

Eighteenth-Century Coffee-House Culture

Science and History Writings

Edited by
Markman Ellis



ROUTLEDGE

Eighteenth-Century Coffee-House Culture

Volume 4



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INTRODUCTION

The science of coffee

The first recorded encounter between European science and coffee occurred in 1573 when Leonhard Rauwolf, a natural philosopher from Augsburg, went into a coffee-house in Aleppo and observed the Turks drinking something they called ‘*Chaube*’, a drink ‘as black as Ink’.¹ As this ‘discovery’ suggests, Ottoman medical science was already well acquainted the bean, although it was to European botany a *non-descript*. Without a European name for this plant, Rauwolf transliterated the Arabic terms: the drink he designated *chaube*, or coffee, and the berry, *bunru*, an approximation of the Arabic word *bun*. Rauwolf wrote:

they take a fruit called *Bunru*, which in its Bigness, Shape, and Colour, is almost like unto a Bay-berry, with two thin shells surrounded, which as they informed me are brought from the *Indies*; but as these in themselves are, and have within them two yellowish Grains in two distinct Cells. ... This Liquor is very common among them, wherefore there are a great many of them that sell it, and others that sell the Berries, everywhere in their *Batzars*.

Although their common drink was water, Rauwolf noted that coffee was consumed in a notably sociable manner, in ‘an open Shop’, where ‘you sit down upon the Ground or Carpets and drink together ... without any fear or regard’.² Through his correspondence with other botanists of the period, such as Gesner and Clusius, Rauwolf exchanged seeds and samples, and extended his knowledge of exotic plants, especially those with pharmacological efficacy. Spurred by their

1. Karl H. Dannenfeldt, *Leonhard Rauwolf: sixteenth century physician, botanist and traveller* (Cambridge, MA, Harvard University Press, 1968)

2. Leonhart Rauwolf, *Aigentliche beschreibung der Raiz so er vor diser zeit gegen Ausgang inn ide Morgenländer fürnemlich Syriam, Iudaeum, Arabiam, Mesopotamiam, Babyloniam, Assyriam, Armeniam* (Laugingen, Leonhart Reinmichel, 1582); trans. by Nicholas Staphorst, in John Ray, *A Collection of Curious Travels and Voyages. In two tomes. The first containing Dr. Leonhart Rauwolff's Itinerary into the Eastern Countries, as Syria, Palestine, or the Holy Land, Armenia, Mesopotamia, Assyria, Chaldea, &c.* (London, S. Smith and B. Walford, 1693), pp. 91–3.

own encounters with coffee-beans, numerous botanists wrote on coffee in the seventeenth century (see the list in Douglas's tract, pp. 201–76 below).

The natural scientists were drawn to coffee because they recognised that it had physiological effects. Medical theory made much of the traditional herbally-oriented pharmacopoeia outlined in Galen, Hippocrates and Aristotle, although the 'ancients' were increasingly contested by 'modern' practitioners such as Paracelsus, and latterly, Van Helmont. In the Galenic system, well-being was described as a state of balance between four influences or 'humours', named as blood, bile, phlegm and melancholy (or black bile). If the humours became unbalanced (as for example in illness), a healthful balance could be restored through diet, life-style or a regimen of physic and purges. Therapeutic products like coffee were comprehended according to these four humours, and their four qualities (the hot, the cold, the wet and the dry). Despite the fact that coffee is consumed hot and wet, it was described in the humoral system as being cold and dry (that is, it would have a tendency to aggravate melancholy). Numerous writings on coffee assess it within this humoral system, such as Rumsey's *Organon Salutis* (pp. 1–65 below); Pocock's translation of the Turkish physician Da'ud ibn 'Umar Antaki (d. 1599, known also as David Antiochenus; see pp. 67–73 below) and anonymous coffee-men's handbills. From the 1680s onwards a series of more extensive tracts of medico-historical scholarship further analysed the physiological properties of coffee (see especially Chamberlayne's translation of Spon, pp. 113–41 below, and also others by Paulli, Peters, Naironi, Spon and Blegny).³ The research of a new generation at the end of the seventeenth century gave more detail and precision to the analysis, as in Anton van Leeuwenhoek's microscopy of 1687,⁴ John Ray's enquiries for his *Historia Plantarum* in 1686,⁵ and Hans Sloane's botanical description in the *Philosophical Transactions* for

3. Simon Paulli, *Commentarius de abusu tabaci et herbe thee* ([Strasbourg], Argentorati, 1665); Franz Peters, *Disputatio Physico-Medica De Potu Caffè* (Geissen, Friedrich Karger, 1666); Antonius Faustus Naironi (Banesius), *De Saluberrima potione Cahue, seu Caffè nuncupata discursus* (Rome, Michaelis Herculis, 1671); Philippe Sylvestre Dufour (pseud. Jacob Spon), *Traitez Nouveaux & curieux du Caffè, du Thé & du Chocolate* (Lyon, 1685); Nicolas de Blegny, *Le Bon Usage du Thé, du Caffè et du Chocolate pour la Preservation & pour la guerison des maladies* (Lyon, Thomas Amaulry, 1687).

