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Katherine Golden Bitting

**: panē nr̄m quodi-
dianū da nobis hodie :**

"Give us this day our daily bread"
—the universal supplication of
all people in all times and places.

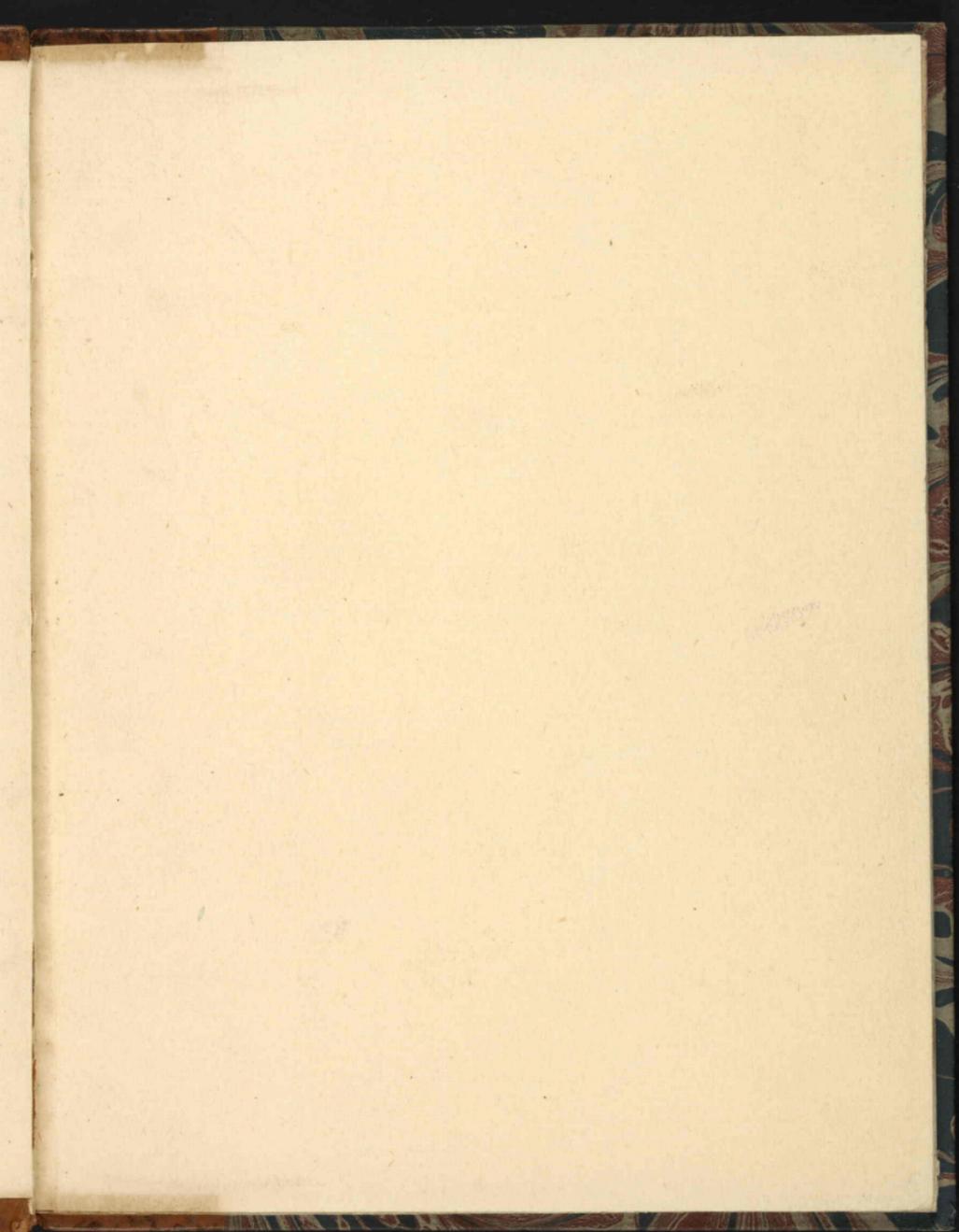


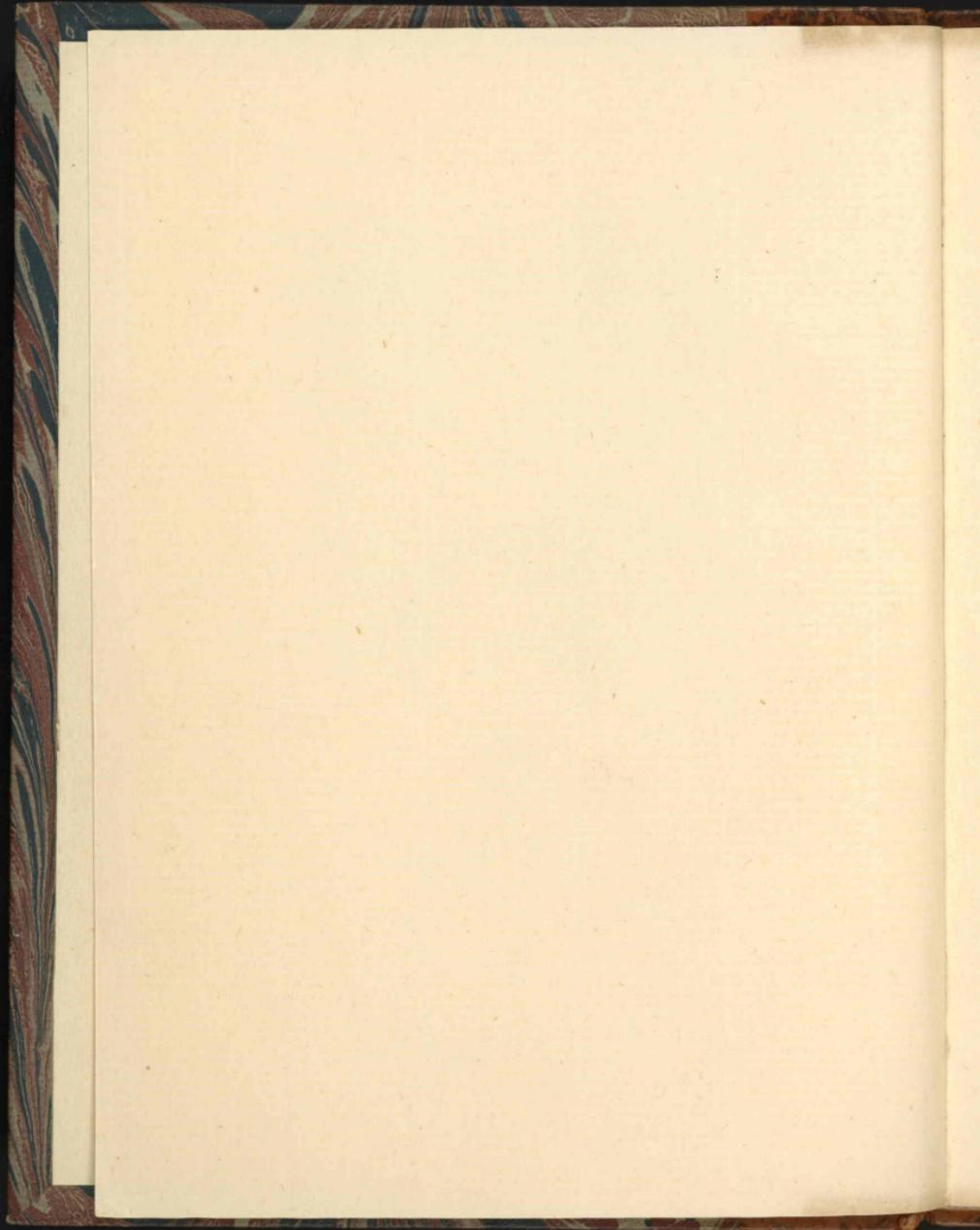
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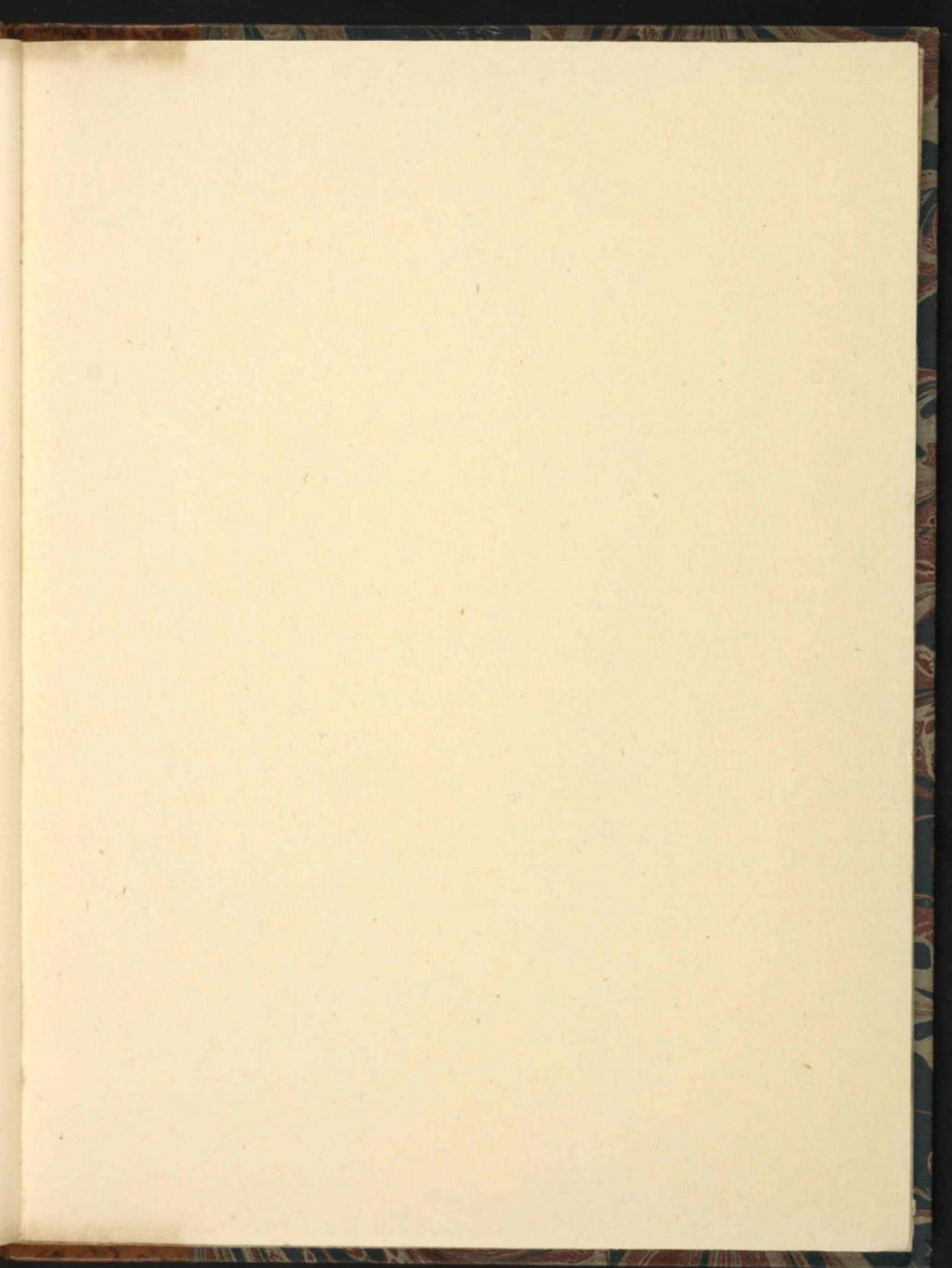
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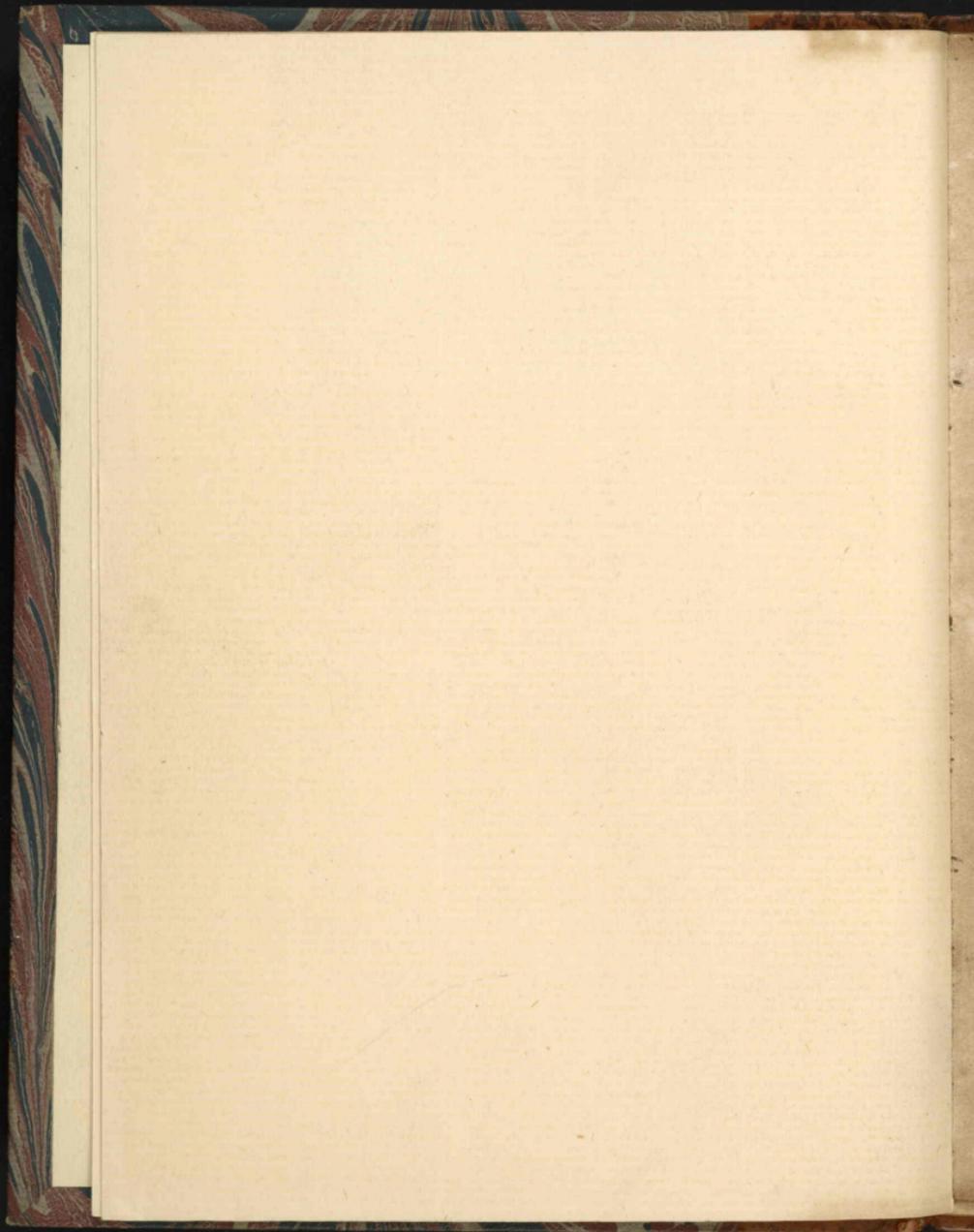
THE KATHERINE GOLDEN BITTING
COLLECTION ON GASTRONOMY

Presented by A. W. BITTING









TREATISE

Of CLEANNESS in

Meats and Drinks,

OF THE

PREPARATION of FOOD,

THE

Excellency of Good Airs,

AND THE

BENEFITS of Clean Sweet BEDS.

Also of the

Generation of Bugs,

AND THEIR CURE.

To which is added,

A SHORT DISCOURSE

OF THE

PAIN in the TEETH,

Shewing from what Cause it does chiefly proceed, and
also how to prevent it.

By *T H O. T R Y O N.*

LONDON, Printed for the Author, and sold by *L. Curtis*
near *Fleet-Bridge.* 1682.

