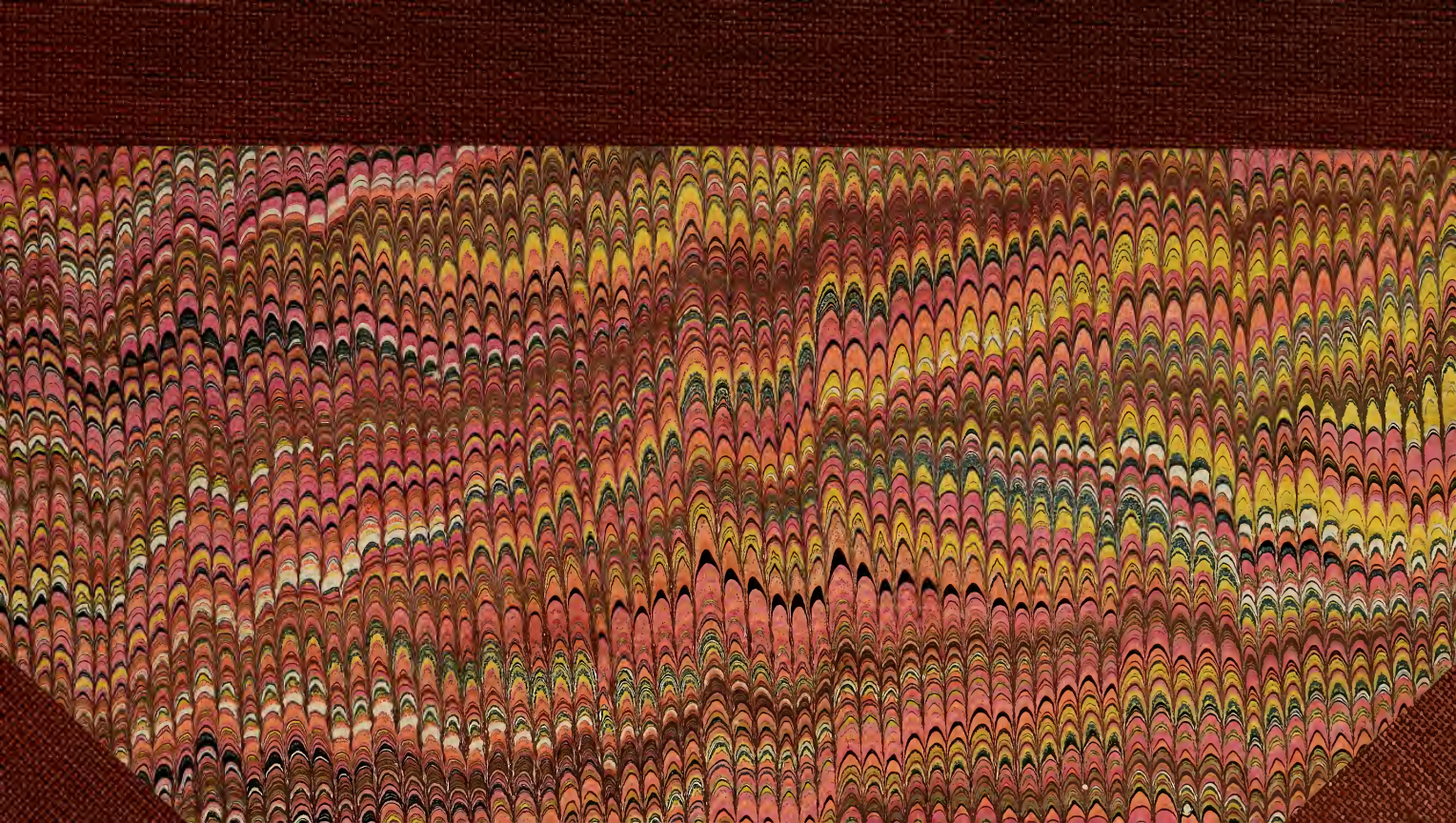

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A

TREATISE

ON

Tobacco, Tea, Coffee, and *Chocolate.*

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A TREATISE ON TOBACCO, TEA, COFFEE, *and* CHOCOLATE.

IN WHICH

I. The Advantages and Diſadvantages attending the Uſe of theſe Commodities, are not only impartially conſidered, upon the Principiples of *Medicine* and *Chymiſtry*, but alſo aſcertained by *Obſervation* and *Experience*.

