of an House in an universal Conflagration, to save some Palace, *viz.* Life itself, when in Danger: Neither were they ever design'd by *Nature* and its *Author* for an animal Body, as Nourishment, or common Drink, and scarce deserve a Place in the *Apothecary's* Shop; *Spirits* having made more Havock among Mankind, by far, than even *Gun-powder*.

N. B. The following Paragraph from the very ingenious Dr. Hales, in his late Treatise of Ventilators, &c. being so very agreeable to the foregoing one, we could not but oblige the Reader with an Extract of it.

‘ As Things now go in the World (says he) there
 ‘ will in a little Time be no Occasion to use Means
 ‘ to increase the Quantity of Corn; since the Num-
 ‘ ber of People who are to eat it, daily decreases,
 ‘ either by the untimely Death of Multitudes, whose
 ‘ Vitals are destroyed by these caustick burning *Spirits*,
 ‘ or on Account of great Numbers, whose Stomachs
 ‘ are thereby so depraved that they can eat little or
 nothing,

' nothing, to the great Detriment of the landed
 ' Interest.——
 ' It will be a great Satisfaction to me if these things
 ' shall prove beneficial to those numerous and valua-
 ' ble Persons, who *occupy their Business in great Waters* :
 ' And oh ! that I could prevail with them to be so
 ' true to their own Interest as not to destroy their
 ' Health, and shorten their Lives, by the intemperate
 ' Use of distill'd Spirituous Liquors ; for tho' dangerous
 ' Sickneffes are often occasion'd by the very noxious,
 ' rancid close Air in Ships : Yet the Numbers of those
 ' who lose their Lives by this, and all other Dangers
 ' and Difficulties they are expos'd to, is small, in
 ' Comparifon of the vast Multitudes that are destroy'd
 ' by these pernicious Liquors, especially in hot
 ' Climates.

XII. In *England* alone, from *Gluttony* and *Intempe-*
rance in fermented Liquors, and from unguarded *Lea-*
chery, I have been told, that a late worthy and learn-
 ed Physician, that had examin'd into the Numbers
 confin'd for *Lunacy* and *Madness*, upon the strictest
 Examination, found they reach'd to a Number I dare
 not name. And another Physician ascribed Wrong-
 headedness, *gloomy Thinking*, *Melancholy*, *Despondency*,
 and *Darkness* on the *Imagination*, to the abounding of
Choler in the *Stomach*, which every one knows to
 arise from Intemperance and Excess. Whatever be
 in these Gentlemens Observations and Opinions, it
 cannot be doubted, that the clear, ready, and plea-
 sant Exercise of the *Intellectual* Faculties, and their
 easy and undisturb'd *Application* and *Attention* to any
 Subject, is never to be obtain'd, but by a free and
 regular Performance of the natural *Functions*, which,
 as has been shewn, the *lightest* and the *least* Food
 can only procure.

XIII. That there are Instances of some Men who have lived to a great Age, under a great Fulness, and what in others is commonly reckon'd *Intemperance* and Excess, both in strong, rank *animal Food*, and *fermented Liquors*; nay, of some who have gone on to *Fourscore*, and suffer'd very little, though almost daily intoxicated with *Spirits*, and Liquors that have pass'd through the *Tortures* of the *Fire*; that there have been such *thoughtless Mortals*, I will not deny: But such Instances are of no more Weight against what I advance, than the *Life* of an *Elephant* or *Roebuck* (some of which have been said to live *Four*, *Five*, or *Six* Hundred Years) is longer than that of a *Lap-dog*; or that the *Lives* of the *Antediluvians* were longer than *ours*. The *Wisdom*, the *Art*, and *Perfection* of *Physic*, is to make a Man live chearful and easy, without Pain or Disease, with the Use of his *Senses* and *Faculties*, and at last dissolve without lingering Pain, when he has lived as long as *Nature* fram'd him to last.

XIV. *London Houses* are made to last fifty Years, *Country Houses* for five Hundred. With some the common Way of dealing with their *Patients*, is constantly to blow the *Fire*, as with a Pair of *Smith's Bellows*, till they blow it out, or in a few Blasts consume it to *Ashes*. The *Method* I would insinuate, is to take out the *Ashes*, and *dead Coals*, keep it open, and give it Air; and then it will *burn* chearfully as long as the Nature of the *Materials* will allow. One long-liv'd *Glutton* or *Drunkard* kills more by his Example, and the flattering Hopes, those who know not their own Strength, and what they were made to bear, entertain, than *Hippocrates* ever saved.

XV. Our *Passions* and *Prejudices* are the great Obstacles to all our just and solid *Thinking*, as well as our Acquisition of *Virtue*. *Pride*, *Self-sufficiency*, *Ambition*, and *Malice*, make us desire and wish that our Opini-

ons were true: *Opinions, Systems and Maxims*, lightly receiv'd, shut up our Minds from receiving or attending to more Light, from *Tradition or Experience: Luxury, Riot or Leachery*, destroy the *Organs* of our Faculties; all together make *Virtue*, deep and just Thinking, not only not *amiable*, but exceeding *painful* and difficult; and we determine to be against *them*, because they are and must be eternally against us. Now the *lightest* and the *least*, by makeing us healthy, chearful and easy, moderats and restrains all these; it cools our Blood and Juices, *weakens* our *Passions*, fixes our *Attention*, and makes *intellectual* Enjoyments and Pursuits easy and delightful, and the Acquisition and Practice of the *Virtues* natural and ready.