THE TREATISE

OF CLEAN AIR

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AND THE

EXCELLENCY OF GOOD AIR,

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BENEFITS OF CLEAN SWEET BREDS,

AND OF THE

GENERATION OF AIRS,

AND THEIR CURS,

IN WHICH IS

A SHORT DISCOURSE

OF THE

PALENTS OF THE AIR,

SHOWING HOW THEY COME TO BE CHIEFLY PRODUCED, AND
ALSO HOW TO PREVENT THEM.

BY J. HOYLE, M.D.

LONDON, Printed for the Author, and sold by A. CROW,
near St. Dunstons Church, 1703.

Of Cleanness in Meats and Drinks. Of the Excellency of Good Airs, and of the contrary. Of the Benefits of Clean Sweet Beds, and of the Inconveniencies of Feather-Beds. What Matter it is that does occasion the Generation of that pernicious Vermin called Bugs, that so many Hundreds in this City, and other great Towns, are infested with; more especially in Holland, Italy, New-England, Barbadoes, Jamaica, and in many other Places. That they are never bred but where Beds are: And that their being generated from Wooden Bedsteads, or from Hogs Hair in the Plasterings of the Walls, is a meer Story, promoted inconsiderately by Persons mistaken in the Productions of Nature: Also, How all such Persons as are troubled with them may be cured without using Medicines, and Directions how to avoid ever having them again.

I. *Of Cleanness in Food.*

WHAT is more profitable for all Lovers of Health and Wisdom, than Food that is Radically Clean? And as Bread hath deservedly the first Place, together with Herbs, and various sorts of excellent Fruits; so the next is Milk, which of it self is a brave, mild, and most friendly Food to Nature, very fit and profitable for all Ages and Complexions; and if it do not agree with some People, it is because their Stomachs are made sharp and sowed by superfluity of dainty Food; and the continual use of strong Drink. Also Milk being altered, it makes many sorts of

wholesom healthy Food. Next to these, are various sorts of Flesh, which being killed in their proper Times and Seasons, and when they are free from their Uncleanesses, Surfeits, and other Inconveniences, which most Beasts are subject to; and if care be taken also that they be well and moderately seasoned with Salt, and boyled in plenty of River or Spring-water (which is the best of all Waters except Rain-water) they become wholesom Nourishment. For, River-water hath the advantage of running through various sorts of Earth, by which it sucks into it self a fat, oylie, and saline Quality, which the Surface of the Earth does plentifully afford; which also is the cause of all Vegetation, and the lovely Green Colour which all Vegetables are cloth'd with, does arise from this Saline Quality. For these Reasons, River-water will Brew, Boil, and Wash, and it is more profitable in all Uses in Houfswifery, than Spring or Pump-water, and far wholesomer for Men and Beasts to drink. Also your Vessel in which your Food is boyled, ought to be uncovered all the time it boils; for if the Air have not its free egress and regress, the pure Spirits in the Food become as it were suffocated, and then the Food so prepared becomes dull and heavy; for the Air is the Essential Life of the Spirit; and all Food that hath not plenty of Water, and the free Influences of the Air, in its Preparation, does certainly lose its natural Colour, with the pure Smell and Taste: for if those three Qualities be not preserved in all Preparations of Food, then the genuine Vertue and lively Tinctures are in part lost. The same is to be observed in all Physical Operations. And if the above-mentioned Order be not observed, then the Food is not so pleasant to the Pallate, nor so easie of Concoction; it lies heavy in the Stomach, dulling and stupifying the Senses; it generates a gross Nourishment, and bad Blood, whence does proceed many Diseases: Whereas if the above-mentioned Rules be observed, and your Fire quick, that your Food do not stand still, or cease from boyling, till it be sufficiently done, the Effects are contrary. It is also much better the Food should be a little under-prepared, than too much: For when the gross plegmatick Body of any Food is by Preparation digested, then presently the lively spirituous Quality is set at liberty, whence does proceed a most pleasant Smell and Taste; which pleasant Quality, before the Preparation, lay hid or captivated in the Body of Phlegm; but so soon as this plegmatick Body is in part destroyed, the Spirit becomes

becomes Volatile; and then, if the Preparation be continued, those pure Spirits do either become suffocated, or evaporate; and then the sweet Balsamick Body turns as it were sour. For these Reasons, all sorts of Food, either over prepared, or twice prepared, are of a strong fulsome taste and smell; as all Meats heat again, and also Pottages, and all such things, do obstruct Nature, and generate many Diseases. But if the forementioned Rules be observed, the Food so prepared is not only more pleasant to the Palate, but far lighter of Digestion, and breeds better Blood. For that Universal Distemper (the *Scurvy*) which reigns so much in *England*, is chiefly caused by Food ill prepared, and the eating of too much Flesh, and Fat things, especially in the improper Seasons of the Year, *viz.* from *July* to the last of *November*. In this Season the Sun, which is the true Life and Power of all things, declines; and all sorts of Herbage, which is the Food of all Beasts that are generally eaten, doth the same: The Grass all this Season is fraught with a gross phlegmatick Matter; besides, it is a fainty hot time; the Air, which is the Cherishing Life of all things, is more gross, and full of Humidity, than all other times of the Year; the Spirits of all sorts of Creatures are also weak, and on any Accidents are quickly wounded, or evaporated, more especially those Beasts that come from remote Parts to great Cities. Besides, it is then the principal time of their Generating, which renders them unclean. Are not the People ten-fold as sickly in this Season, and double the number die, than they do at other times? Also you may observe, That the Rots amongst Sheep, and Murrains that attend other Beasts, are all or most of them in this Season: Therefore all sorts of People ought to be more careful of their Health, both in Exercises, Meats, and Drink, that they do not exceed either in quantity, nor eat things that are improper in quality. This is the time that all Shepherds, and also those that are Drivers of Horses, and indeed all that have the Government of Cattel, ought to have and use double the prudence in the management of them, than at other Seasons of the Year, as I have more largely discoursed in a small Treatise, which I intend to put forth, if I am permitted, of the Preservation of Sheep from the Rot, and Horses from Surfeits.

There are three Marks by which every one may know whether the Flesh be good The first is by its pure White and brisk Red Colour, when Raw. The second is by its continuing its firmness,
being

being plump or swelled when boyled, having a brisk and lively Taste, and that after eating it feels easie and pleasant in the Stomach. The third is, by its taking Salt well; for if your Flesh be free from Heat and Surfeits, and not over-fed, which charges the Body with gross Phlegm; as also if it be not kept longer after it is killed (as indeed it ought not) than it be thought to be cold, before it is salted; all such Flesh will take Salt greedily, and it will not only keep longer from Putrifaction, but it will eat much sweeter, and breed better Nourishment. For, if any sort of Cattel be over-fed, surfeited, or any other Inconveniency attends them, and they be killed before they have recovered themselves of those Injuries; or if it be in *August, September, or October*, this Flesh will not take Salt so well as the former, neither will the Salt preserve it half so long from Corruption. Also, as it is before-mentioned, if Flesh be kept too long after it be killed, such Flesh will not receive Salt into it, as other will, which is salted as soon as it is cold: For by keeping it does certainly lose its pure Spirituous Quality, so that the Body becomes heavy, gross, and dull. Does not the Life and Spirits of most sorts of Food waste and evaporate by keeping, if there be not a proper way of Preservation used? If Flesh, by any Inconveniencies, have lost its pure lively Spirits and Vertue, Salt then hath no power to preserve such Flesh from Putrefaction: For Salt cannot preserve the Body from Corruption, but by vertue of the pure subtile Spirits, which are a pleasant Habitation for the Salt to incorporate it self with: For Salt will not preserve Flesh from Putrifaction, any longer than the Vertue and Power of the Spirit does continue, as it does appear by all salted Flesh and Fish: For through length of time the Spirits become either suffocated, or evaporated, and then it presently falls into Putrifaction: And yet this same Flesh does still continue Salt; for Salt does not destroy and purge the Flesh from its Corruption, but incorporates it self with the Essential Spirits, and those two do as it were tie or hold the corrupt Part Captive, till the Spirit and Life of the Flesh be spent or wasted, and then the Flesh falls into Putrifaction, which cannot be recovered, either by Salting, or any other Art, to its first state: But if the Salt had purged or destroyed the Humidity and gross part, then there would have been no Room nor Matter for Putrifaction, and then it would have continued firm and sound, as many other things do, which are freed from that gross

gross humid Matter from which Putrifaction does proceed. Therefore Flesh is naturally the most unclean of all Food, it being of a gross phlegmatick Nature; and if Care be not taken, and Order and Temperance observed in the Eater, it generates abundance of crude and noxious Humours.

2. Cleanness in Houses, especially in Beds, is a great Preserver of Health. Now Beds for the most part stand in Corners of Chambers, and being ponderous close Substances, the refreshing Influences of the Air have no power to penetrate or destroy the gross Humidity that all such Places contract, where the Air hath not its free egress and regress. In these shady dull Places Beds are continued for many Years, and hardly see the Sun or Elements. Besides, Beds suck in and receive all sorts of pernicious Excrements that are breathed forth by the Sweating of various sorts of People, which have Leprous and Languishing Diseases, which lie and die on them: The Beds, I say, receive all these several Vapours and Spirits, and the same Beds are often continued for several Generations, without changing the Feathers, until the Ticks be rotten. Besides, we have many Feathers that are Imported from several Countries, which are the Drivings of old Beds, the Uncleanness whereof is not considered. As to the Nature of Feathers, they are of a strong, hot, fulsom Quality: for, Fowls, of all Creatures, are for the most part the hottest; and their Feathers contain the same Nature: Therefore the constant lying on soft Feather-beds, does not only over-heat the Back and Reins, weakening the Joynts and Nerves; but they have power also not only to receive but retain all evil Vapours and Excrements that proceed from, and are breathed forth by various Diseased People. Hence it comes to pass, that sundry Distempers are transferred from one to another, by lying upon or in such Beds, which Distempers do secretly steal on a Man by degrees, so that he cannot imagine whence the disorder proceeds, or what the Cause thereof should be. But I would not have the Reader mistake me; all People are not subject to get Diseases this way: There are some whose Constitutions are strong, and their Natural Heat and Spirits are vigorous and lively, by the Power and Vertue whereof they withstand and repel all such evil Vapours and Scents as do proceed from such Beds, when a Man is hot and sweats in them, that they have no power to seize the Spirit: But, on the contrary, when such

such People shall lie on such Beds, whose Natural Heat is weak, their Spirits few, and whose Central Heat is not able to withstand or repel those Vapours and Scents which such Beds send forth when a Man is hot in them, this last sort of People are subject to receive Injuries, and contract Diseases: For those evil Vapours do powerfully penetrate the whole Body; and if they are not withstood by the Central Heat and Power of the Spirits, then these evil Vapours do seize the Spirits, and incorporate themselves with their Likenesses: For every particular thing does sensibly and powerfully seek out its Likeness, and wheresoever it finds its Simile, it hath power to incorporate, and become essential. These are the chief Reasons why one Man gets Diseases by lying with Diseased Persons, and in unclean Beds, and others not. It is a general Custom, when Men go abroad or travel, to desire clean Sheets, imagining them to be a sufficient Bulwark to defend them from the pernicious Fumes and Vapours of old stale Beds; but it is too short. For, it is certain, that most or all Beds do perfectly stink, not only those in Inns and Houses of Entertainment, but others: Not but that every ones Bed does smell indifferent well to himself; but when he lies in a strange Bed, let a Man but put his Nose into the Bed when he is thoroughly hot, and hardly any Common Vault is like it.

Now this sort of Uncleanness, which does proceed from old Beds, is not only the greatest, but also the most injurious to the Health and Preservation of Mankind, and the least care is taken to prevent it: Every one that can, will have plentiful Changes both of Linen and Woollen Garments; for if they have not, Experience does shew, that the Excrements and Breathings of the Body will generate Vermin. Also do not most People take care that their Furnitures are daily brushed and rubbed, and their very Floors washed, as though they were to eat their Food on them? But all this while they lie on Beds that have not been changed, or hardly aired, in several Years. Let any indifferent Person judge, which is most pleasurable and healthful, to have a clean Floor to tread on, which costs many hard days Labour to keep so, and is dirtied in a Moments time; or to have a clean sweet Bed to lye on. There is no Comparison to be made, the difference is so great; the one being essential either to Health or Sickness, the other an indifferent thing. If there was but the tenth part of the Care taken to keep Beds clean and sweet, as there is of Clo-

thing

thing and Furniture, then there would be no Matter for the getting of Diseases, nor for the Generation of Bugs. I would have all Houſewives, and others, conſider the Reaſons of theſe things. Are not Lice, that troubleſom Vermin, bred from the Breathings of the Body, for want of often Change both of Linnen and Woollen? And will not Fleas breed from the very Duſt of Chambers where People lie? Alſo any Woollen that hath been uſed about Beds, although the cold Winter hath deſtroyed them, yet if theſe Clothes lie in any cloſe place, where the Air hath not its free egreſs and regreſs, theſe very Garments will generate Fleas the Summer following: but if theſe Clothes had never been uſed about Men and Women, they would never have bred Fleas: for there is no Matter of Element in Wooll or Cloth for the Generation of ſuch Creatures; but Wooll, Cloth, Furs, and Hair are chiefly the Eliment of Moths, and ſometimes of ſmall Worms; that is, if ſuch things are kept in Places where the reſreſhing Influences of the Air have not their free egreſs: for all ſuch Places do contract great ſtore of Moiſture, which, when hot Weather comes, cauſeth Putrifaction, whence all ſuch Vermin do proceed. But if thoſe things be in daily uſe, and expoſed to the open Element, they never breed any Vermin: So that the Generation of thoſe things are generally cauſed by Accidents; not but that there is Matter in the Radixes of ſuch things for the Generation of ſuch Vermin.

3. From the pernicious Smells and putrified Vapours that do proceed from old Beds, are generated the Vermin called Bugs, (of which, neither the Ancients, nor the Modern Writers of this Age, have taken any notice) according to the Degrees of Uncleanneſs, Nature of the Excrements, and the Cloſeneſs of the Places where Beds ſtand: for ſome Peoples Excrements are not ſo unclean as others: Alſo in all cloſe Places, eſpecially in Cities and Great Towns, the Spirits and thin Vapours of the Air are ſuffocated, which makes the ſame Air Sulphurous and Humid, whence does proceed Putrifaction. Therefore it is not to be thought a General Rule, *That all old Beds ſhould breed Bugs*, as ſome (who are ignorant of the Operations of Nature) will be apt to ſay, *If one Bed do breed them, why not all?* No, it is according to the nature of the Uncleanneſs, and other Accidents that do happen: For where (as is ſaid before) the thin pure Air, with the reſreſhing

ing Influences of the Sun and Elements, have their free egress and regress, all such Matter is destroyed whence such Vermin is produced. The Original of these Creatures called Bugs is from Putrifaction, occasioned by stinking Scents and Vapours which do proceed from the Bodies and Nature of Men and Women, and the mixing or incorporating of these Vapours with moist and sulphurous Airs: For where there is no Heat nor Humidity, there can begin no Putrifaction. Therefore all that have attributed the Generation of this Vermin to Wood, as Bedsteads, and the like, are grossly mistaken in the Productions of Nature; for there is no Matter in Wood that can generate such a Vermin, it being productive only or chiefly of two Creatures in *England*, viz. of Wood-Lice, and a small Worm. These Wood-Lice are never generated but in Places where the Sun and Air have not their free Influences, so that there is store of Humidity contracted; and when the Sun comes to such Degrees of the Zodiack, this Creature is generated, which is of as different a Nature from Bugs, as sweet Wood is from a stinking Bed. Also Wood does breed a certain small Worm, but never till the Salts Nature and Power is decayed through length of time; then the Air enters it, which does presently cause it to contract a humid Quality, from whence proceeds Putrifaction, whereof, when the Sun is powerful, this Worm is bred. But so long as Wood continues found, and is kept dry, the Air having its free Influences on it, I affirm, That no sort of Wood ever breeds any kind of Vermin.