4. Anton van Leeuwenhoek, 'Epistola de 9 Mey, 1687, ad Regiam Societatem: Quo ordine farinacea substantia sive material seminibus infundatur, de fabis vulgo dictis Coffi', *Continuatio Epistolarum, Datarum Ad longe Celeberrimam Regiam Societatem Londinensem* (Lugduni Batavorum, Cornelium Boutestein, 1689), pp. 13–19, and plate. See the discussion of Leeuwenhoek's letter in Thomas Birch, *The History of the Royal Society of London for Improving Natural Knowledge*, 4 vols (London, A. Millar, 1756), vol. IV, p. 540.

5. John Ray, 'Coffee frutex ex cujus Fructu sit Potus', *Historia Plantarum Species hactenus editas aliasque insuper multas noviter inventas & descriptas complectens* 3 vols (London, Henry Faithorne, 1686, 1688 and 1704), vol. II, Lib. XXX., Cap. III, pp. 1691–3. See also letter from Dr Tancred Robinson to Ray, from London, 21 May 1687, in John Ray, *The Correspondence of John Ray: consisting of selections from the Philosophical Letters Published by Dr. Derham, and Original Letters of John Ray in the Collection of the British Museum*, ed. by Edwin Lankester (London, for the Ray Society, 1848), p. 190.

February 1794 (see pp. 143–7 below). The botanical historians of the early eighteenth century, such as Richard Bradley and James Douglas (pp. 165–276 below), narrate the earliest successful attempts to cultivate live coffee-trees in European botanical gardens, and the transportation of the cultivation of coffee to the colonies of South East Asia and the Caribbean.

Coffee's psychoactive properties were recognised early: Walter Rumsey described it as a '*wakefull* and civil drink' in 1657 (pp. 13, 22–4 below). Accounting for these properties was more difficult however. The English physician Thomas Willis, although trained in classical Galenical medicine, was also committed to the new experimental science, and made innovative analyses of the physiological effects of his therapies. Willis's analysis of coffee, first in *De Anima Brutorum* (1672, translated as *Two Discourses concerning the Soul of Brutes*, 1683),⁶ and later in *Pharmaceutice Rationalis* (1674), addressed the psychoactive properties of coffee, which he considered an 'anti-hypnotick ... highly efficacious for the driving away the *Narcosis* or stupyfyingness'. According to Willis, 'adust' particles in coffee (those scorched or burnt qualities introduced by roasting) freed the brain from the 'heavy oppletion and obstruction' of the blood that causes sleep. As a result, coffee has a welcome effect on the pores of the brain, 'laying aside their *torpor*, or drowsiness', and causing 'certain furies and provokings by which they are excited to the longer performing of their duties'.⁷ Invoking Willis, the agricultural writer John Houghton declared coffee was 'an Antihypnotick or Hinderer of Sleep', but added 'Could I meet with a satisfactory Theory of Sleep, perhaps at this I might give some better guesses' (p. 162 below).

In the early nineteenth century, botanical chemists had isolated morphine, the active principle of opium (1816). The active substance of coffee was identified in 1819 in Jena (Germany) by the chemist Ferdinand Runge, who isolated a vegetable alkaloid from coffee beans with all the properties of the drink itself, precipitating a highly complex organic 'base' in the form of a bitter-tasting white crystalline powder, that he called 'Kaffeebase'.⁸ The compound was named 'caffeine' by two French chemists, Pierre Jean Robiquet and Joseph Pelletier, who independently isolated it in 1821 (the -ine suffix indicating it was a vegetable alkaloid with powerful psycho-active properties akin to morphine

6. Thomas Willis, *De Anima Brutorum, Quae Hominis Vitalis ac Sensitiva est, Exercitationes Duae* (London, E.F. for Ric. Davis, 1672), p. 232. Thomas Willis, *Two Discourses concerning the Soul of Brutes, Which is that of the Vital and Sensitive of Man, Englished by S. Pordage* (London, Thomas Dring, Ch. Harper and John Leigh, 1683), pp. 133, 134–5.

7. Thomas Willis, *Pharmaceutice Rationalis sive Diatriba de Medicamentorum Operationibus in humano Corpore*, 2 vols ([Oxford], Theatro Sheldoniano, 1674), 'Potus Coffee', Sect VII, Cap. III, pp. 327–9; Thomas Willis, *Pharmaceutice Rationalis: Or, The Operations of Medicines in Humane Bodies*, 2 vols in one (London, Thomas Dring, Charles Harper, and John Leigh, 1679), pp. 136, 154–5.

8. Ferdinand Friedrich Runge, *Neueste Phytochemische Entdeckungen zur Begründung einer wissenschaftlichen Phytochemie* (Berlin, G. Reimer, 1820), pp. 144–59.

and cocaine). In 1861 Adolf Strecker proposed the molecular structure of this 'trimethylxanthine' could be represented by the formula $C_8H_{10}N_4O_2$. The consensus in recent scientific research is that caffeine causes the competitive blockage of adenosine receptors: that is to say, it blocks the brain's mechanism for feeling tired.⁹ As such, coffee does not arouse or wake up the mind so much as arrest the onset of further sensations of tiredness.