XVI. There is no Nation in *Europe*, perhaps, where great and opulent Families sooner become extinct, or change Lineage so quickly, as they do in *England*; or where such Devastation of the Female Sex, especially among those of Rank and Condition, is made by Abortion and dangerous Child-bearing; and no-where is *Man-Midwifery* so necessary and profitable a Profession. This Misfortune appears not to the Poor, the Neceffitous, or those of the *middling* Rank; for no-where is there a finer or more numerous Posterity, than among the *Higblanders* of *Scotland*, or the *native Irish*; but to those who have all the Conveniences and Delicacies of Life in the greatest Plenty and Perfection; and if *these* have *Posterity*, they are often deformed, diseased, stunted and short-lived. This therefore can happen only from the Difference in their Manner of *Living* and *Feeding*; unless we should say, that impartial Providence compensates the Want of some Conveniences to the *poorer*, by more considerable Advantages in another Way.

XVII. If the Desire of *Posterity*, so natural to young-married Women, should not prevail with them
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to enter upon a cool, soft, wholesome *Regimen*, I mean a *total Milk and Seed Diet*; yet there is one Argument which I think could not fail in that *Sex*, which is, that I can assure them upon my *Credit* and *Veracity*, that it is the only Method known or knowable to Mankind, to preserve and improve the *Beauty*, *Clean-ness* and *Sweetness*, of the *Tender* and *Delicate*, far beyond *Quicksilver*, which the Mothers of the *Georgian* Daughters give them, to improve their *Beauty*, for a long Time, before they enter in the *Seraglios* of the great Men of *Asia*. These young Ladies, who are so anxious to preserve their *Faces*, *Complexions* and *Shape*, that they often endanger their *Healts* and *Lives* on that *Score*, will find this *Regimen* far beyond the *Paint* and *Spanish Rouge* and Colouring, (which always at last destroys the Delicacy of the Skin, and the natural *Beauty*) and yet is so universally practis'd now for that End. They ought to consider, there is no *Beauty* like the *Bloom* of Nature in perfect Health; which may be procur'd by such a *Regimen* duely continued; and which I most certainly know, not only from Reason and *Philosophy*, but from repeated *Facts* and *Experiments*, having recover'd, preserved and improved by this *Regimen*, some of the finest Women in *England*.

XVIII. Had *Agrippina*, who every Day bathed herself in a Tub of *Ass's Milk*, to preserve and increase the Smoothness, Softness, and Delicacy of her Skin, made this, or Cow's Milk with *farinaceous* Seeds her only Food, and with it had fomented the *Insides* instead of the *Outsides* of her Vessels, she had accomplish'd her Purpose with infinitely greater Efficacy and Success. But what Need of Arguments to prove this Fact, since every one's Senses can witness to the Beauty and Comeliness of healthy young Children, and *Dairy-Maids*, who are fed mostly after this Manner?

XIX. I remember Dr. *Taylor* of *Croyden* (above-mention'd) pointed out to me two or three opulent Families in his Neighbourhood, who after Marriage had continued several Years without *Posterity*, and were extremely follicitous about it; and whom in two or three Years Time, he had brought to have several *fine Children*, by keeping both Parents, all that time, to a total *Milk* and *Seed Diet*. This he most solemnly averr'd to me, and we know, that even old *Homer* had observ'd, that the Feeders on Milk were the *best* of Men.

Γλαυκοφάγων Ἀβίων τε, δίκαιοτάτων ἀνθρώπων.

XX. Country Apothecaries, ignorant Practitioners, much more commonly, *Quacks*, who never dare order a *Regimen*, and who are continually cramming their Patients with nauseous and loathsome *Potions*, *Pills*, and *Bolus's*, *Elektuaries*, *Powders* and *Juleps*, and plaistering every *Pore* of their Bodies, and at the same Time encourage or allow them to satiate themselves with all Kinds of toothsome and palatable Meats and Drinks, what do they but roast such Patients alive? I have known and heard of many sensible Patients, who in some acute Distempers, and where they could not think and chuse for themselves, after they had recover'd by the Strength of their Constitution, have declar'd, that they have suffer'd more from the *nauseous Medicines*, than from their Distemper. And

XXI. Some of the *Learned* I have heard give as a Reason for encouraging their Patients in swallowing whatever they can get down of *poignant* Food, that Nature had provided many *Out-lets* and Passages for Superfluity and Cramming. Supposing this Fact of the Indulgence of the Author of Nature were true, yet is it not Madness and Arrogance thus to abuse it? Would it not be more prudent not to abuse the Boun-

y of *Nature* in Contradiction to *Nature*? Not to *burst* down, than to be forced to *throw* off again? Not to *poison*, than to have Recourse to an *Antidote*? But the Truth of the Matter is just the *Reverse*: *Nature* has indeed provided many *Out-lets*, as by *Perspiration*, *Vomiting*, a *Looseness*, *Sweating*, *Coughing*, and many other *Secretions*: But these, if necessary, are all perform'd in the best, easiest, and pleasantest manner, under the *lightest* and the *least*: Whereas on *ramming*, *Luxury*, high Living, most if not all these *Out-lets* are shut and obstructed, or the Discharge by them made with Violence and Pain, and hence only *Sickness* and *Diseases* proceed; so that the *Argument* brought in Favour of *Luxury*, is a very strong and solid one against it.