4. There are many also that attribute the Generation of this Creature to Hogs Hair, which being mixed with Lime, and Houses Plaistered with it, does occasion (say they) the Generation of Bugs. Now it is most certain, that there is no possibility in Nature for this Production: For no kind of Hair ever breeds any Living Creature, except it be put into Water or Mud when the Sun is powerful, and then this Creature, thus generated, retains its first *Species*, viz. a Hair, with a live Head, which was its Element whence it proceeded: but if you take it out of the Water, it presently dies: So also it doth when the Sun declines in Heat, as most sorts of Vermin that are bred through Heat and Moisture do. But Hair being mixed with Lime, all Matter of Generation is thereby totally destroyed: For Lime does chiefly contain a harsh, fiery, keen, sharp, corroding Quality; it is so sharp, that it does

does destroy all Life, and is as contrary to it, as Light is to Dark-ness; the predominant Quality in it is the Salts Nature, from which no Living Creature can be produced. Besides, if there were never so much Matter in Hair for the Generation of such Vermin, Lime would destroy it; for in Lime there is only a Sal-nitral fiery Vertue.

5. If the Reasons before-mentioned be not sufficient to convince the Ignorant of their erroneous Opinions in this particular, then I hope the following one will, which is more familiar to every one. It hath never been known, that this troublesom Vermin was ever seen in Warehouses, Kitchens, Parlours, Dining-rooms, or any Places where Beds have never been, except they have by accident been brought into such Rooms or Warehouses, by Furniture of Chambers that have been troubled with them, though all such Places have the same Furniture as Chambers, except Beds.

6. From the same Substance or Matter whence Bugs are bred, is also occasioned the Generation of many nasty Diseases in the Blood; so that the destruction of the Matter that breeds them, is of greater Consequence than most People are sensible of: And if these following Rules be observed, I dare affirm, That the Generation of Bugs will cease, and also many other Inconveniencies and Distempers, that are got by this sort of Uncleaness, will be avoided.

First, You are to destroy all Press-Bedsteads which stand in Corners of Rooms, being made up with Boards so close, that the Air cannot penetrate or dry up and consume the moist sulphurous Vapours that are contracted. These sorts of Beds, that stand so, are apt to have them more than others. Also you are to set your other sorts of Beds as near as you can in the most Airie Places of your Rooms, exposing them to the Air the most part of the day, with your Chamber-Windows open, that the Air may freely pass, which is the most excellent Element, that does sweeten all things, and prevents Putrifaction. In the Night also you ought not to have your Window-Curtains drawn, nor your Curtains that are about your Beds; for it hinders the sweet refreshing Influences of the Air, so that the Air of all close Places becomes of a hot sulphurous Nature and Operation; the thin pure Vapours, which do wonderfully refresh Nature, are as it were suffocated;

And this preventing the Influences of the Air, is in an especial manner observable, when People are sick, or out of order; as though the sweet pleasant Air had been the Cause of their Disease: such Rooms being so very close, with great Fires in them, that if a healthy Person do but continue three or four Hours in them, the fufsom Steams and thick Vapours will much disorder him, and take away the edge of his Appetite: And if so, what will the Operation be on those whose Spirits are weak and disordered with Distempers.

What is more pleasant and healthful than good Air? It cheers and comforts the Spirits, it opens the Passages of the Joynts and Nerves, it purifies the Blood, creates an Appetite, increasing Strength and Vigour: But, on the contrary, hot, thick, sulphurous Airs do not only obstruct the Passages of the Spirits, but suffocate them, loading the Joynts and Nerves with evil Juices, whereby the Limbs and Members become full of pain, causing a general Tenderness to possess the whole Body, and destroying the Appetite, and the Power of the Digestive Faculty in the Stomach. Also, do not all Houses and Places grow musty, and contract too great store of Moisture, if the Air be any way prevented, by Window-shutters, or the like, that it cannot have its free egress and regress? Therefore moderate Clothing, hard Beds, Houses that stand so as that the pleasant Breezes of Wind may air and refresh them, and also Houses that are full of Windows, are to be preferr'd: For where the Air hath not its free Influences, the Spirit becomes dull and heavy, this being the true Life of the Spirit in every thing.

7. Now the certain Means and Way not onely to prevent the Generation of this Vermin, but also to preserve Health and Strength, are Straw, or rather Chaff-Beds, with Ticks of Canvas, and Quilts made of Wooll or Flocks to lay on them; which certainly is the most ease and pleasant Lodging that can be invented: and a little Custom will make it appear friendly to Nature, and in every respect far beyond the softest Feather-beds, on which, when a Man lies down, he sinks into them, as into an Hole, with Banks rising on each side of him; especially if two lie together, when first they go to Bed they lie close, and after a little time, when they begin to be hot or sweat, they are generally willing to lie a little further off, that they may cool themselves, but cannot

cannot do it without great difficulty and trouble, by reason of the softness of the Bed, and those Banks that rise on each side. Besides, such soft Feather-Beds do over-heat the Reins and Back, making all the Parts tender, and causing Sweatings and many other Inconveniencies to attend the Body. Feather-beds also are nothing so easie as Quilts, after a little time being accustomed to them; they are also extream fulsom, and by their Heat they do powerfully dry up the Radical Moisture, causing a general Faintness to attend the whole Body. But, on the contrary, hard, even Beds, that lie smooth, are not only easie through custom, as is mentioned before; but a Man may turn freely, both sleeping and waking: They harden and strengthen the whole Body, especially the Back and Reins, make the Nerves and Sinews strong, preventing the immoderate Evacuations by Sweating, and keeping the Body in a temperate Heat. Besides, such Beds may be often changed, with but little Trouble, and less Cost; they send forth no stinking Fumes or Steams, as Feather-beds do; but are sweet and clean. Certainly nothing is more healthy, next to Temperance in Meat and Drink, than clean hard Beds.

8. All sorts of Beds, especially Feather-beds, ought to be changed, driven, or washed, at the least three or four times in a Year; or else it is impossible to keep them sweet and clean, and to prevent the Generation of Vermin, or the other Inconveniencies before-mentioned. Would not every one condemn a Man, if he should wear a Shirt a Year, and lie in Sheets seven Years? Which if any should do, it would not either endanger his Health, or bring half the Inconveniencies on his Body, as old stinking Feather-beds do; which possibly stunk before ever they were lain on, by reason of the fulsom Excrements that the Quills of the Feathers contain. Also Feathers do certainly contain an unclean putrified Matter, that hath a near affinity with the Nature of Bugs; and therefore Feather-beds are more apt to breed them, than Wooll, or Flocks; though both will do it, if the forementioned Rules be not observed. But if you are not willing, or so lowly-minded, to have Straw or Chaff-Beds under your Quilts, then you may have Flock-Beds, with Canvas Tickings, which may be both aired and washed as often as you please, with little Trouble and Charge. If any shall question the Truth of what I have alledged concerning Beds, I desire they would please but to
try

try the Experiment, by filling a Bed with the freshest and cleanest Straw or Chaff, which will smell very pleasant; and having so done, let them lie on it half a Year, in a corner of a Room, as Beds generally stand, and then smell to it; and instead of sending forth a pleasant Scent, as it did at first, it will send forth a strong, fulsome, musty Steam or Fume. And if this will do so, what will Feathers do, that in the Root of Nature are unclean fulsome Excrements, of a hot strong Quality? Therefore they have the greater power not only to attract and suck in to themselves the fulsome Excrements that are breathed forth of the Body by Sweatings, and the like; but they have also power to retain such evil Vapours: and when others come to lie on them, and are throughly hot, it awakens those pernicious Steams, which often bring many Inconveniencies on the Body. Besides, it is very unpleasant to lie in such Beds; a Man must always be forced to keep his Nose above-board. Indeed each Mans own Bed does not stink or smell strong to himself, because he is accustomed to it; neither does a Tallow-Chandler smell those horrible Scents and pernicious Fumes that old Tallow sends forth when it is melted: But let any other Person, that is not accustomed to it, be near such things, and it will be very offensive to him. Even so it is in all other stinking Trades, and things of this nature: so that the greatest Slut in the World does hardly smell her own House or Bed stink: For in Man is contained the true Nature and Property of all things, both of Good and Evil; therefore he is both liable and also apt to receive all Impressions, and to be wrought on by all things he shall either communicate with or join himself to, whether it be Cleanness, or the contrary. Also by Meats, Drinks, and Communication, all things have power, by a Sympathetical Operation, to work on Man, because he is like unto all, bearing a proportionable Nature unto all things. If People did understand this, they would prefer Sobriety and Temperance, with Cleanness, far beyond what they do; and then Men would not be subject to so many Diseases as now they are.

9. Heat and Moisture is the Root of all Putrifaction; and therefore Bugs are bred in Summer; but they live all the Winter, though they are not then so troublesome. They harbour in Bedsteads, Holes, and Hangings, Nitting and breeding, as Lice do in Clothes: But all Men know, that Woollen and Linnen are not
the

the Element of Lice; but they are bred from the fulfom Scents and Excrements that are breathed forth from the Body. The very same Radix have Bugs; and if there be any difference, they are from a higher Putrifaction, and therefore they are a more noisom stinking Creature.

10. The whole Preservation of Mens Health and Strength does chiefly reside in the Wisdom and Temperance of Women. Therefore the ancient Wise Men in former Ages, did direct and accustom their Women to a higher degree of Temperance than the Men. Which Customs of Sobriety the Women of several Countries do maintain to this day, as in *Spain*, great part of *France*, *Italy*, and many great Countries under the Dominion of the *Grand Seigneur*. Their Women do always drink Water, their Food being for the most part of a mean and simple Quality; and for this Reason neither they nor their Children are subject to several Diseases which our Women and Children are. Wine and strong Drink should be sparingly drunk by Women, till they are past Child-bearing; because the frequent and common drinking of strong Drinks, does generate various Distempers in the Female Sex, such as are not fit to be discoursed of in this Place, which their Children often bring with them into the World. If the Seed be good, yet if the Ground be bad, it seldom brings forth good Fruit. Also Women are our Nurses for fifteen or sixteen Years; and they do not only suffer us to be Gluttons, by letting us eat and drink often, of their ill-prepared Food, beyond the power of the Digestive Faculty, and more than the Stomach can bear; but many of them will entice us to Gluttony, and some will force their Children to eat even against their Stomachs, till they cast it up again. Now if it be a difficult Point for a Man of Age and Experience to observe the necessary Rules of Temperance, how careful then ought Mothers and Nurses to be in ordering their Children? A great part of the Children that die, especially in Towns and Cities, is occasioned either by the Intemperance of their Mothers, during the time they go with Child, or afterwards by their unnatural and badly-prepared Food, and suffering them to eat to excess; also by their keeping of them too warm, and too close from the Air, and lapping of them up in several Double Clothes and Swathes, so tight, that a Man may write on them, and then putting them into warm Beds, and covering them up close. If a strong Man was so bound

up, he could not endure it, without great injury unto his Health. Besides, the Window-Curtains are drawn, and also the Curtains about the Bed; by which means the Air becomes so hot and sulphurous, that it causes great Disorders to attend both the Mothers and the Children. This ill kind of Management does also cause such a Tenderness both in the Mother and the Child, that on every small occasion they are liable and apt to get Colds, and divers other Distempers.

Also Women have the entire Management of all things that concern our Healths, during the whole time of our Lives; they prepare and dress our Food, and order all things in our Houses, both for Bed and Board. There is not one Man of a hundred that understands or takes any notice whether his Food be well prepared or not; and if his Bed stinks, he is used to it, and so counts it all well. Mens Time and Study is chiefly taken up about getting a Livelihood, and providing things necessary for themselves and Families; so that there is not one among a thousand that understands any thing what belongs to the Preservation of his Health: Whatever the Women do and say touching the Preparation of Food, and other ordering of Families for Health, most Men believe, not making the least scruple or question of the truth thereof. And well they may: For the chiefest Doctors of our Times do bow before them, and are altogether as subject to the Rules and Directions of Women, as other Men. Where are your Doctors that teach Men Sobriety in their Lives, or the proper and natural way of preparing Meats fit for the Stomach? Which of them adviseth against the evil Custom of keeping their Chambers so over-hot, when People are sick, and in the time of Womens lying in Child-bed? Why do they not advise them not to have their Curtains so close drawn, both before the Windows and Beds, insomuch that they are oftentimes in a manner suffocated for want of the fresh Air? For, I affirm, That all sorts of People that do keep their Beds, let the Occasion be what it will, have ten-fold more need of the refreshing Influences of the Air, than others that are up: For, the Bed being much hotter than a Mans Garments are when he is up, the thin, refreshing, moist Vapours, that do penetrate the whole Body more powerfully when a Man is up, are thereby hindred. This is one chief Reason why a Man cannot digest a Supper so well in Bed, as if he sits up. All Men know, that the Bed destroys Appetite. If a Man go to
Bed

Bed at Eight a Clock, and lies till Eight in the Morning, he shall not be hungry ; but if he goes to Bed at the same time, and rises at Four in the Morning, though he sits still without Action, yet by Eight he shall have a good stomach to eat and drink ; so great is the power of the Air : For when a Man is up, his Body is cool, and the pure Spirits and thin moist Vapours of the Air have power to penetrate the Body ; which Element the Body sucks in like a Sponge thorow the Pores ; and this does not only cool and refresh the Spirits, and the whole Body, but also powerfully strengthens the Action of the Stomach.

But I pity the young Children most, who are so tender, and of so delicate a Nature, both in their Body and Spirits, that every Disorder does wound them to the very Heart. Nothing is more grateful and refreshing to them, than the pleasant Air : It comforts their Spirits, and causeth a free Circulation of the Blood and Radical Moisture, begets Appetite, and makes them grow in Strength : But, on the contrary, hot sulphurous Airs, with great Fires, and warm Clothing, do not only hinder the Circulation of the Blood, but suffocate the Spirits, and destroy the Appetite, causing an unnatural Heat to possess the whole Body ; whence does proceed various Disorders and Diseases, making them to cry, and be very froward. Also close Bindings, and over-warm Clothings, and thick hot Airs, do oft in weak-spirited Children cause Convulsions, Vapours, and Fumes to fly into the Head, sometimes occasioning Vomiting, which People call Windy Diseases.

Again, The Food of most Children, of late Years, is so enriched with *West* and *East-India* Ingredients, that is, with Sugar and Spices, that thereby their Food becomes so hot in operation, that it does not only breed too much Nourishment, which generates Obstructions and Stoppages, but it heats the Body, drying up and consuming the Radical Moisture, and infecting the Blood with a sharp fretting Humour, which in some Complexions and Constitutions causeth Languishing Diseases, contracting the Breast and Vessels of the Stomach, and hindering the Passages of the Spirits, so that the Joynts and Nerves become weak and feeble : in others, with the help of bad Diet, and other Uncleanliness, does cause Botches, Boils, and various sorts of Leprous Diseases. Also many that have wherewithal, will frequently give their Children Sack, strong Drinks, and fat Meats, as long as they will eat,

which is abominable, and absolutely contrary to the Nature of Children.

There are a hundred other Disorders and Intemperances that many Mothers and ignorant Nurses affect their Children with, which I have no room in this Place to discourse of: Therefore I commend unto the Women Milk that is raw, only made so hot as the Mothers or Nurses Milk is when the Child sucks it; and sometimes Milk and Flower boyled together, giving it the Child about the warmth of Breast-milk; and indeed, neither Children nor others ought to eat any Food hotter. Also no Children ought to drink any kind of strong Drink: I could commend Water, as the most wholesom; but it being contrary to our Custom, ordinary Beer may do well, or rather small Ale. If Women did understand but the hundredth part of the Evils and Diseases those indulging and intemperate Ways do bring both to themselves and Children, they would quickly be of my mind; which I never expect; *They are too wise.*

A SHORT DISCOURSE
OF THE
PAIN in the TEETH,

Shewing from what Cause it does chiefly proceed, and
also how to prevent it.