Science in coffee-houses

The emergence of the coffee-house transformed the social organisation of the city, bringing with it a new principle of convivial sociability based on conversation and discussion. From the first, coffee-houses attracted particular coteries of men, who enjoyed the opportunity presented by the free and unregulated nature of debate in coffee-houses. But though it was unregulated, debate in many coffee-houses was not completely unstructured, because many became associated with specialised discourse on tightly defined subject matter. In this way the conversation at a particular coffee-house might be expected to focus on a defined field: church politics at Child's near St Paul's Cathedral, bookselling at the Chapter in Paternoster Row, stocks and shares at Jonathan's in Exchange Alley. For men of a singular interest, such as scholars of the sciences and arts, the coffee-houses were sources of specialised knowledge, and significant locations for debate and the exchange of ideas. Attending the coffee-house, in short, was an important tool of experimental research, akin to a peer-review system, a research centre, and a symposium.

The preference for coffee-houses amongst natural philosophers can be traced back to the English Republic. In Oxford in the 1650s, the circle of scholars, physicians and clerics around Robert Boyle, including Christopher Wren and John Wilkins, met in the coffee-room of the Oxford apothecary Arthur Tillyard, where they formed a 'Chemical Club' to discuss matters of current scientific enquiry. After the Restoration, these men formed the core of the Society for the Improvement of Natural Knowledge by Experiment. The new society, later the Royal Society, met weekly to debate, experiment and record investigations into all kinds of natural knowledge at Gresham College, and it soon became their custom to continue their socialising in the coffee-houses around the Royal Exchange. Within a few years, the coffee-house meetings were more frequent and better attended than the official meetings. Several reasons for this have been proposed. The first is institutional: in the coffee-houses the scientific virtuosi were able to meet and transact business with artisans and craftsmen of the London scientific instruments trade, as well as physicians, surgeons and medi-

9. B. B. Fredholm, 'Adenosine, Adenosine Receptors, and the Actions of Caffeine', *Pharmacology and Toxicology*, 76 (1995), pp. 93–101. See also Stephen Braun, *Buzz: the science and lore of alcohol and caffeine* (New York and Oxford, Oxford University Press, 1996).

cal men. The openness of the coffee-room, Rob Iliffe has argued, was methodologically advantageous. The second reason is philosophical: in the coffee-houses the Royal Society's experimental method could be debated by the wider public. Thomas Hobbes complained that meetings of the Royal Society were only open to members: that is, men who believed in the methodology of the New Science. In coffee-house discussions, the men of science could meet and debate with their opponents: hypotheses proved true in the coffee-house could be proved anywhere.

The richest resource for the role of the coffee-house in science in Restoration London is the diaries of Robert Hooke, appointed Curator of Experiments at the Royal Society in 1662.¹⁰ According to his diary kept during the 1670s, Hooke went to a coffee-house nearly every day, including Christmas, and frequently visited three or more a day. Although he visited more than sixty different coffee-houses around London, Hooke made almost daily visits to Garraway's and Jonathan's in Exchange Alley.¹¹ These were both large and grand coffee-houses: as well as Hooke's meetings with fellow virtuosi, these coffee-houses held a central role in the commercial and financial life of the city merchants. Hooke used Garraways for meetings with fellows and officers of the Royal Society: on Thursday 11 June 1674, for example, he met at Garraways with Lord Brouncker, Henry Oldenburg and Abraham Hill, the president, secretary and treasurer, noting 'Noe meeting of the Society, nor noe Lecture nor noe Club'. Unlike the austere and hierarchical atmosphere of Gresham College, the coffee-houses 'allowed business and pleasure to be conducted under the same roof'.¹² As well as conversation and debate, fellows of the Royal Society did demonstrations, experiments, dissections and lectures in the coffee-room at Garraway's and Jonathan's. The mathematician John Harris began delivering lectures on mathematics, and later physics, at the Marine Coffee House in Birchin Lane in 1698. Lecturers subsequently discoursed on physics, astronomy, navigation, geometry, and chemistry, illustrated by spectacular demonstrations and experiments.¹³ The New Science found the coffee-house a congenial habitat throughout the eighteenth century. Coffee-houses were the location of a variety of 'private, unofficial and unchartered groups, clubs and voluntary associations of men ... devoted ... to some branch of scientific investigation as a matter of personal interest, recreation or

10. Lisa Jardine, *The curious life of Robert Hooke: the man who measured London* (London, HarperCollins, 2003).

11. Robert Hooke, *The Diary of Robert Hooke, 1672–1680*, ed. by Henry W. Robinson and Walter Adams (London, Taylor and Francis, 1935), pp. 463–70.

12. Rob Iliffe, 'Material Doubts: Hooke, artisan culture and the exchange of information in 1670s London', *British Journal for the History of Science*, 28:3:98 (September 1995), pp. 285–318; p. 317.