II. Full and diſtinct Directions laid down for knowing in what Caſes, and for what particular Conſtitutions, theſe Subſtances are either beneficial, or hurtful.

III. The *Chineſe* or *Aſiatic Tea*, ſhewn to be the ſame with the *European Chamelæagnus*, or *Myrtus Brabantica*.

The Whole Illuſtrated with COPPER PLATES, *exhibiting the* Tea *Utenſils of the* Chineſe *and* Perſians.

Written originally by SIMON PAULI;
AND
Now Tranſlated by Dr. *J A M E S*.

Ante omnia ſcire convenit Naturam Corporis; quia alii graciles, alii obeſi ſunt, alii calidi, alii frigidiores, alii humidi, alii ſicciores, alios adſtricta, alios reſoluta, alvus exercet. Celſus, *Lib.* 1. *Cap.* 3.

LONDON:
Printed for T. OSBORNE, in *Gray's Inn*; J. HILDYARD, at *York*; M. BRYSON, at *Newcaſtle*; and J. LEAKE, at *Bath*.

M,DCC,XLVI.

A

TREATISE

ON

TOBACCO, &c.

AS *Nicolaus Monardus*, in *Simpl. Med. Hiſtor.* has given ſo full and accurate an Hiſtory and Deſcription of *Tobacco*, that others have only borrowed their Accounts of it from his Works, we ſhall, in the Words of that Author, in *Cap.* 14, inform the Reader what *Tobacco* is, where it is produced, and to what Uſes it is applied.

" The Plant *Tobacco*, ſays he, was for-
" merly uſed by the *Indians*, and eſpecially
" by the Inhabitants of *New Spain*, for the
" Cure of Wounds. A few Years ago it
" was imported into *Spain*, rather for the
" Decoration of Gardens, than on Account
" of its medicinal Virtues: But it is now

" more celebrated for the latter, than uſed
" for the former.

" This Plant is among the *Indians* called
" *Picelt* ; for the *Spaniards* firſt called it
" *Tobacco* from a certain Iſland of that Name,
" where great Quantities of it were pro-
" duced.

" It riſes to a great Height, and is ſome-
" times as tall as the *Lemon-Tree*. Its Trunk
" is ſtrait, and ſends out many large Branches,
" which bear Leaves almoſt reſembling
" thoſe of the *Lemon-Tree*, but larger, like
" thoſe of the *Burdock*, of a faint green Co-
" lour, and a little rough and ſhaggy, as the
" Whole of the Plant is. The Tops of the
" Branches bear Flowers of the Shape of a
" ſmall Bell, which are white at the Extre-
" mities, but of a purple Colour in the Mid-
" dle ; and when theſe Flowers fall off, they
" are ſucceeded by ſmall Heads, which re-
" ſemble thoſe of the *Black Poppy*, and con-
" tain a very ſmall cineritious blackiſh Seed.
" The Root is thick, divided into many
" Parts, internally of a ligneous or woody
" Nature, Saffron-coloured, bitter, and eaſi-
" ly deprived of its Bark : But I am ac-
" quainted with no medicinal or other Qua-
" lity of which it is poſſeſſed.

" T

" The Plant grows in moſt Places of the " *Indies*, and eſpecially thoſe of a moiſt and " ſhady Nature, and in light well cultivated " Soils: It may be ſown at all Seaſons; but " when it appears above Ground it is to be " preſerved from the Cold, and may be " tranſplanted for the Decoration of Garden-" Walls; for, like the *Citron-Tree*, it conti-" nues green through the whole Year.

" The Leaves are only uſed; though when " theſe cannot be had, ſome uſe the Seeds in " their Stead. The Leaves are preſerved by " paſſing a Thread through them, ſuſpend-" ing them in a ſhady Place, and thus dry-" ing them, after which they are uſed either " whole or reduced to Powder.

" *Tobacco* is hot and dry, and conſe-" quently heats, reſolves, cleanſes, and is a " little aſtringent, as will appear from theſe " following Virtues, of which it is poſ-" ſeſſed.

" The Leaves of *Tobacco* heated and ap-" plied, prove an excellent Remedy for a " *Cephalæa*, and *Hemicrania*, provided theſe " Diſorders ariſe from a cold Cauſe, or Fla-" tulences, but the Uſe of them is to be often " repeated, till the Diſeaſe is removed. Some, " before the Application of them, anoint the

" Head with the Oil obtained from the " Flowers of the *Orange-Tree*. The ſame " Remedy is beneficial for a Rigidity of the " Neck or *Tetanus*, and for Pains of the " whole Body, ariſing from the ſame Cauſe.