THE terrible Pains and Diseases of the Teeth do chiefly proceed from two Causes. The first is from certain filthy phlegmy Matter which the Stomach and Vessels do continually breathe and send forth, which does lodge or center in the Mouth, especially between the Teeth, and on the Gums; and some People having fouler Stomachs than others, such do breathe forth very fowr, stinking, phlegmy Matter; which does not only increase the Pain, but causeth the Teeth to become loose and rotten: And for want of continual cleansing and washing, those Breathings and this Phlegmy Matter turns to Putrifaction, which does eat away the Gums, as though Worms had eaten them: And this Defect is generally attributed to the Disease called the *Scurvey*; but it is a mistake: the Cause is chiefly, as is mentioned before, from the Stomach, or for want of Cleanings.

2. This Distemper of the Teeth and Gums does also proceed from the various sorts of Meats and Drinks, and more especially from the continual eating of Flesh, and fat sweet things, compounded of various things of disagreeing Natures, which do not only obstruct the Stomach, but sur and foul the Mouth, part thereof remaining upon the Gums, and between the Teeth. For all such things do quickly turn to Putrifaction, which does by de-

grees corrupt both the Teeth and Gums. Besides, our Beds take up near half the time of our Lives, which time the Body is not only without motion, but the Bed and Coverings do keep it much hotter than the Day-garments, especially of those that draw the Curtains of their Windows and Beds so close, that the pure Spirits and thin refreshing Vapours of the Air are hindered of having their free egress and regress, which does dull and flatten the Action of the Stomach; and this is the chief Cause why Suppers lie hard in the Stomach, and require more than double the time for perfect Concoction, than the same Food does when a Man is up, and in the open Air: For this Element, if it hath its free Influences, is sucked in, as by Sponges, through all the Pores of the Body, and does wonderfully refresh, comfort, open, and cleanse all the Parts, having power to assist and help Concoction: but hot, dull, thick Airs do destroy the Action of the Stomach, and as it were suffocate the pure Spirits, drying up and consuming the Radical Moisture. Therefore the Night does foul the Mouth more than the Day, furring it with a gross slimy Matter, especially those that have foul Stomachs, and are in Years, which ought to be well cleansed every Morning.

3. Whatsoever are the Disorders in the Body, the Mouth does always partake of them; besides the Evils that the variety of Food, and the improper mixtures of Flesh and Fish, and many other things, which do foul and hurt both the Teeth and Gums. When any Person is disordered with inward Diseases, does not the Mouth quickly complain of the Evils thereof? This very few do consider in time.

4. It is to be noted, That most People do attribute the Diseases of the Teeth to Colds, and Rheums, and other outward Accidents. It is true, outward Accidents will further this Disease, but then there must be Matter before-hand, otherwise outward Colds can have no power to cause this Pain. The same is to be understood in all Stoppages of the Breast, and other Obstructions, as Coughs, and the like. For, if any Part be obstructed, or there be Matter for Distemper, then, on every small occasion of outward Colds, or the like Accidents, Nature complains. If your Teeth and Gums be sound, and free from this Matter, take what Colds you will, and your Teeth will never complain, as daily Experience

perience doth shew. For all outward Colds, and other Accidents of the like nature, have no power to seise any part of the Body, except first there be some inward Defect or Infirmitie: Suppose the Teeth be defective, then the Disease falls on that Part; or if it be the Head, Eyes, Breast, Back, or any other Part or Member of the Body, that is obstructed, the Evil is felt in that Part. Therefore if the Mouth be kept clean by continual Washings, it will prevent all Matter which may cause Putrifaction; and then Colds, and the like Accidents, will have no power to seise this Part, or cause this terrible Pain. Even so it is in all other Parts of the Body. If Temperance and Sobriety be observed in Meats, Drinks, and Exercises, with other Circumstances belonging to Health, then Stoppages, Coughs, Colds, and other Obstructions, would not be so frequent on every small occasion: For Temperance has an inward Power and Operation, and does as it were cut off Diseases in the very Bud, preventing the Generation of Matter whence Distempers do proceed, increasing the Radical Moisture, and making the Spirits lively, brisk, and powerful, able to withstand all outward Colds, and other Casualties of the like nature.

5. There are many various things, of divers Natures, prescribed by Physicians, and others, as Washes to preserve the Teeth and Gums; but most of them, if not all, to little or no purpose, as daily Experience teaches: For, all high, sharp Salts, and things of a fowr or keen nature, do rather cause the Teeth to perish, than the contrary; as do all hot Spirits, be they what they will: Many have destroyed their Teeth by the frequent use of such things, and it hath hardly ever been known that any such things have ever cured or prevented the aking Pains of the Teeth, but Water only. Many Examples I could mention, if it were convenient. Physicians, and others, do daily prescribe such things for the Cure and Prevention of this Disease of the Teeth, which most of them do know by experience can do no good, but rather the contrary: But when People come to them, they must give them something for their Money; for Interest and Ignorance have more affinity with this sort of People, than Vertue, and the true Knowledge of the Nature of Things. Most certain it is, That the Shepherd and Husbandman do know far better how to prepare the Meat for their Cattel, and also how to preserve them from Disorders, than

than many Physicians do their Food or Physick: and a Man shall understand more by conversing with some of this sort of People, than with the Learned: For the Shepherd and Husbandman understand something of Nature; but most of the Learned are departed from the simple Ways of God in Nature, putting out their own Eyes, and then boasting what Wonders they can see with other Mens: They have invented many Words to hide the Truth from the Unlearned, that they may get the greater esteem. This hath chiefly been done to advance Pride and Interest; so that the Divine Eye is departed from many of them, who never make any Inspecion into the true Nature of Things, being contented to take other Mens Words, let it be right or wrong, as long as they have Authority and Law on their sides, wherefore should they trouble their weak Heads?

6. The best and most sure way to prevent the Diseases and Pains in the Teeth and Gums, is every Morning to wash your Mouth with at the least ten or twelve Mouthfuls of pure Water, cold from the Spring or River, and so again after Dinner and Supper; swallowing down a Mouthful of Water after each Washing: For there is no sort of Liquor in the World so pure and clean as Water; and nothing doth cleanse and free the Teeth and Gums from that foul Matter which does proceed from the Breaths and Purgings of the Stomach, and from the various sorts of Food, so well as Water: The use of other Washes is to little or no purpose; but whosoever do constantly wash their Mouths with Water, as is before mentioned, shall find an essential Remedy. All hard Rubbing and Picking of the Teeth ought by any means to be avoided, for that is injurious to them. Also whensoever you find your Mouth foul, or subject to be slimie, as sometimes it will more than at others, according to the good or evil state of the Stomach, though it be not after eating; at all such times you ought to wash your Mouth. This Rule all Mothers and Nurses ought to observe, washing the Mouths of their Children two or three times a day; and also to cause their Children to swallow down a little Water, which will be very refreshing to their Stomachs: For Milk does naturally foul and sur the Mouth and Teeth, and if they be not kept clean by continual washing, it causes the Breeding of Childrens Teeth to be the more painful to them.

7. To keep your Teeth white, one of the best things is a piece of a *China Dish*, or a piece of a fine *Dutch Earthen Dish*, made into fine Powder, and the Teeth rubbed with it.

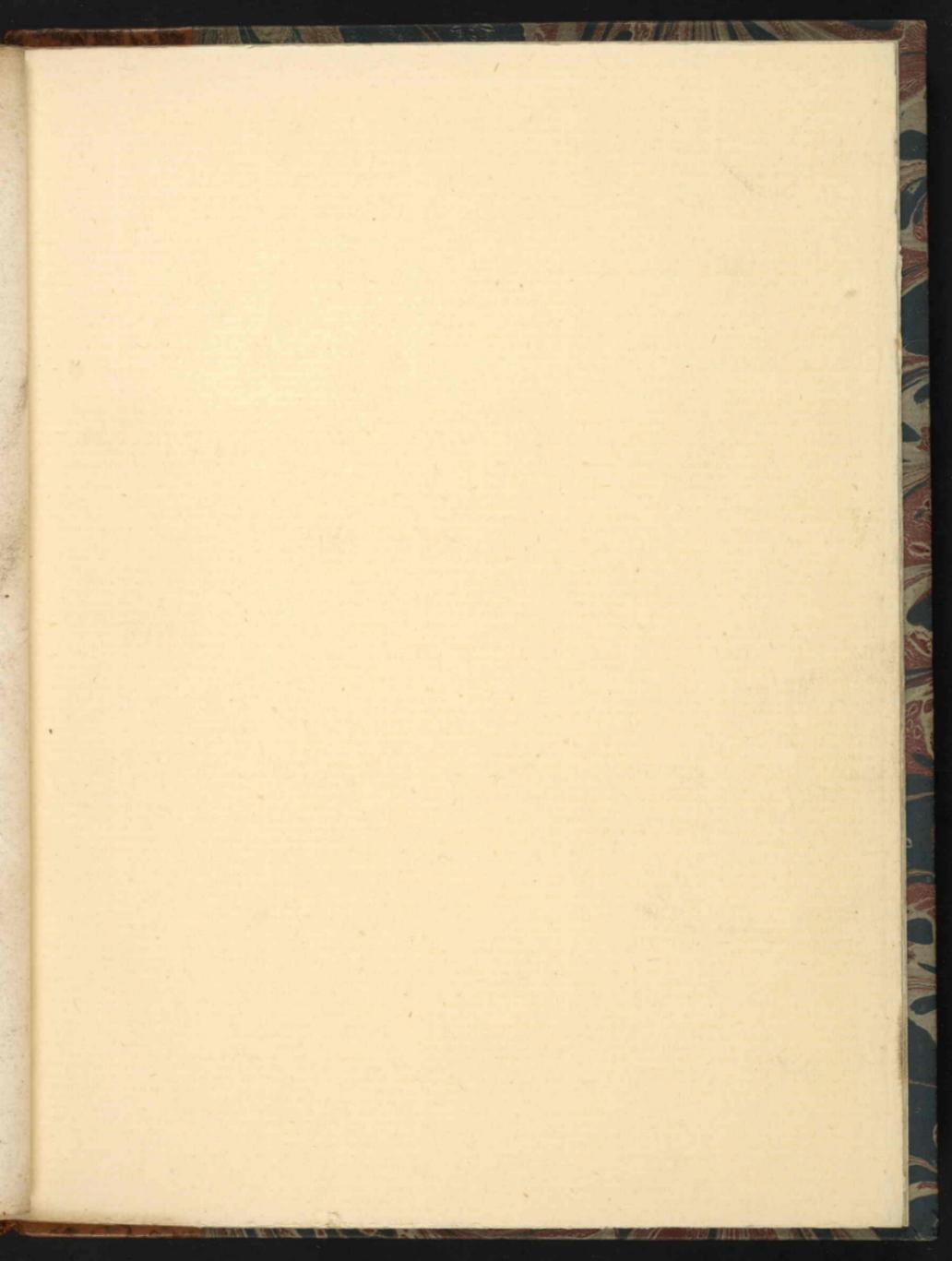
8. Few there be that understand or consider the excellent Vertues of Water, it being an Element of a mild and cleansing Nature and Operation, friendly unto all things, and of universal Use: But because it is so common, and so easily procured, I am afraid that many People will be like *Naaman the Syrian*, when the Prophet *Elisha* advised him to wash seven times in the River of *Jordan* to cure his Leprosie; it being the Ignorance and Folly of most People, to admire those things they do not know, and, on the other side, to despise and trample under foot those Things and Mysteries they do know; which the Learned in all Ages have taken notice of: For, should some People know what Apothecaries and others give them, they would despise the Physick, and have but little respect for their Doctor.

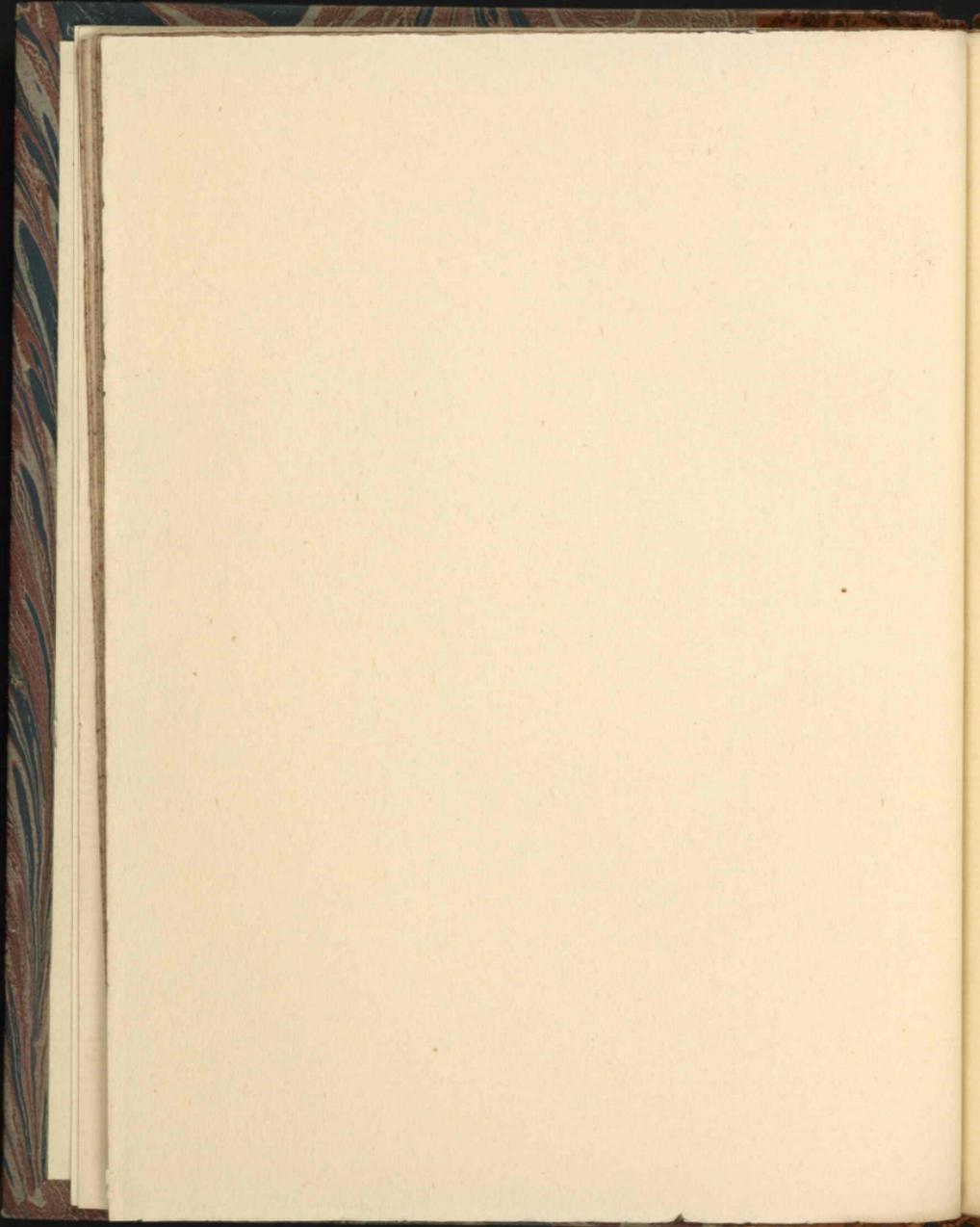
All Housewives do know, that no sort of Liquor, be it what it will, will cleanse and sweeten their Vessels, but only Water; all other Liquors leaving a fowr stinking Quality behind them, which will quickly cause Putrifaction: But Water in its own nature is clean and pure, not only for all Uses in Housewifery, and the Preservation of Health; but the Saints and Holy Men of God have highly esteemed this Element, by using it in the exterior Acts of Divine Worship, as having a Simile with the Eternal Water of Life, that does purifie and cleanse the Soul from Sin.