13. Larry Stewart, *The Rise of Public Science: rhetoric, technology and natural philosophy in Newtonian Britain, 1660–1750* (Cambridge, Cambridge University Press, 1992), pp. 101–41.

both.¹⁴ For an eighteenth-century scholar and scientist, the coffee-house was more like a collaborative research activity than a diversionary entertainment to avoid work. As John Houghton argued in 1701, the '*Coffee-houses* makes all sorts of People sociable, the rich and the poor meet together, as also do the learned and the unlearned: It improves arts, merchandize, and all other knowledge; for here an inquisitive man, that aims at good learning, may get more in an evening than he shall by Books in a month: he may find out such *coffee-houses*, where men frequent who are studious in such matters as his enquiry tends to, and he may in short space gain the pith and marrow of the others reading and studies.'¹⁵

14. R. P. Stearns, 'James Petiver, Promoter of Natural Science, c. 1663–1718', *Proceedings of the American Antiquarian Society*, n.s. 62 (1952), pp. 243–365; pp. 252–3. See also Jan Golinski, 'Conversations on Chemistry: talk about phlogiston in the coffee house society, 1780–1787', in *Discussing Chemistry and Steam: the minutes of a coffee house philosophical society 1780–1787*, ed. by T. H. Levere and G. Turner (Oxford, Oxford University Press, 2002), pp. 191–205.

15. John Houghton, *A Collection for Improvement of Husbandry and Trade*, 15:461 (Friday 23 May 1701). An earlier version was published as 'A Discourse of Coffee, read at a Meeting of the Royal Society' (see pp. 155–63 below).

W. R. of Gray's Inn, Esq. [Walter Rumsey], *Organon Salutis. An Instrument to Cleanse the Stomach. As also divers new Experiments of the virtue of Tobacco and Coffee: How much they conduce to preserve humane health* (London, R. Hodgkinsonne for D. Pakeman, 1657), xxiv, 56pp.; 8mo. BL. ESTCR5405. Extract, pp. iii–xxiv, 1–39.

Walter Rumsey (1584–1660), barrister and judge, was born in Llanofar, near Abergavenny, and educated at Oxford and Gray's Inn, where he built a large and lucrative practice. A Royalist, he was dismissed from his judicial post in 1647 by Parliament, but continued to practice. His studies outside the law included gardening, agriculture and medicine. His close friend John Aubrey remarked 'He was an ingeniose man, and had a Philosophicall head; he was most curious for grafting, inoculating and planting, and ponds' (*Brief Lives*, ed. by John Buchanan-Brown (London, Penguin Books, 2000), p. 277).

Rumsey's octavo book *Organon Salutis* is a medical tract with two purposes. The first, mainly undertaken in the extensive prefaces written by Blount and Howell, comprises a defence of coffee and tobacco as medicinal remedies. The tract understands coffee broadly within the system of dietary remedies of the Galenic and humoural system, alongside other exotic remedies such as tobacco. The range of authorities invoked in Rumsey's explanation of coffee's efficacy as a remedy extends from the ancients Hippocrates and Galen to sixteenth-century physicians such as Lemnius Levinus, Gulielmus Grataroli, Johan van Heurne, Jean François Fernel, Hanss Joseph Wecker (most of whom were available in English translations), as well as recent English Galenists such as James Primrose. Rumsey is aware of more recent work by Jan Baptist van Helmont, but does not seem to understand the extent of the Helmontian critique of the Galenic system (for an account of which see Andrew Wear, *Knowledge and Practice in English Medicine, 1550–1680* (Cambridge, Cambridge University Press, 2000), pp. 353–434).

The second purpose of *Organon Salutis* is to describe Rumsey's newly invented medical instrument, the whalebone provang, and its use. Aubrey described its origin and purpose in this way: Rumsey 'was much troubled with Flegme, and being so one winter at the Court at Ludlowe (where he was one of the Councillors) sitting by the fire spitting and spawling, he took a fine tender sprig, and tied a rag at the end, and conceited he might putt it downe his throat, and fetch-up the Flegme, and he did so; afterwards he made this instrument of Whale-bone. I have oftentimes seen him use it. I could never make it goe down my throat, but for those that can 'tis a most incomparable engine. If troubled with the wind it cures you immediately. It makes you vomit without any paine.' As Aubrey notes, the purpose of the provang was to cause a vomit, so as to purge a plethora, or excess, of putrid, corrupt or burnt humours. The virtuoso John Beale, writing to Robert Boyle on 2 November 1663, commented that he 'cannot commend Judge Rumseys Provang for any but drunkerds gluttons & such monsters, yet if one should surcharge or offend his stomach, (Which no virtuous person will often doe) tis a felicity & a kind of exercise of the body, to have a facility in discharging the stomach by Vomite, Which may prevent worse diseases' (*The Correspondence of Robert Boyle*, ed. by Michael Hunter, Antonio Clericuzio and Lawrence M. Principe, 6 vols (London, Pickering & Chatto, 2001), vol. II, p. 160). In addition to using the provang, Rumsey proposed coffee and tobacco as effective remedies in creating a balanced humoural mixture in the stomach. In the case of coffee, Rumsey preferred to take it as an electuary (a medicinal paste) inserted into the stomach using his provang – while tobacco, he recommended, was best taken as a drink.