" When a Tooth-ach proceeds from a " cold Cauſe, the wiping the affected Tooth " with a Linen-Cloth, ſoaked in the Juice " of *Tobacco*, and then putting a Piece of " the Leaf, made up in Form of a Pill, " into the Hollow, not only removes the " Pain, but alſo prevents the ſpreading of the " Corruption.

" A Decoction of Tobacco-Leaves with " Water, and a *Linctus* prepared of the ſame " Decoction, are beneficial in Diſorders of " the Breaſt, inveterate Coughs, Aſthma's, " and other ſimilar Diſorders proceeding " from cold Humours. A ſmall Quantity " of a Syrup prepared of Sugar, and a De- " coction of the Leaves eliminates any pu- " trid Humours lodged in the Breaſt. The " Smoak of Tobacco-Leaves received into " the Mouth, ſometimes affords Relief to " aſthmatic Patients; but proper Evacuations " ought previouſly to be made, if the Pa- " tient's Condition can poſſibly admit of it.

" Tobacco-Leaves heated under the Aſhes

" and

" and applied to the Pit of the Stomach, " without ſhaking the Aſhes off, afford Re- " lief to Perſons afflicted with a Rumbling " of the Inteſtines, and Flatulencies. For " the ſame Purpoſes others bruiſe the Leaves " with their Hand, anointed with Oil, and " apply them to the Region of the Stomach. " The Leaves triturated in a little Vinegar, " long uſed by way of Ointment, and bound " upon the Parts affected, are beneficial in " Obſtructions, or ſchirrous Tumours of the " Stomach and Spleen; but over this Pre- " paration warm Leaves, or a Cloth ſoaked " in the warm Juice of the Leaves, are to " be applied frequently every Day. When " the Leaves cannot be had, Snuff may be " mixed with any deobſtruent Ointment, " and the obſtructed or tumid Part long " anointed with it.

" The *Indian* Women greatly extol the " Uſe of *Tobacco*, not only for Children, but " alſo for adult Perſons who are afflicted " with Crudities of the Stomach; for after " anointing the *Abdomen* with Lamp-Oil, " the Leaves heated under the Aſhes, and " applied oppoſite to the Stomach, on the " Breaſt and Back, concoct the Crudities, " and render the Body ſoluble, provided the " Application is repeated ſufficiently often. " A ſmall Quantity of the Juice of *Tobacco*

" Leaves, concocted and depurated with " Sugar, expels both flat and round Worms " from the Inteſtines ; but for anſwering " this End more effectually, the triturated " Leaves ought to be laid upon the Navel, " and a proper Clyſter injected.

" The Leaves heated under the Aſhes, and " applied as hot as the Patient can bear, af- " ford great Relief in nephritic and flatu- " lent Pains, provided the Remedy be ſuf- " ficiently often repeated. *Tobacco* is alſo " in many Caſes an uſeful Ingredient in " Clyſters, Fomentations, and Plaiſters.

" In Suffocations of the *Uterus*, the " Leaves rendered ſufficiently hot, and ap- " plied to the Navel, and Region of the " *Uterus*, afford preſent Relief ; and if a " *Deliquium* ſhould ſucceed, which it fre- " quently does, the Patient will be forthwith " rouſed from it by blowing the Smoak of " *Tobacco* up her Noſtrils. This Practice is " ſo common among the *Indian* Women, " that for this very Reaſon they carefully " preſerve and greatly eſteem *Tobacco* Leaves. " Some for uterine Diſorders previouſly ap- " ply odorous Subſtances to the Navel, and " then lay *Tobacco* Leaves over them : But " the moſt proper Subſtances for this Pur- " poſe, are *Tachamahach*, Oil of liquid *Am-*

" *ber*,

" *ber*, *Peruvian* Balſams, *Caranna*, or a " Plaiſter of all theſe together worn daily " on the Navel.

" *Arthritic* Pains, provided the Humours " are cold, or at leaſt are not too hot, " are greatly relieved by the Application of " the warm Leaves, or of a Linen-Cloth " ſoaked in the warm Juice of the Leaves; " for theſe reſolve and digeſt the Humours; " for which Reaſon they are advantageouſly " laid upon œdematous Tumours, previouſly " waſhed with the warm Juice of the " Leaves.