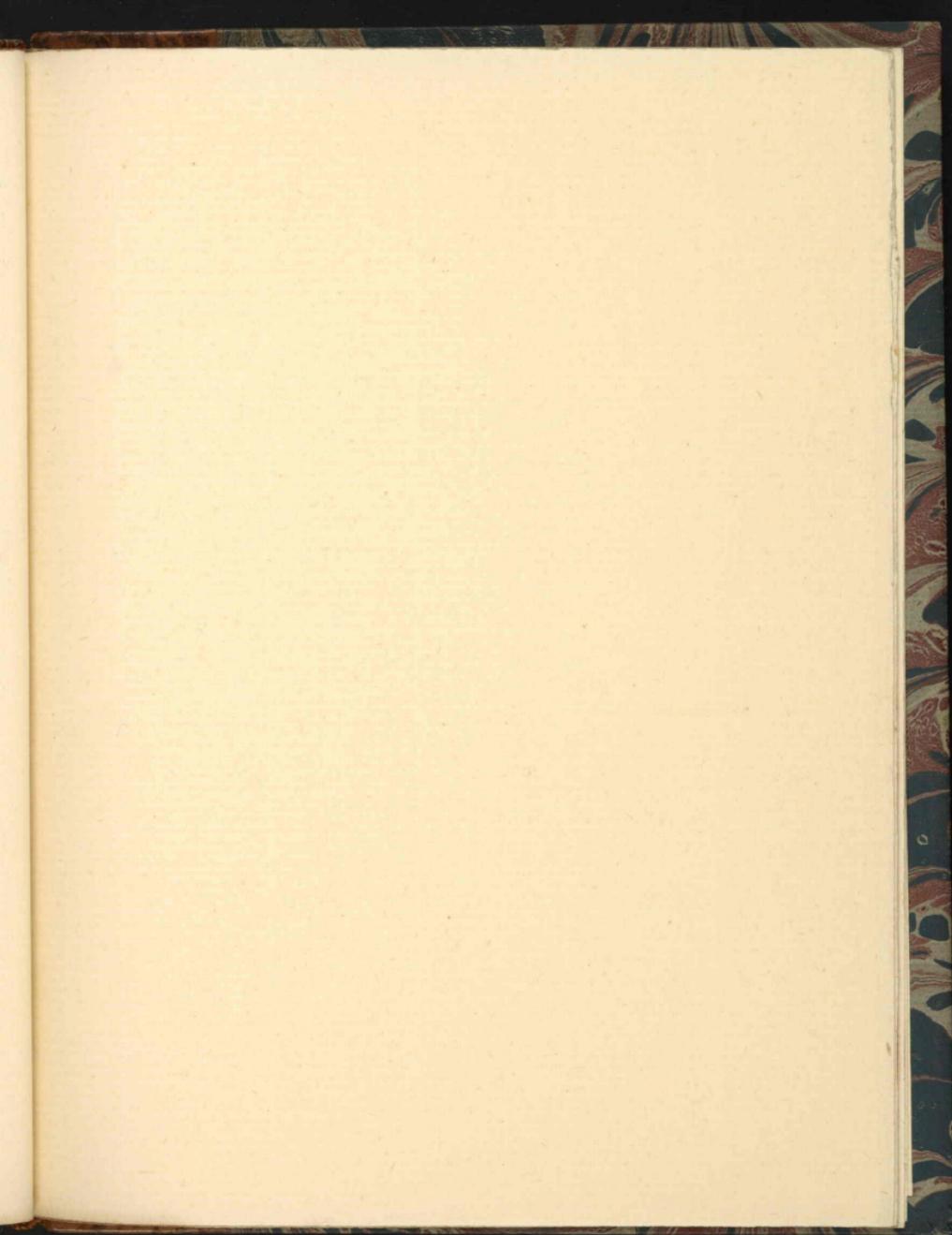
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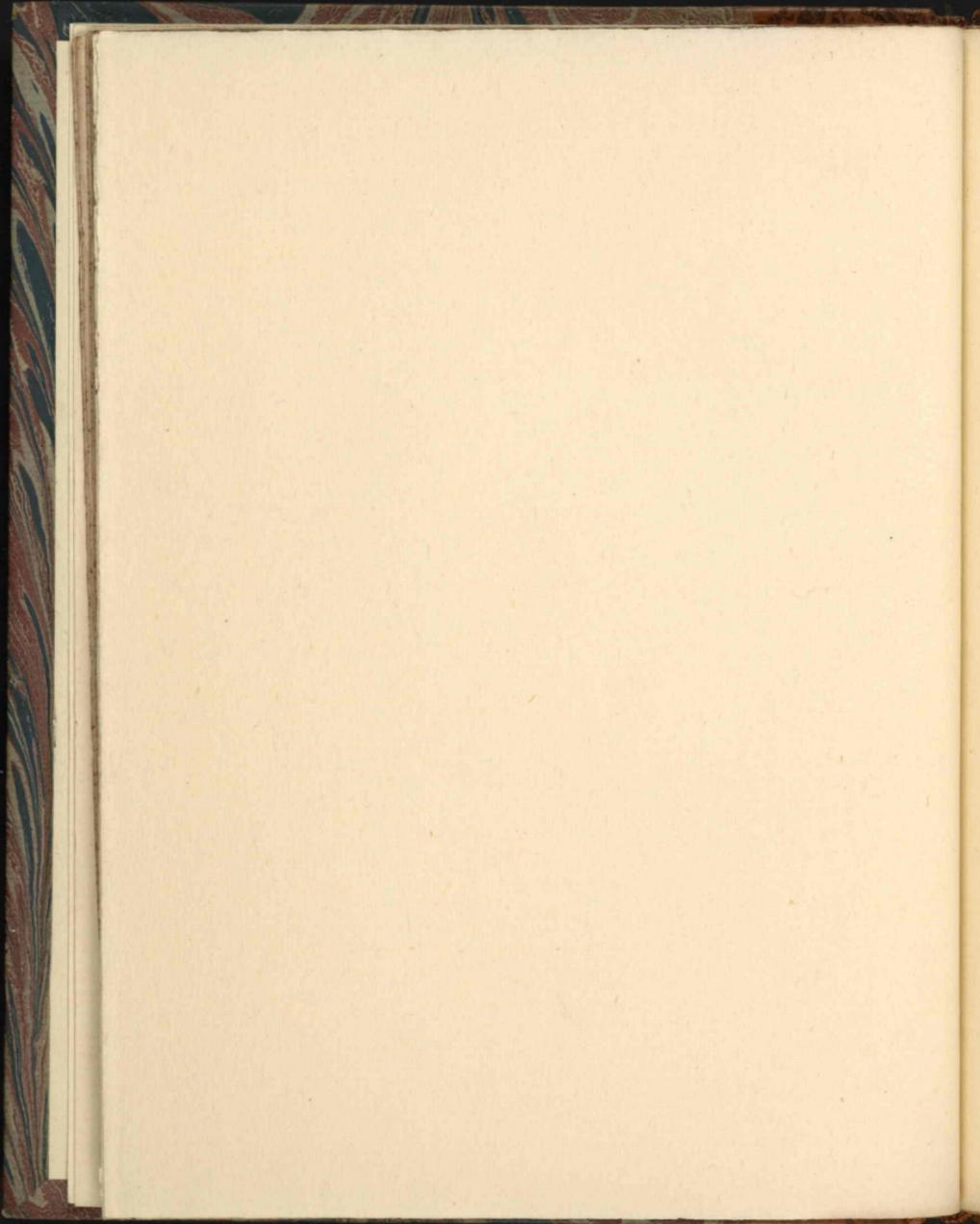
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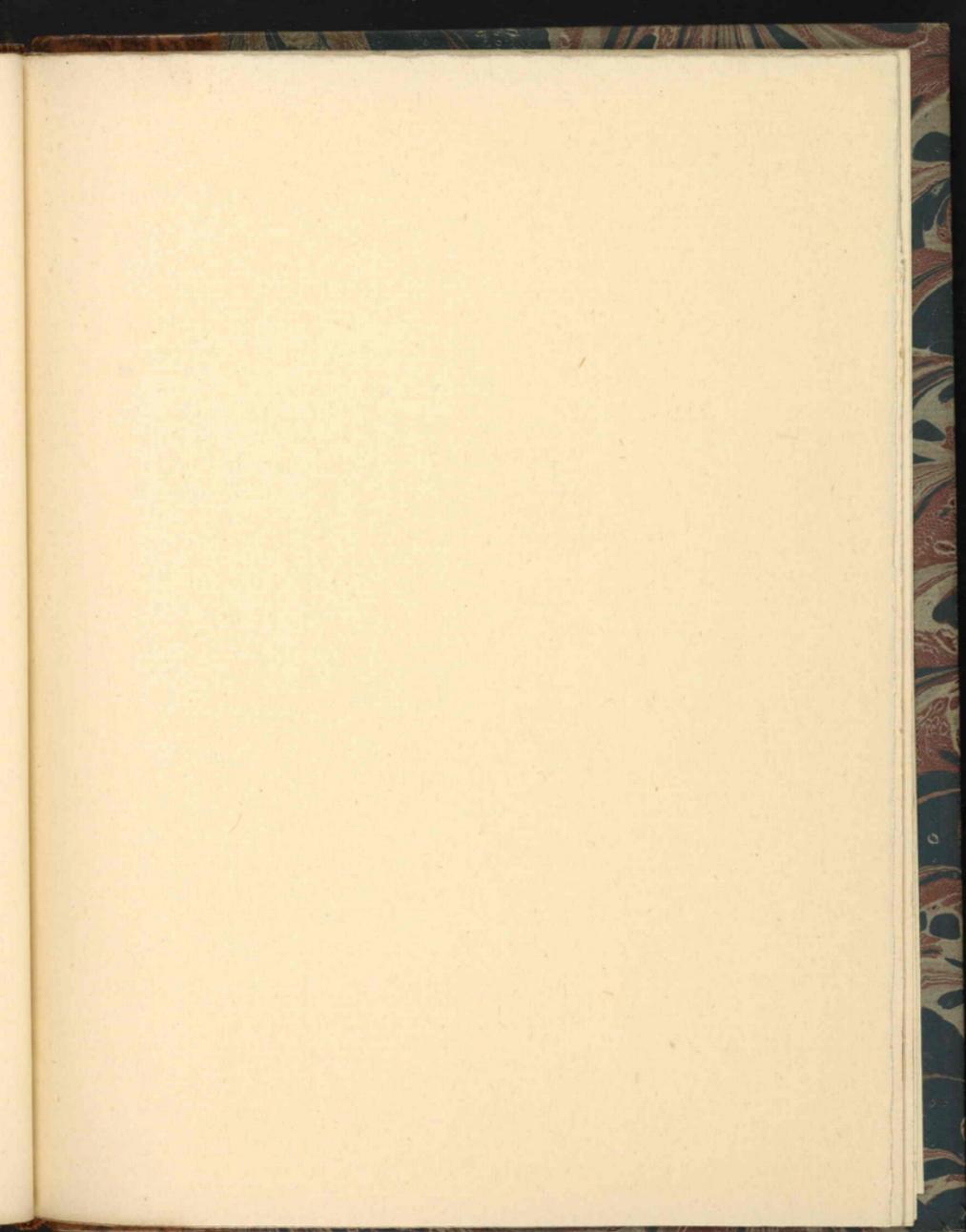
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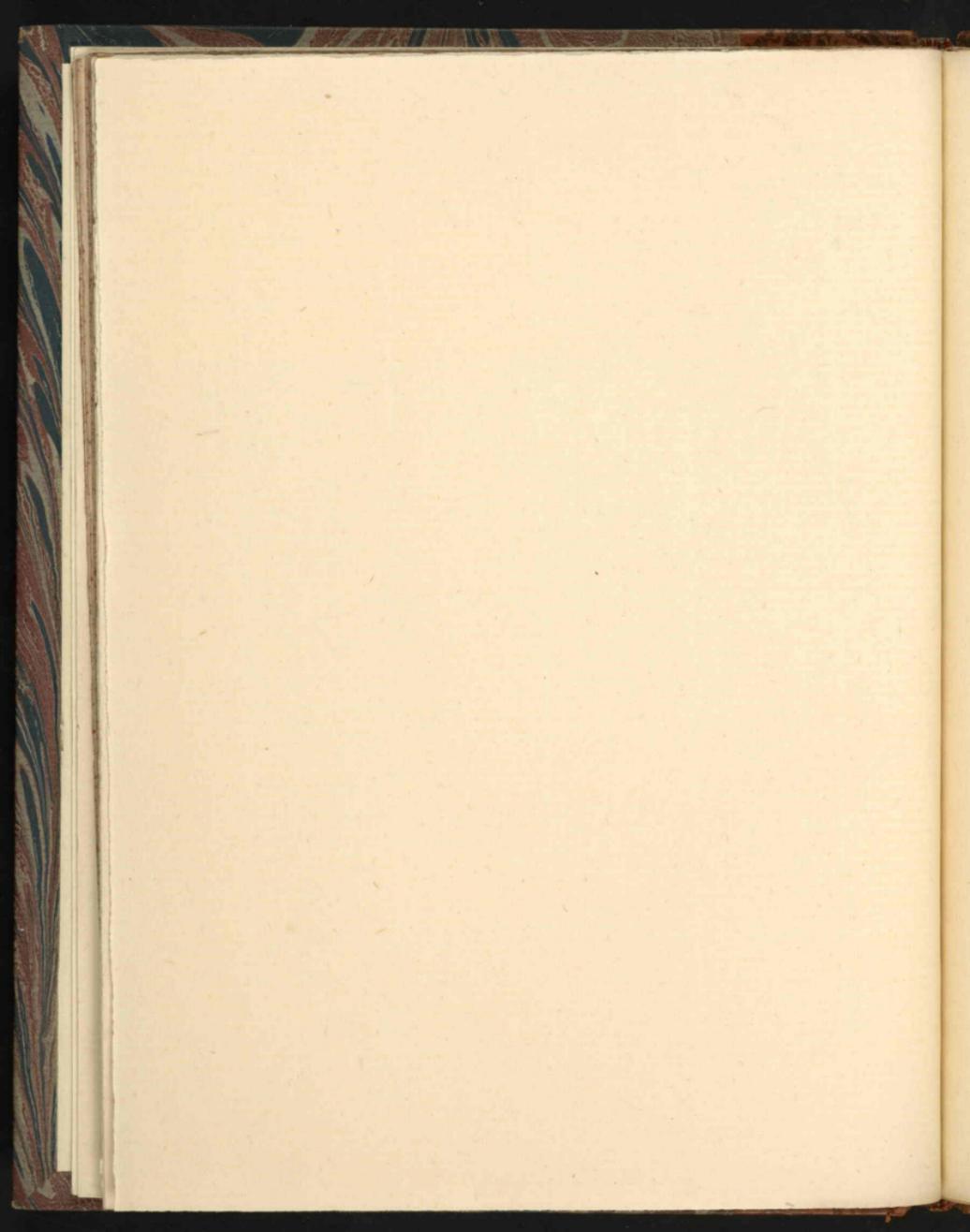