The book was published by the bookseller Daniel Pakeman from his shop at the Rainbow in Fleet Street. The Rainbow, close to Inner Temple Gate, was close to Rumsey's residence in Gray's Inn, and was also the location of the Rainbow Coffee-house (the proprietor James Ffarre, Barber, was presented to the Wardmote Inquest of St Dunstons-in-the-West in December 1657 for causing a nuisance (Guildhall Library MS 3018/1 fol 140r)). The first edition was advertised in *Mercurius Politicus* (11–18 June 1657, No. 367, p. 7857) amongst 'Advertisements of Books newly Printed'. A second edition, 'with new additions', was published by Pakeman in 1659; and a third, entitled *Judge Ramsey's Instrument to Cleanse the Stomack*, by S. Speed at the Rainbow in 1664. John Beale sent a copy of the *Organon Salutis* to Henry Oldenburg in April 1663 (in *The Correspondence of Henry Oldenburg*, ed. by A. R. and M. B. Hall, 13 vols (Madison, Milwaukee and London, 1965–86), vol. II, p. 51).

Organon Salutis.

A N
INSTRUMENT

to cleanse the Stomach,

As also divers new
Experiments of the virtue of
TOBACCO and COFFEE:

How much they conduce
to preserve humane health.

By W. R. of Grays Inne, Esq
Experto credo.



LONDON,

Printed by R. Hodgkinsonne, for D
Pakeman, living at the Rainbow in
Fleetstreet, neer the Inner
Temple Gate, 1657.



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To the right honourable,
HENRY, Lord Mar-
quess of Dorche-
ster, &c.



S *Apollo* among
the *Planets*, so,
I may say,
your Lord-
ship is among
Peers : In the vast Firma-
ment of *Learning* you out-
shine them all: And under-
a 2 stan-

The Epistle Dedicatory.

standing that, among other
 scientificall Speculations ,
 your Lordship hath been
 addicted to the study of
Physick (wherein you have
 made such an admired pro-
 gresse, that you have attain-
 ed, not only the Theory,
 but the *practise* thereof) I
 am bold to dedicate this
 small piece to your Lord-
 ship; wherein there are di-
 vers new *physicall* experi-
 ments, for the universall
 health of mankind: There-
 fore I presume no discer-
 ning Reader will adjudge
 this addresse to be impro-
 per.

Moreover, ther's another
 Reason

The Epistle Dedicatory.

Reason that induced me
 hereunto, which was, That
 I knew your Lordship to
 have been pleased to admit
 your self to *Gray's Inne*, and
 make it your *Musæum*, or
 place of retirement, (which
 I hold to be one of the
 greatest honours that *Socie-*
ty ever received) and being
 a *Member* thereof *my self*, I
 adventured to make this
 Dedication; For which ne-
 vertheless I crave your par-
 don, and rest,

My highly honoured Lord,
Your obedient, and
most humble Servant,

W■■■■. RUMSEY.

a 3 To



T O
My Worshipfull and much
Honored Friend, Sir HENRY
BLOUNT Knight.

SIR,



I miseries (in matter of my health) made me in my old age (being now seventy two yeers old) to remember what I learned in my youth at School, in reading of Tullies Office, (that is) after taking notice of my own body, to observe what did doe me good, or harm, before I should use the help of Physitians: this made me to collect what I have written in this Book, for mine own private use. Many of my friends urged me to leave the same to be printed

To Sir Henry Blount.

*printed for the benefit of others ;
which I was loath to doe, in respect
it is a Novelty, not prescribed by
others, untill I understood by you,
that it was well accepted in foreign
parts by persons of great quality and
knowledge, which came by the same
Relations of yours unto them. I late-
ly understood that your discovery,
in your excellent Book of Travels,
hath brought the use of the Turkes
Physick, of Cophie in great request
in England, whereof I have
made use, in another form than is
used by boyling of it in Turkie, and
being less loathsome and trouble-
some ; wherefore I thought meet to
send this Book to you, and to referre
it to your Judgement, whether it be
fit to be published in print. If you
let it to passe under your protection,
I little care what others speak of it,
and rest*


Sir, your loving Friend
and Servant

W^m. Rumsey.



*The Answer of Sir HENRY
BLOUNT Knight, to the pre-
ceding Letter of his worthy
Friend fudge
RUMSEY.*

SIR,

 Present you with many thanks for your excellent Physick Treatise, and for your favour in the direction of it to me; But for your printing of it, all mankind is to give you thanks. For certainly all ages and Nations have ever held a gratefull memory of the inventors of any Devise or Engine,
to

To Judge Rumley.

to the publique advantage of humane life : For, as it is the goodnesse of God that gives us life; so, of all men, they are most subservient to that goodnesse, who help to make that life long and comfortable ; amongst whom this your Whalebone Instrument will assuredly cause your name to stand. It hath already (though crept out by stealth) gained much credit abroad, in forrain Countreys ; where I have known persons of eminent quality to hold it in great esteem. And besides the undenied reputation (where rightly used) it gains, in the experience & practise thereof, it cannot in a rationall discourse, but have much preeminence above the usuall way of Physick. For doubtlesse mens diseases arise from the Stomach ; whose impurities obstruct the passages of life, poysoning and fermenting the whole moisture

To Judge Rumsey.

moisture of mans body, till it becomes like a House which having it Vaults and Sinks furred up and stopt, soon growes so full of putrifaction and stink as cannot be endured : In which case Physicians are like men who should advise to cast into such a house Mirrhe , Musk , Amber-greece, or other pretious stuffe, in hopes to amend the uncleannesse thereof : And to magnifie that course as rationall, they make learned discourses of the Drugges and the severall degrees of heat or cold, with their specifique virtues, which countenanced under strange names and Authors, prevail to be made tryall of. But at last, when the simple Master of the House (after much fruitless trouble and expence) finds no effect, but that the corruption and stench is grown more abominable : Then come you with this
Engine,

To Judge Rumsey.