" It is certain from Experience, that *Chil-* " *blanes* are cured by rubbing them three " or four Times with *Tobacco* Leaves, and " then waſhing the Hands and Feet in " warm Water and Salt.

" A few Years ago *Tobacco* has been found " to reſiſt Poiſon, even that of the moſt " virulent Kind, with which the *Cannibals* " taint their Arrows. It was formerly cuſ- " tomary to ſprinkle *Sublimate* into the " Wounds thus inflicted; but the *Spaniards* " found a Method of ſubduing the Force " of the Poiſon by Means of *Tobacco*.

" A Company of *Cannibals* made an At-

" tack upon a Body of *Indians* and *Spa-*
" *niards*, ſome of whom were killed and
" others wounded with their poiſoned Darts.
" But as thoſe who ſurvived had no *Sub-*
" *limate*, they were adviſed by a certain
" *Indian* to pour the expreſſed Juice of *To-*
" *bacco* into their Wounds, and then apply
" the triturated Leaves of the ſame Plant
" to them, by which Means their Pains
" were forthwith alleviated, the Symptoms
" checked, the Force of the Poiſon ſubdu-
" ed, and the Wounds cured. This Ac-
" cident laid a Foundation for the ſubſequent
" Uſe of *Tobacco* againſt Poiſons; and the
" King of *Spain*, in order to be convinced
" of its Efficacy, ordered a Wound to be
" made in the Throat of a Dog, and to be
" anointed with the Poiſon uſed by Hun-
" ters; ſoon after which a large Quantity
" of the Juice of *Tobacco* was poured into
" the Wound, and the triturated Leaves of
" the Plant applied to it, by which Means
" the Dog was effectually ſecured againſt
" the Symptoms uſually produced by Poi-
" ſons.

" *Tobacco* Leaves laid upon peſtilential
" and malignant Carbuncles induce an *Eſ-*
" *char*, and induce a Cure; nor are they
" a leſs preſent efficacious Remedy againſt
" the Bites of poiſonous Animals.

" The

" The Leaves, when laid upon recent " Wounds, immediately ſtop the *Hæmor-* " *rhage*, and produce a Conglutination; but " if they are large, they ought to be pre- " viouſly waſhed with Wine, their Lips " brought into Contact, and ſprinkled with " the Juice of the Leaves, after which the " triturated Leaves are to be ſecured upon " the Wound: The ſame Meaſures are to " be taken the next and ſubſequent Days, " and a proper Regimen obſerved.

" An Inſtillation of the Juice, and an Ap- " plication of the triturated Leaves deterge, " cure, and cicatriſe old Ulcers and Gan- " grenes; provided due Evacuations are made, " a ſufficient Quantity of Blood, if neceſ- " ſary, is taken away, and a proper Regimen " obſerved.

" By this Means Ulcers are not only " cured in Men, but alſo in Animals. For " through all the *Indies*, Cows, Sheep, and " other Animals, are much ſubject to Ul- " cers, which, on Account of the exceſſive " Humidity of the Climate, eaſily become " putrid, and full of Worms. In theſe " Ulcers it was ſometimes cuſtomary to " ſprinkle *Sublimate*, the Inhabitants being " deſtitute of better Remedies. But as this " Medicine is dear in that Part of the World,

" what

" what was used for the Cure of these " Ulcers generally cost more than the Ani- " mal was worth. For this Reason the " Inhabitants, conscious of the Efficacy of " *Tobacco* on Mankind, transferred its Use " to the putrid, fetid, and wormy Ulcers " of Animals; and accordingly found that " its Juice instilled into them, not only " killed the Worms, but also cleansed the " Ulcers, and induced a *Cicatrix*. *Tobacco* " is also good against the Gallings of Cattle, " for which Reason the *Indians* always carry " the Powder of it about with them.

" I knew a certain Person afflicted with " Ulcers of the Nostrils, which discharged " a seemingly contagious *Sanies*. By my " Advice he dropped the Juice of *Tobacco* " into them; after the second Instillation " a large Number of Worms fell away; " then a smaller Quantity; and after a few " Days the Ulcers were cured, though the " Parts eroded were not restored. The rub- " bing Ring-worms and Scall'd Heads with " *Tobacco* Leaves is also a beneficial Practice.