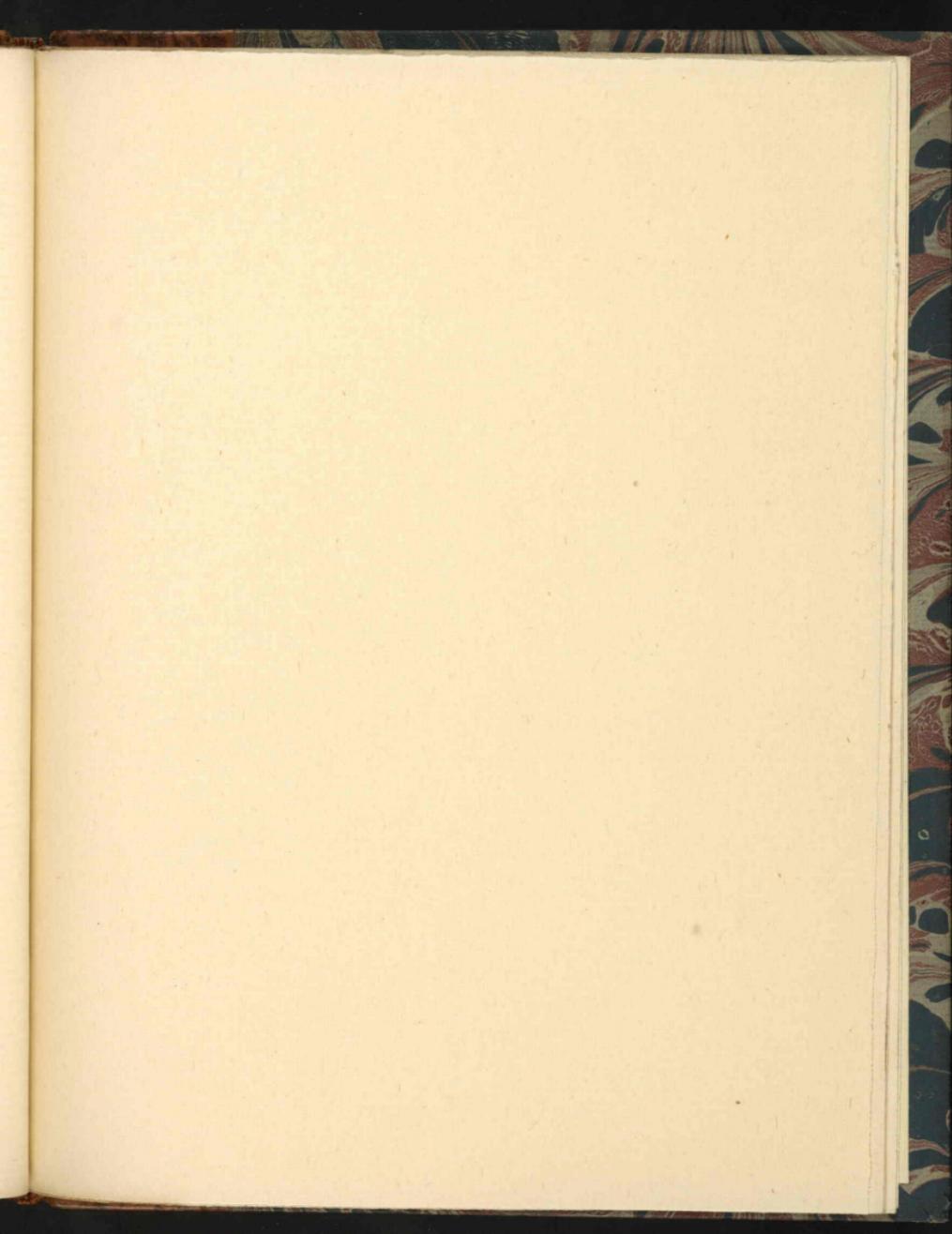


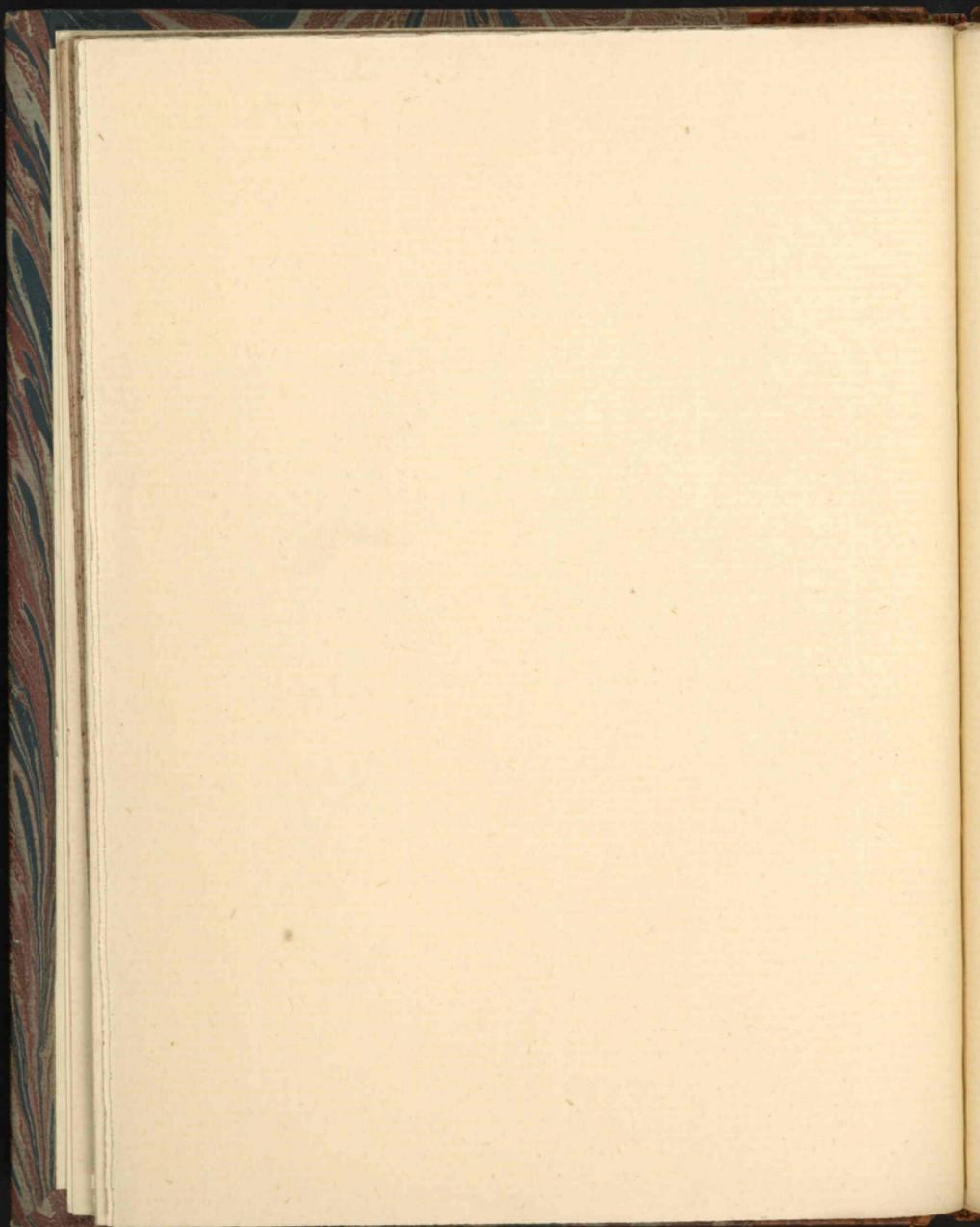


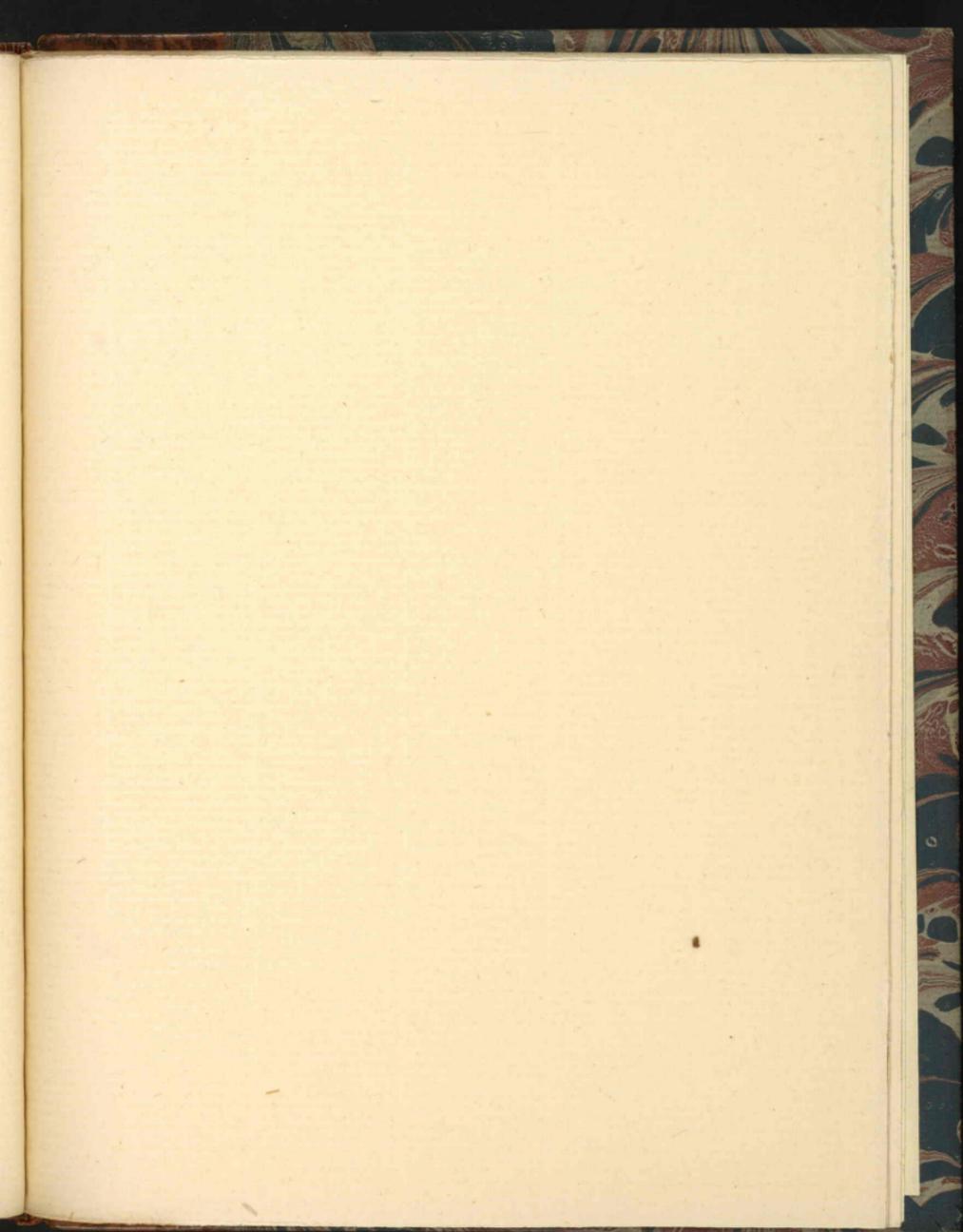


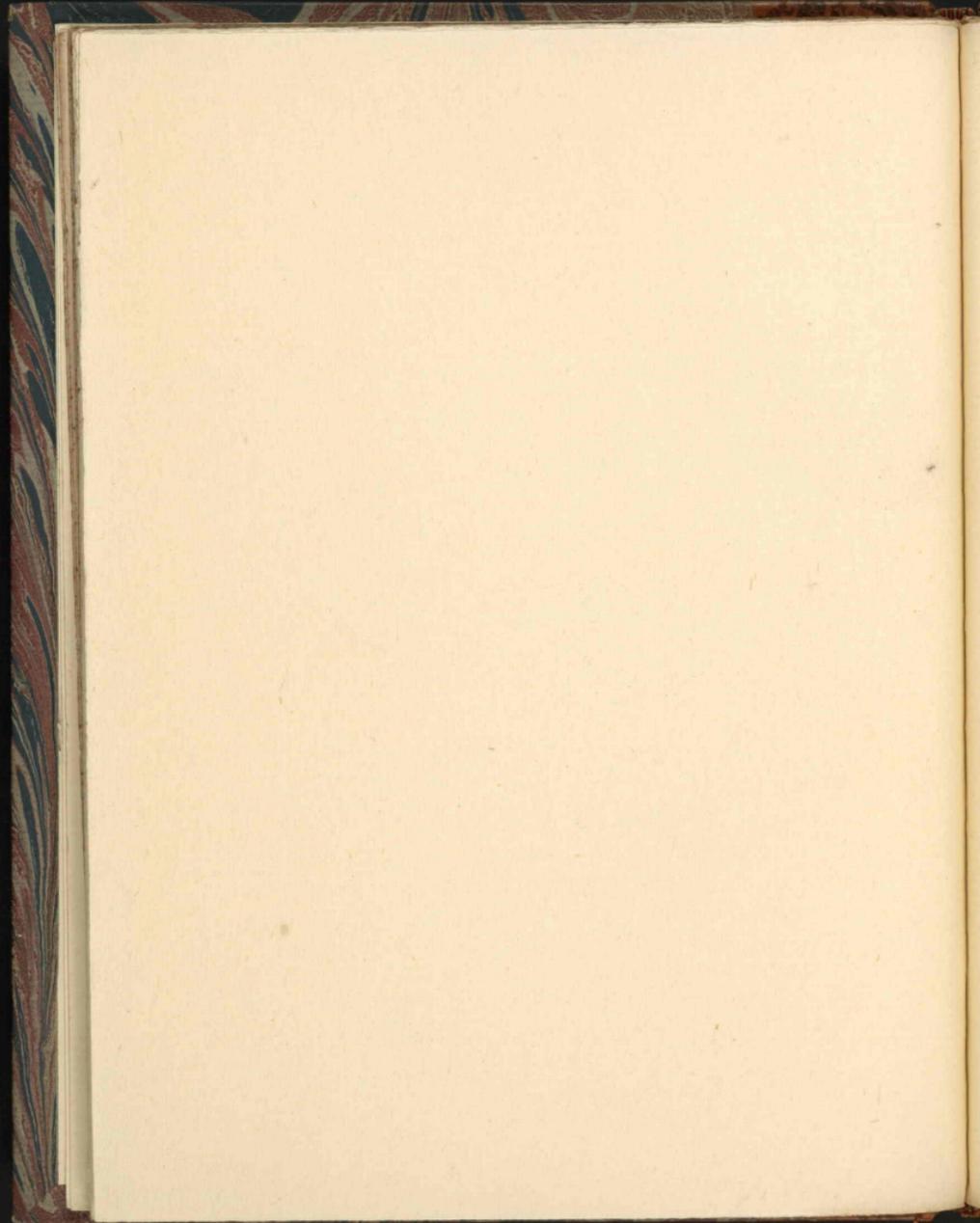


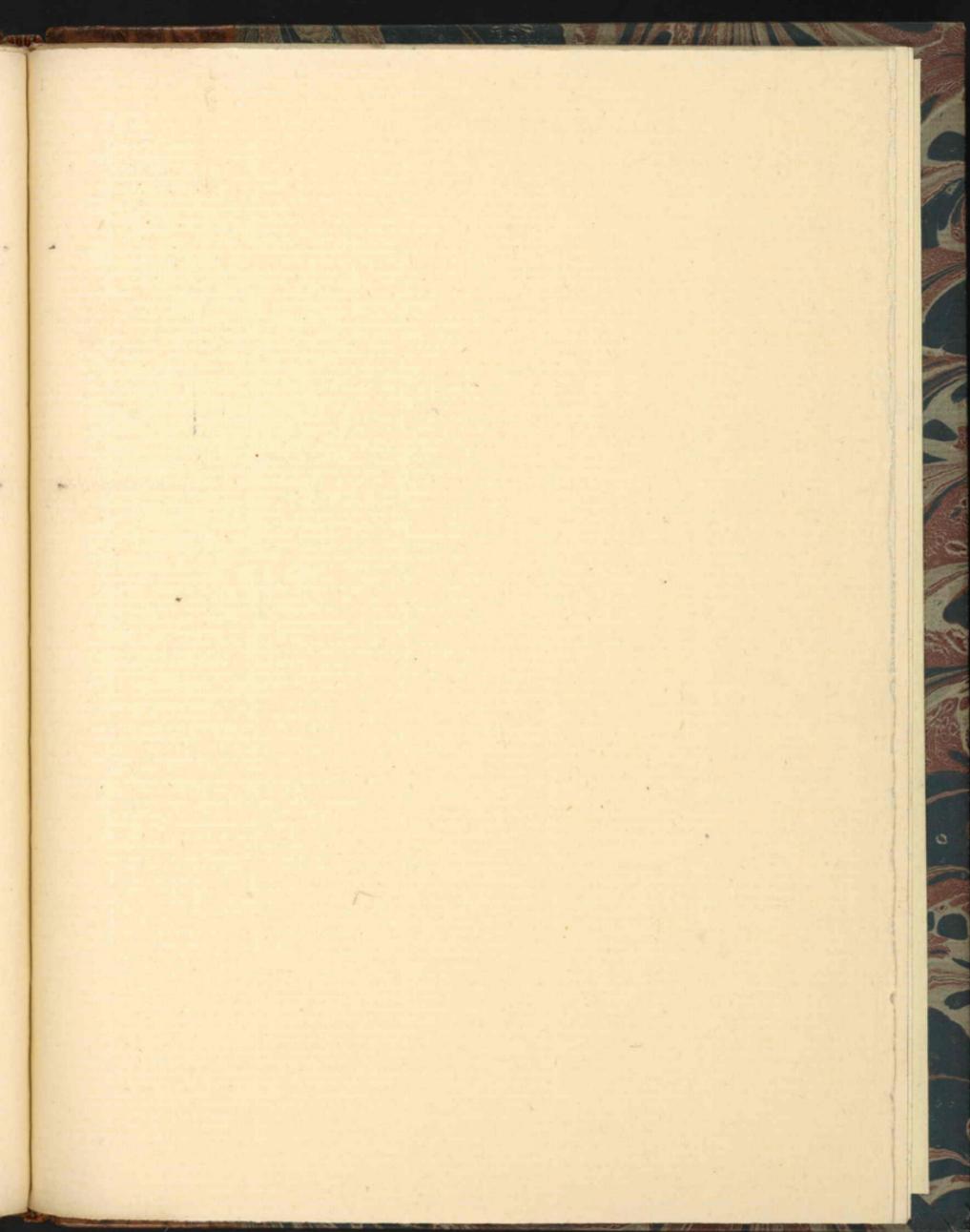