Engine, like some discreet Person, who with a Broom and a little water, without charge, in half an hours time, makes a cleaner House, than the others, with all their parade, cost, and trouble could ever doe : But as for the two remarkable Simples, which you most imploy ; that is Tobacco and Cophie, a man may guess at their rare efficacie, who observes how universally they take with mankind, and yet have not the advantage of any pleasing taste wherewith to tempt and debauch our Palat, as Wine and other such pernicious things have ; for at the first Tobacco is most horrid, and Cophie insipid, yet doe they both so generall prevail, that Bread it self is not of so universall use. The Tarrars and Arabs, two great Nations, have little or no use of Bread, yet they,
the

To Judge Rumfey.

the Turks, Persians, and most of the eastern World, have hourly use of Tobacco and Cophie, but especially of Cophie : For, besides the innumerable store of Cophie houses, there is not a private fire without it all day long : They all acknowledge how it freeth them from crudities, caused by ill dyet, or moist lodging ; in-somuch as they, using Cophie morning and evening, have no Consumptions, which ever come of moisture ; no Lethargies in aged people, or Rickets in Children ; and but few qualmes in women with child ; but especially they hold it of singular prevention against Stone and Gout. When a Turk is sick, he fasts and takes Cophie, and if that will not doe, he makes his will, and thinks of no other Physick. And as for your way of taking both Cophie
and

To Judge Rumsey.

and Tobacco, the rarity of the invention consists in leaving the old way : For the water of the one, and the smoke of the other may be of inconvenience to many; but your way in both takes in the virtue of the Simples, without any additionall mischeif. And as for Tobacco, not in smoke, but swallowed down, there is not observed a more sure or sudden remedy for a Cough or the Stone, amongst all that men have found out. And whereas most medicinall Books are usually but bare transcriptions from former Writers, and so nothing but hear-say upon hear-say, with monstrous addition of untruth upon untruth, till upon tryall not one receipt in an hundred makes good what it promiseth. Yours is all of your own constant experience on your self and others ; which in
your

To Judge Rumsey.

your personall recovery, and
healthfull old age, gives a fair
pledge to all who please to fol-
low so considerable an Example.
Thus, Sir, with my best thanks I
present you the love and Service
of him who is

Your affectionate Friend

and Servant,

HENRY BLOUNT.

To



To his highly esteemed
Friend and Compatriot
Judge *Rumsey*, upon his
Pro-vang, or rare pectorall
Instrument, and his rare
experiments of Cophic,
and Tobacco.

SIR,



SINCE I knew the
World, I have
known divers sorts
of instruments:
The first that I was acquainted
withall, was Aristotles Orga-
non, or Instrument at Oxford:
Another was the great happy In-
strument

To Judge *Rumsey*.

strument at Munster : The third was the Instrument which was made after the dissolution of the late long Parliament ; That in Oxford was Instrumentum Logicæ, The Instrument of Logick ; That in Munster was Instrumentum Pacis, The Instrument of Peace ; The last was Instrumentum Politicum, the Instrument of Policy. Now your Instrument is most properly called The Instrument of Health, and may take place among the rest. Without contro-versie it was an Invention very happily lighted upon, and obligeth all mankind to give you thanks : For he who findes out any thing conducing to humane health,

To Judge Rumsey.

health, is the best Cosmopolite, the best among the Citizens of the World ; health being the most precious jewel of Nature, without which we cannot well discharge our duties to God or man. But indeed there's no perfection of health in this life, where wee converse with the Elements ; the best is a valetudinary kinde of disposition ; and this proceeds from the perpetuall conflict of the humors within us for predomination ; which were they equally ballanced, and in peace, Methuselah's yeers would be but a short life among us. Now this Combate, and malignity of the humors ariseth from the Stomach ; which, like a boyling
b
pot

To Judge *Rumsey*.

pot on the fire, is still boyling
 within us, and bath much froth ;
 whence, if the concoction be not
 very good, there are illfavoured
 fumes, and fuliginous evaporati-
 ons that ascend into the head ;
 where being distill'd, they descend
 in Catarrhes and defluxions
 sometimes upon the Optiques ,
 and that may be called the Gout
 in the Eyes ; if they fall upon the
 Teeth, it may be call'd the Gout
 in the Mouth ; If into the Hands,
 'tis Chiragra ; if in the Hip,
 Sciatica ; if in the Knees, Go-
 nagra ; if in the Feet, Poda-
 gra. Now Sir, Your In-
 strument serves to take away
 the grounds of these distempers,
 by rammaging and scouring the
 Stomach,

To Judge Rumsey.

Stomach, and make it expectorate that froth, or phlegmy stuffe which lodgeth there, and that in a more gentle manner than any Drugges. 'Tis true that Rhubarbe is good against Choler, Agarick against Phlegme, and Hellebore against Melancholy ; but they use to stirre the humors so violently by their nauseousnesse, that their operation is a sicknesse of it self all the while : Your Instrument causeth no such thing, nor leaves any lurking dreggs behinde, as Drugges use to doe.