XXII. If *Nurses* liv'd on *Cow's-Milk*, *Seeds*, *Roots* and *Vegetables*, well dress'd, and drank nothing but *Toast* and *Water*, or *Barley-water*, or unfermented *Liquors*, and were kept clean and sweet, their Milk passing through infinitely more fine and delicate *Strainers* than those of any *brute Animal*, would be a real *Nectar* in *Atrophies*, *paralytic* and *nervous Cases*: But on the contrary, as Things are now constituted, *Nurses* are the most humourous, voluptuous and domineering Persons in a great Family; and if Food and Nutriture can have any Influence on the Body, *Humours* and *Passions* of a *Child*, I think it is as necessary to have a healthy, clean, sober, *Nurse*, as such *Mother*, for the *Heir* of a Noble Family; since it is certain the Child is fed and increas'd as much, and longer under the Influence of the *Nurse's* Juices and *Humours*, than it is confin'd in the *Mother's* Bowels; and without all Doubt, the Body, *Humours* and *Passions* partake of the *Materials* with which Children, and even grown Persons, are fed and nourish'd, as constant Experience and Observation testify; and I should rather

rather confine my Child to the innocent and undiseas'd Nourishment of Water-gruel, Cow-milk, and Seeds, than to the Milk of a foul, rank, luxurious and vitious Nurse.

XXIII. If we attentively consider the last *Scenes* of most People, and how it is they die, and with what *Symptoms* they expire; we shall constantly find it to be of the *too-much*, the too-high, or too-hot; and not of the too-little, or too-cool. They either go off in a *Diarrhea* or *Hæmorrhage*, an acute or slow *Fever*, *Fits* or *Convulsions*, an *Asthma* or Difficulty of Breathing, a *Syncope* or fainting Fit, (from some great and incurable precedent Evacuation) I mean such as die before the Term of the natural Duration of Life is expir'd, and not of *old Age*, or natural Weakness: All these die violent and unnatural Deaths, as really as those who suffer by the Hand of Justice, as is evident from their *Symptoms*, the Nature and Cause of their mortal Distempers, and the Violence and Acuteness of their Pains and Sufferings, while they are wearing out and *agonizing*. Whereas those who study and constantly practise the *lightest* and the *least*, ('bating Accidents and *epidemical* Distempers) generally die and dissolve gradually, their *Senses*, *Faculties*, *Spirits* and *Serenity* holding out to the last: They have seldom violent or acute Sufferings; they descend out of *Life* as they ascended into it; *the latter End of such is Peace*, at least as to their bodily Machine, and in Comparison of the *Agonies*, *Tortures* and *Wheel-breakings* of the *first*.

XXIV. As there are few *Individuals*, who have not sufficient Reason to conclude, that at about Forty-five, or Fifty, they have passed the *Meridian* of Life, and are stepping *down Hill*; the whole Space of Time, (be it more or less) which is allotted to them between *this* Season of Life and the Hour of Death, will, by

y a reasonable thinking Man, be called *Old Age*. It is, as it were, the *Twilight* of Life, or a *second Childhood*, with this essential Difference however, from the *first Infancy*, that in *This* the *Faculties* and their *material Organs* are uncultivated, unextended, and want their *Perfection*; whereas in the *Second*, the *Faculties* and the *Senses* likewise may, by a wise and prudent *Economy*, be supported to the very last Stage of Life, with a *Vigour* proportionate to their earlier *Cultivation* and *improvement*; and hence it is, that I call *Old Age* the *Twilight* or *Evening* of Life; and, to carry on the *Metaphor*, I further observe, that if the earlier Years have been spent in *Health* and *Innocence*, this *Evening*, like that of a *Summer's Day*, will be calm and serene, and much sweeter and more delightful than the preceding day.

XXV. Were our Views to be carried no further than the narrow *Circle* of seventy or eighty Years, this *Calmness*, this *Serenity*, so much wish'd for, would surely invite every thinking Man, who had his own *Happiness* in View, to step forward in that *Path* of Life which Nature itself has evidently pointed out to him; and if we carry our *Ideas* beyond this narrow *Circle*, and contemplate a *future Existence*, is it not *Madness* to deviate from a *Path* which leads to a happy *Eternity*? For

(To conclude these excellent REFLECTIONS of
Mr. CHEYNE in the Words of a good AUTHOR)

*Life is the Man who labours to secure
That mighty and important Stake;
And, by all Methods, strives to make
His Passage safe, and his Reception sure.*

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