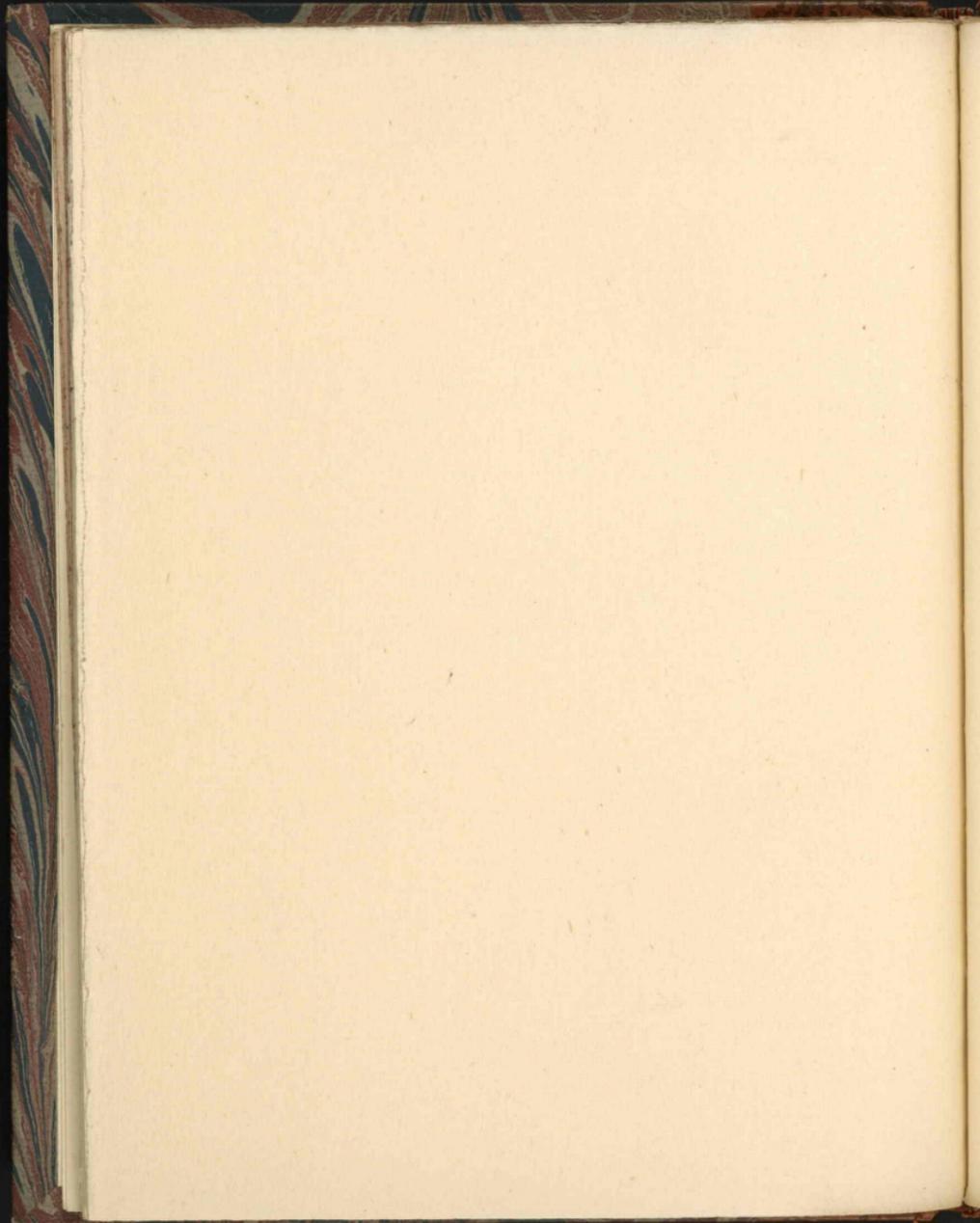


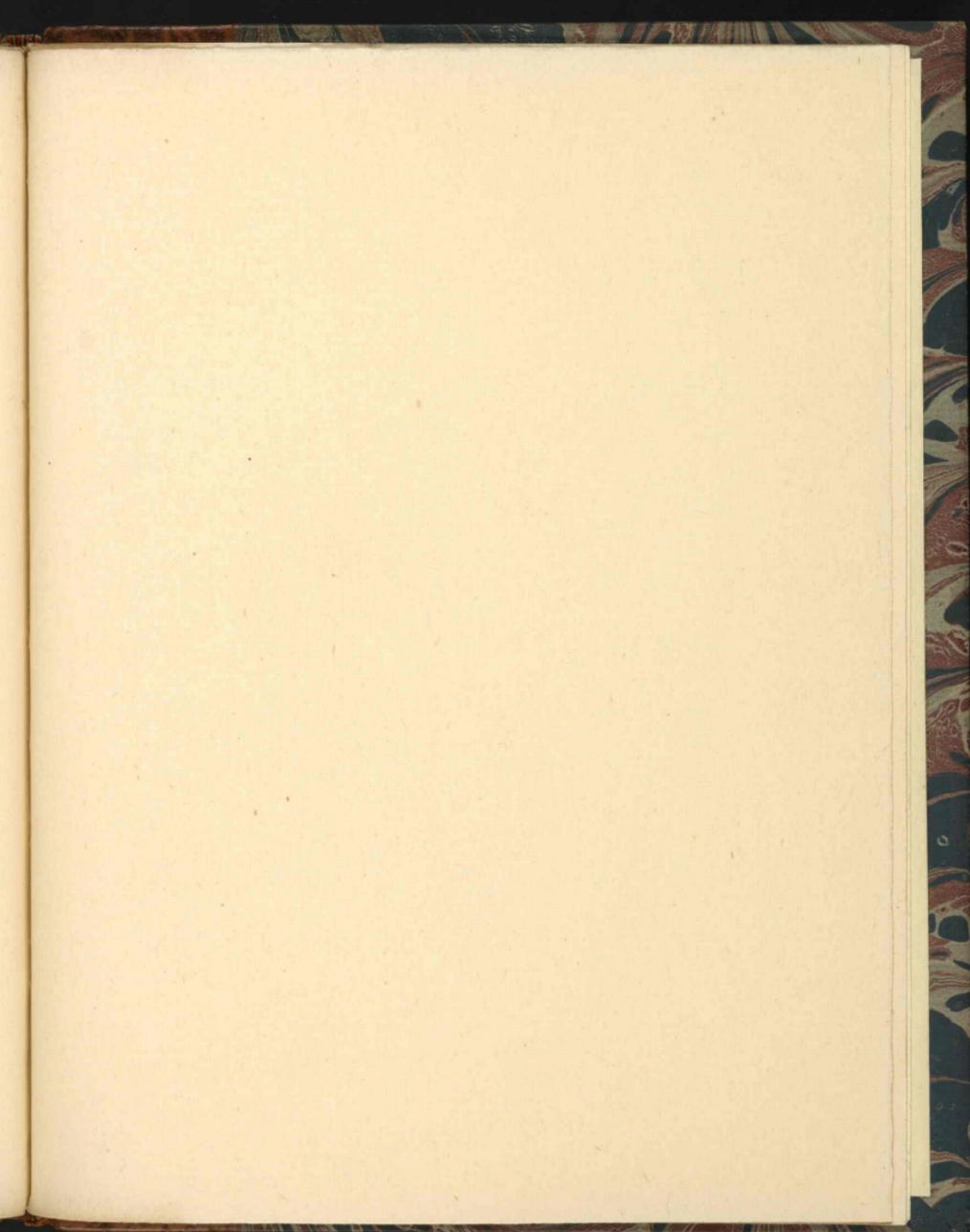


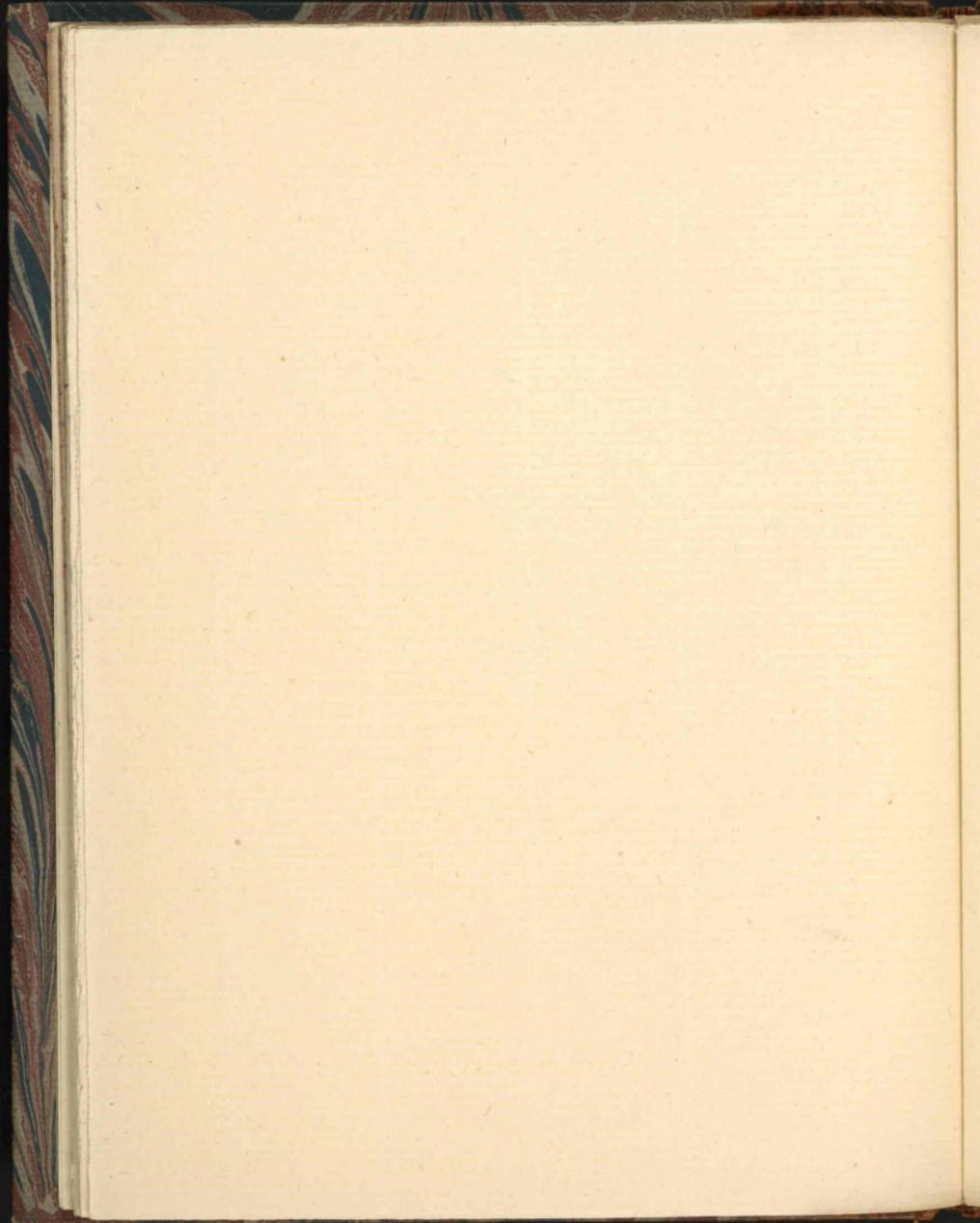


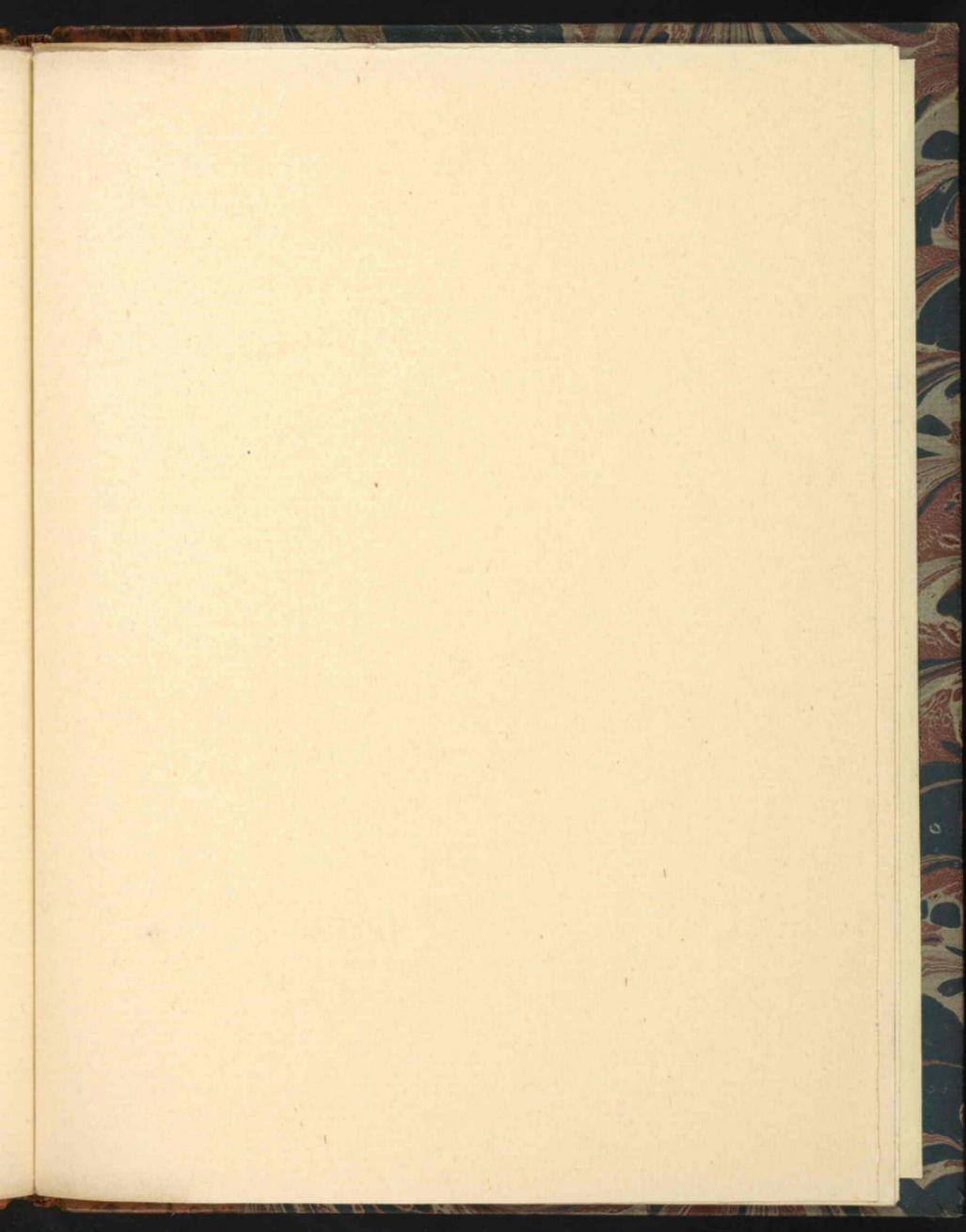


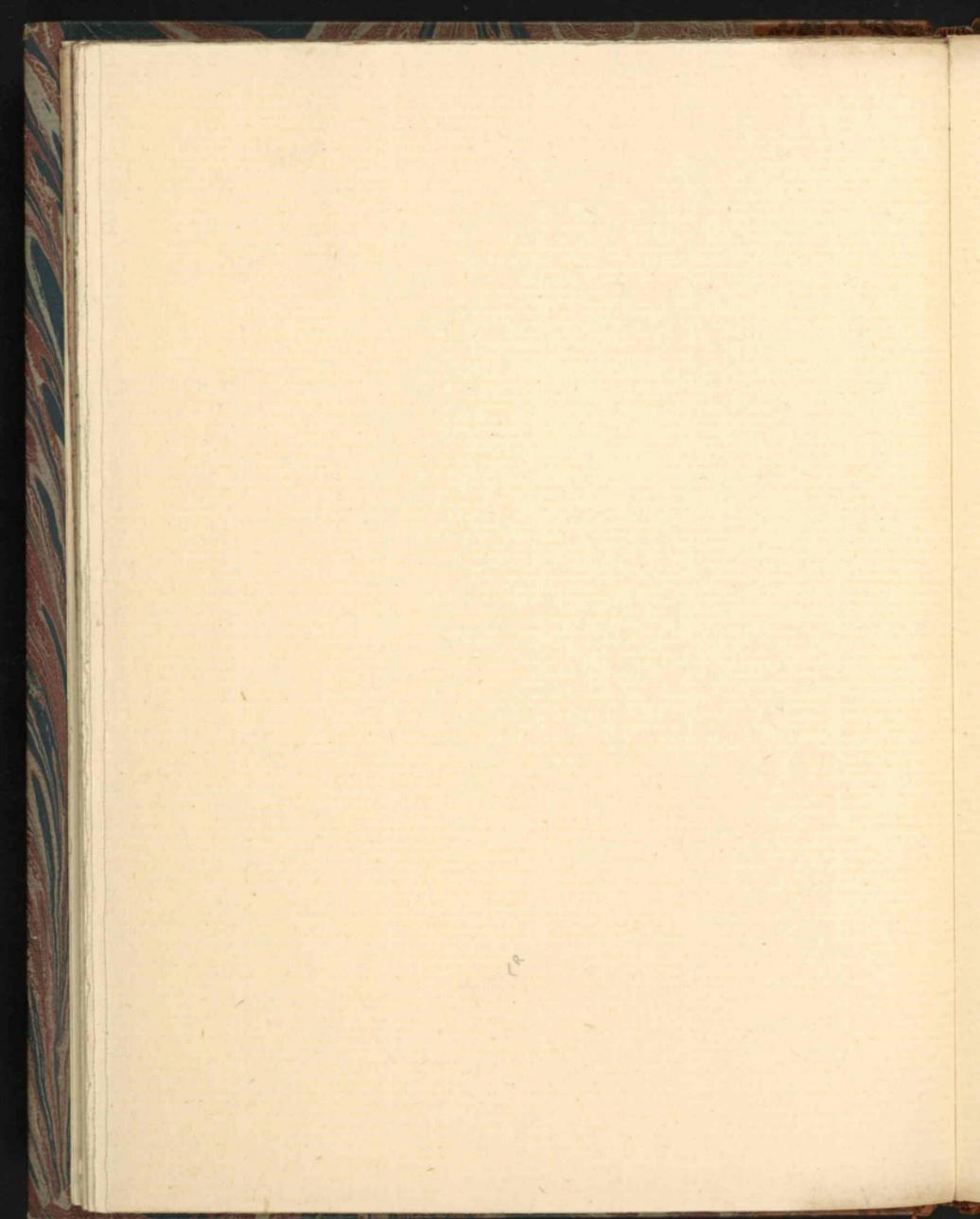