Touching Coffee, I concurre with them in opinion, who hold it to be that black broth which was us'd of old in Lacedemon,

To Judge *Rumsey*.

mon, whereof the Poets sing ;
 Surely it must needs be salutife-
 rous, because so many sagacious,
 and the wittiest sort of Nations
 use it so much ; as they who have
 conversed with Shashes and
 Turbants doe well know. But
 besides the exsiccant quality it
 hath to dry up the crudities of
 the Stomach, as also to comfort
 the Brain, to fortifie the sight
 with its steem, and prevent Drop-
 sies, Gouts, the Scurvie, together
 with the Spleen, and Hypocon-
 driacall windes (all which it doth
 without any violence or distemper
 at all) I say, besides all these qua-
 lities, 'tis found already, that this
 Coffee drink hath caused a
 greater sobriety among the Na-
 tions :

To Judge *Rumsey*.

tions : For whereas formerly Apprentices and Clerks with others, used to take their mornings draught in Ale, Beer, or Wine, which by the dizziness they cause in the Brain, make many unfit for businessse, they use now to play the Good-fellows in this wakefull and civill drink : Therefore that worthy Gentleman, Mr. Mudiford, who introduced the practise hereof first to London, deserves much respect of the whole Nation.

Concerning Tobacco, which the Spaniards call la Yerva Santa, the holy herb; in regard of the sundry virtues it hath: without doubt 'tis also a wholsom vegetal, if rightly applyed, and seasonably
b 3 taken;

To Judge Rumsey.

taken, It helps concoction, makes one void Rhume, break winde, and keeps the body open : A leaf or two steeped in white Wine, or Beer over night, is a Vomit that never fayles ; It is a good Companion to sedentary men, and Students when they are stupified by long reading or writing, by dissipating those Vapours which use to o're-cloud the Brain : The smoak of it is passing good against all contagious aires ; In so much that if one takes two or three puffs in the morning, before he goes abroad there's no infectious air can fasten upon him ; for it keeps out all other fents, according to the Axiome, Intus existens prohibet alienum.

But

To Judge Rumsey.

But Sir, I finde that you have made other experiments of these two simples, which though not so gustfull, conduce much to humane health : And touching your Provang, or Whale-bone Instrument, let me tell you, that it hath purchased much repute abroad among Forreiners ; In so much that some, in imitation of yours, have found a way to make such an Instrument of ductible Gold, and you know what a cordiall Gold is. I have been told of another kinde of new Instrument, that will conveniently reach from the mouth, to let in the smoke of Tobacco at the fundament, and it hath done much good. Certainly there are

To Judge Rumsey.

in Natures Cabinet, many boxes yet undiscovered; there are divers Mysteries and Magnalia's yet unknown; there be sundry effects which she would produce, but she wants the hand of Art to co-operate, and help her, as it were by the way of Midwifery : the world must needs confesse that you have done her a great good Office herein.

So, with my hearty kinde respects unto you, wishing that some happy occasion were offered, whereby I might be Instrumentall unto you, I rest,

Worthy Sir,

Your most affectionate

Friend and Compatriot,

JAMES HOWELL.


CHAP.

(1)



CHAP I.

The miserable Case of Mankinde.

I.  E cannot live without daily food ; And from that food there arise h not on'y our nourishment, but also

severall superfluous matters following, which are the principall Causes of all diseases which cannot be absolutely helped, although much mitigated by any temperate dyet.

I I. In the Stomach undigested meat, Flegme, and evill humors from whence proceed Choler and Melancholy, &c. and by consequence the Stone, Gout, and many other Infirmities.

B III. Also

Chap. I.

(2)

III. Also in the Stomach, Winde ; from whence cometh the Wind-Cholick, and vapours, which disturb the Head, and breed Headaches, &c.

IV. In the Guts, Stoppages of wind, and of digested Excrements ; which disturb the whole bodie

V. In the Urinary passages, Stoppages of wind, and all moist things, where-with we nourish nature, which breeds the Stone and Stranguries, &c.

VI. In the Veins and other parts of the body are corrupt humors, which nature draweth, with the Quintessence of our food, for maintenance of the severall parts of the body ; from whence cometh the Gout, and Infirmities in the Eyes, and other parts of the body ; which when strength of Nature cannot expell outwardly, then the same returns upon the inward noble parts, to destroy man.

VII Excessiveness of Heat and Cold in several parts of the body ; which breeds Agues and Feavers : so that a man cannot easily help the one, without offending the other.

VIII. When nature, by reason of
Age,

(3)

Chap. 1.

Age, or some other accident, falleth to expell these evils, although Physick may do much to take away the enemies of Nature, yet the same also taketh away the vitall Spirits, to the destruction of Man ; so that means must be found, otherwise to doe the same.

That in the speaking of my opinion **Note.** to all these points, I follow the Method of my profession in the Law, to open and argue my conceit in every part of the Case, and cite Experiences like Judgements thereupon, and leave others to argue the contrary at their pleasure, without any reply, and leave the successe to justify the truth of what I publish.

B 2

CHAP. II.

(4)



CHAP. II.

*Materials to be used as Remedies
for severall occasions following.*

I.



Whalebone Instrument,
w^{ch} may be made from
two foot in length or
more, to a yard long,
after this form, to be
used for all Ages, ac-
cording to the stature of their bodies.
It may be made after the form of a long
Feather out of a Goose wing, with a
small Button of fine Linnen, or Silk, to
the bignesse of a Cherry-stone, fastened
at the one end, which goeth into the
body, and with a string fastened at the
other end, that a man may use it, and
draw it out at pleasure. These are com-
monly

(5)

Chap. 2

monly sold in *London*, and especially at the long Shops in *Westminster-Hall*. If it be kept in water, it will be as gentle as may be desired. It must be stirred gently, and alwayes used after some meat and drink, as any man liketh best, and findeth occasion for a Vomit.

2. *Electuary of Cophy.*

TAke equall quantity of Butter and Sallet-oyle, melt them well together, but not boyle them : Then stirre them well that they may incorporate together : Then melt therewith three times as much Hony, and stirre it well together : Then add thereunto Powder of Turkish Cophie, to make it a thick Electuary.

3. *Infusion of Tobacco.*

TAke a quarter of a pound of Tobacco, and a quart of Ale, White-wine, or Sider, and three or four spoonfulls of Hony, and two pennyworth of Mace ; And infuse these by a soft fire, in a close earthen pot, to the consump-

Chap. 2.

(6)

tion of almost the one half : Then strain it, and keep it in a close bottle. If it be kept long, then once every week let it be warmed by the fire, to keep it from vinowing.

4 *Cordials.*

BAke a pot of Apples or Pears pared and cored, with household Bread : Then lay a thin laying of Hony in the bottome of an earthen pot : Lay thereupon a laying of the baked Apples, one inch thick : Lay thereupon a thin laying of the powder of Eaulacampane roots, and a little pounded Nutmeg, and Ginger : Lay thereupon severall layings of Hony, baked Apples, and powders, as before, to fill the pot. Cover the same with paste, and bake the same with household Bread : Quinces, Oreniges and Lemmon pills may be added thereunto, to bake. When the same is so baked, if you mingle therewith Rosewater, and Sugar pounded, altogether, it will be more pleasant.

5. *Oynt-*

(7)

Chap 2.

5. *Oyntments.*

INfuse in a close earthen pot by a soft fire, or boyl in a Stilllet, a quarter of a pound of Tobacco in a pinte of Sallet oyle or fresh Butter, without Salt, untill the Tobacco grow so brittle, that it may be bruised with the finger: Then strain it; then add thereunto pounded Nutmeg and Cloves, before it be fully infused to make it sweet: Then strain this and keep it for your use Note, That if it be afterwards melted with Burgundie-pitch or Frankincense, it may be made thicker at pleasure.

6. *Suppositers.*

TAke equall quantity of Frankincense and Rosin; melt them well together; then add thereunto as much of the said Oyntment, as shall leave it to be of a sufficient consistence to be a Suppouser, which will quick'y be seen by laying it in cold water, and making it into Rolls: If it be too soft, melt it

B 4 again

Chap. 2.

(8)

again with more Frankincense and Rosin, and so it may be made softer, with adding more of the said Oyntment. Rosin only thus used will serve the turn.

7 *Plasters.*

Melt the said Suppositors made of Rosin and Frankincense, with like equall quantities of Burgundie or Stone Pitch and Wax, which may then be cast into cold water : Then work them in your hands, and make them up into Rolls, and use it at your pleasure. You may make them softer or harder, as before.

8. *Aliter.*

Also the same may be melted again, whereunto may be added Verdigrease to eat dead flesh : also White-lead or Red-lead may be used to cool and heal, &c. which I leave to the Compounders of Plasters ; but I know by constant experience, That this Oyntment and Plasters doe admirable things

(9)

Chap. 2.

things upon all occasions, as well as any other Oyntments or Plaisters which are ordinarily sold in the Shops.

9 *Sinapsmus.*

THis Mustard Plaister is made after severall forms, but for a plain way, Take equall quantity of sharp Mustard and black ordinary Sope, with store of fine pounded Pepper to make it thick: If it be in Summer you may ad thereunto the pounded leaves of Spearwort, which growes in moorish grounds, and pound them altogether, and apply it to the place grieved. The leaves of Spearwort pounded will work the like effect: Also you may take six Cantharides flies, and pound them very fine, and make them to a thick Paste, with Vinegar and Leven of Bread; but never use any of these to above the breadth of six pence.

Although these things be made after a rude and plain manner, yet the same are cheap, and without offence to be used, which I leave to be made more curiously by the Apothecaries.

Note.


CHAP.

(10)



CHAP. III

1. Point. *We cannot live without daily food, and from that food there ariseth not only our nourishment, but also several superfluous matters, following, which are the principall causes of all diseases; which cannot be absolutely helped, although much mitigated by any temperate diet*

1.  OW necessary our food is, every man knoweth, How it is our Portion, and Gods goodness in this life, see *Ecclesiastes cap. 2. and cap. 5.* And how miserable a mans life is without a good Stomach to his meat, see *Ecclesiasticus cap. 30.*

2. That