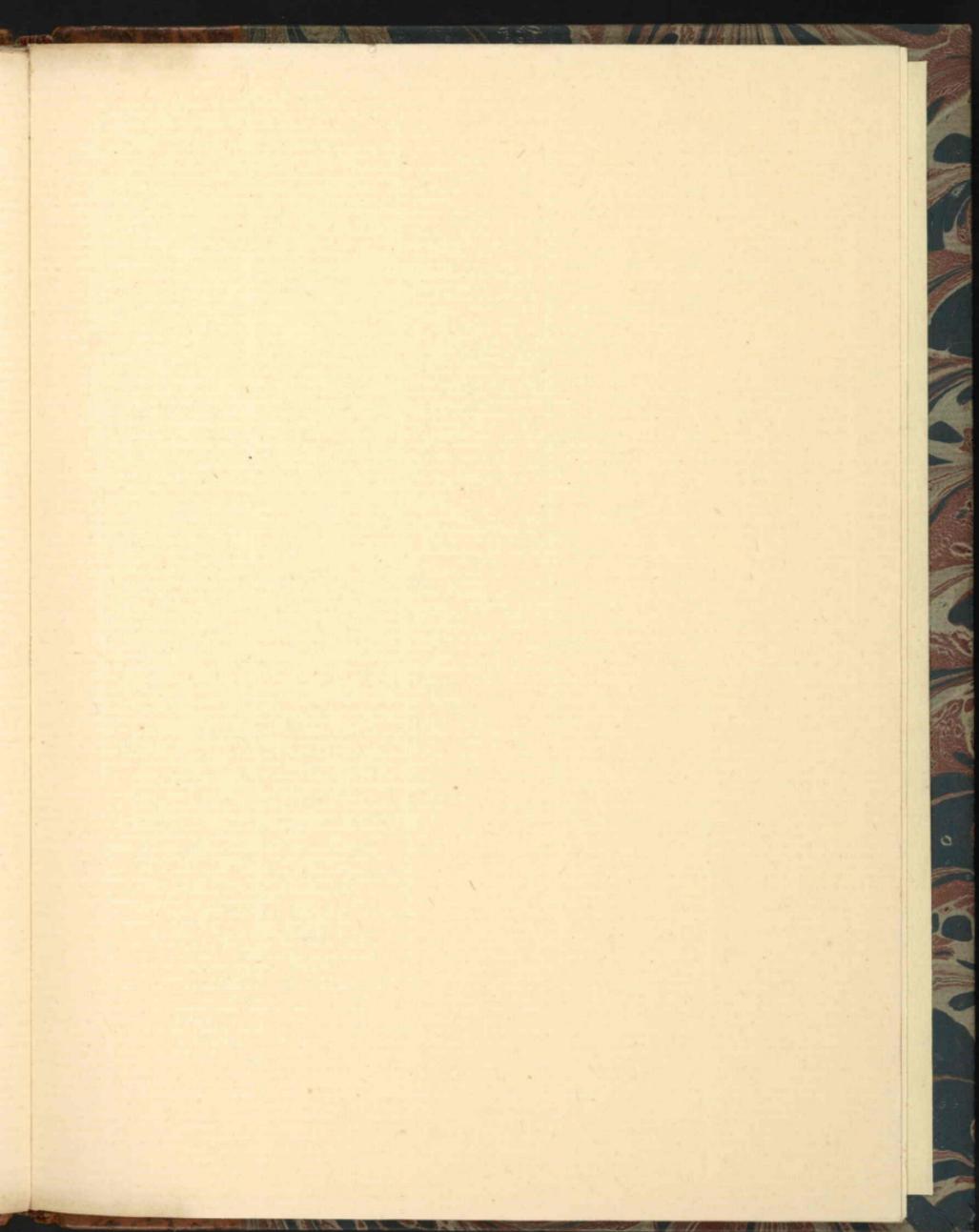


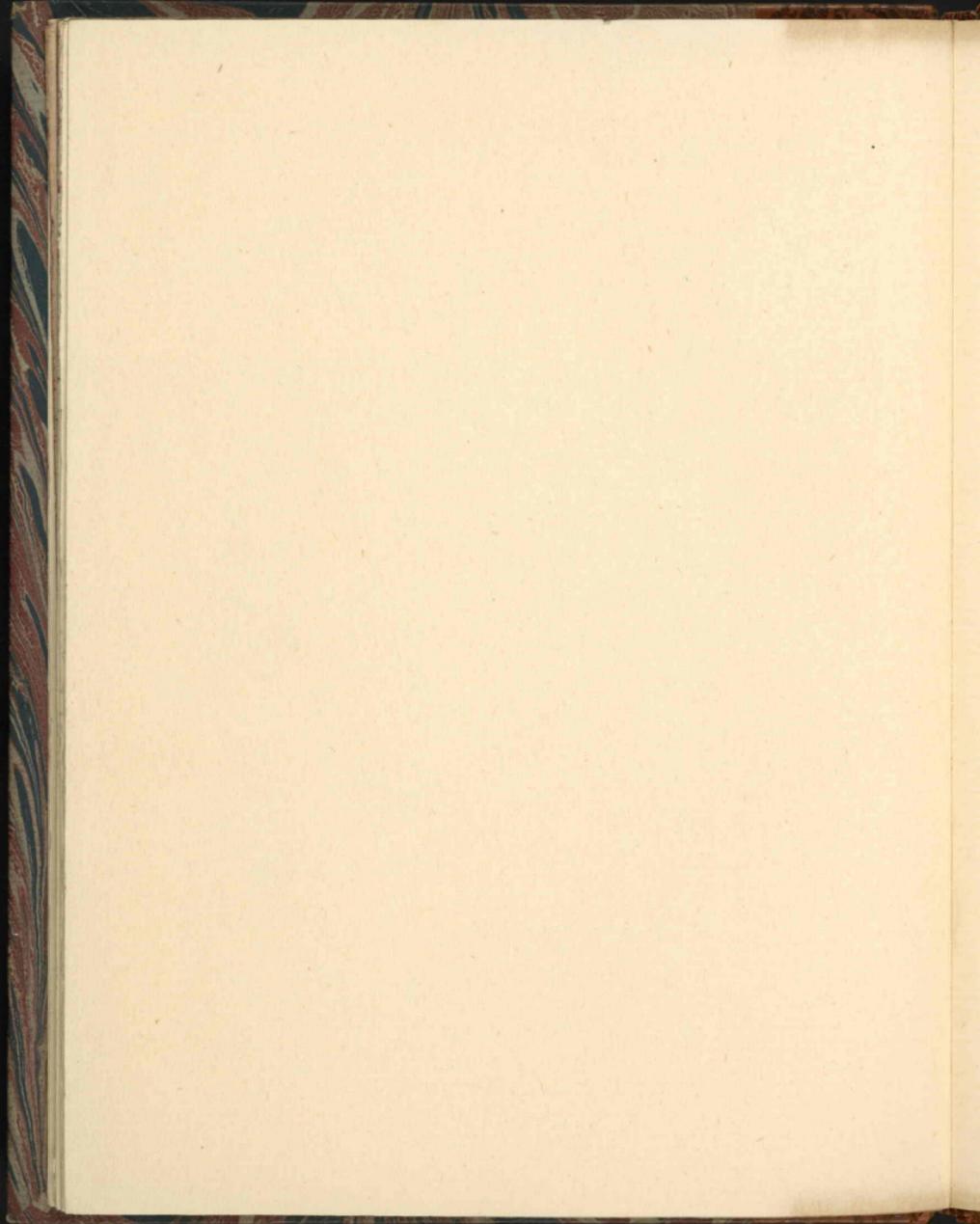


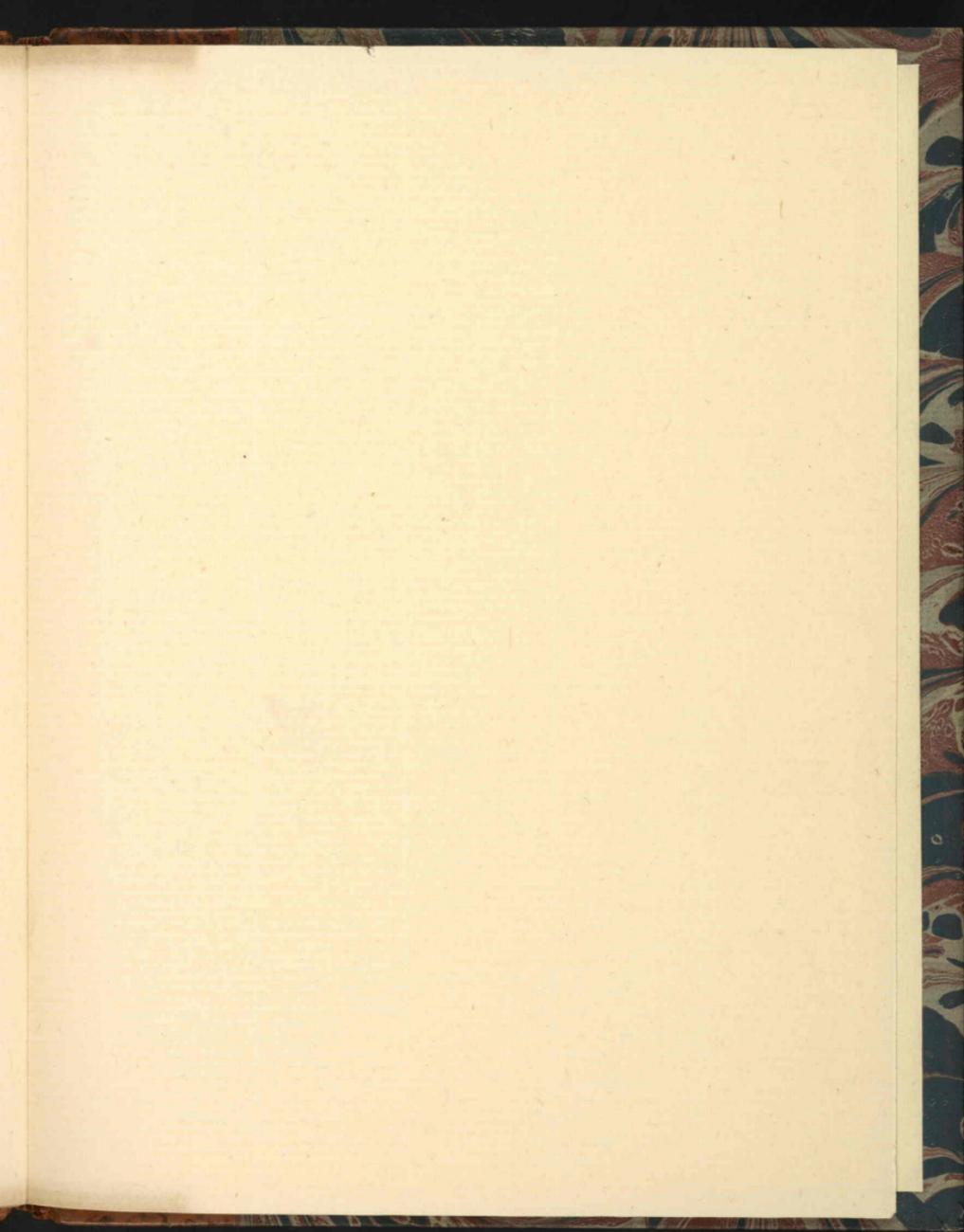












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