" *Tobacco* is the celebrated Plant used by " the *Indian* Priests before they give their " Responses; for it is customary among the " *Indians* to consult the Priests with respect " to the Event of Wars, and other Affairs

" of

" of Importance. Upon such Occasions, the " Priest consulted, burnt dry *Tobacco* Leaves, " received the Smoak of them into his " Mouth through a small Tube contrived for " that Purpose, then dropt down as it were " in an Extasy, lay totally destitute of Mo- " tion, and remained in that Condition for " some Time. When the Fumes of the " *Tobacco* were discussed, he returned to " himself, told that he had communicated " the Affair to his Demon, and gave such " ambiguous Responses, that, whatever the " Event should be, the superstitious Crowd " might be easily perswaded, that he had " prophesied rightly. Thus the credulous " *Barbarians* are miserably hood-wink'd " by the impious and fraudulent Stratagems " of their Priests.

" The common People among the *In-* " *dians* also receive the Smoak of *Tobacco* " into their Mouths and Nostrils, when they " want either to be transported with plea- " sant Dreams, or to predict the Events of " their Affairs from the Occurrences which " happen to them during Sleep; for as the " grand Impostor, the Devil, knows the " Virtues of Herbs, he has taught them the " Qualities of *Tobacco*, in order to deceive " them by means of these Dreams.

" Various

" Various Plants, when chewed, or taken " internally, are obſerved to excite falſe and " deluſory Repreſentations and Ideas of Ob- " jects. Thus *Dioſcorides*, in Cap. de *Sola-* " *no Maniaco, ſeu Furioſo*, tells us, that a " Dram of the Root of this Plant, drank in " Wine, produces falſe, tho' not unplea- " ſant Repreſentations; that double the " Quantity produces an Alienation of " Mind, which laſts for three Days; and " that four Times the Quantity proves " mortal. It is alſo reported, that if a Per- " ſon, when he is going to ſleep, eats *Ani-* " *ſeeds*, they excite pleaſant and agreeable " Dreams; whereas, the eating of *Horſe-* " *Raddiſh* procures thoſe of a turbulent and " ungrateful Kind.

" *Garcias ab Orta* informs us, that the " Juice of a certain Plant called *Bangue*, " mixed with ſome other Juices, produces " Alienation of Mind, excites Dreams, and " frees the Mind from all Anxiety and Un- " eaſineſs: The like Effects are brought " about by *Opium*, which is much uſed by " the *Eaſt-Indians*, and concerning which " *Garcias* has treated very largely.

" The *Indians* alſo, when fatigued by " carrying Burdens, or by any other violent " Exerciſe, ſmoak *Tobacco*, by which Means

" they

" they become as it were ſtupid, and fall " aſleep; but when they awake, they find " themſelves refreſhed, and their Strength " repaired. The *Ethiopians* brought thither " as Slaves, following the Example of the " Natives, ſmoak *Tobacco* too frequently, for " which their Maſters chaſtiſe them ſevere- " ly, and burn their *Tobacco*, in order to de- " prive them of an Opportunity of uſing it, " which, however, they continue to do ſe- " cretly and in private.

" *Tobacco* is alſo uſed by the *Indians* in " order to allay Hunger and Thirſt; for " they calcine ſome Shells of River-Snails, " and by Trituration reduce them to a fine " Powder, of which, and *Tobacco* Leaves, " they take equal Parts, and chew them " together till they are reduced to a Kind of " of Maſs, which they form into Pills, lar- " ger than a Pea: Theſe they dry in a " Shade, and preſerve for Uſe. When they " intend to travel through Deſarts, where " they expect neither Meat nor Drink, they " take a ſufficient Quantity of theſe Pills " along with them, put one between their " Under-Lip and Teeth, and conſtantly " ſuck the Liquor from it; ſo that when " one is conſumed, they ſupply its Place " with another, and thus they perform a " three, and ſometimes a four Days Jour-

" ney;

" ney; during which Time, they say, they " neither feel the Effects of Hunger nor " Thirst: The Reason of this probably is, " that as they continually suck these Pills, " they draw the pituitous Humours from " the Brain, which being swallowed, moi- " sten the Stomach, and allay its natural " Heat, but are at last consumed by it for " Want of other Aliments. Instances of a " similar Nature may be observed in many " Animals, which, during the whole *Winter*, " confine themselves to their Holes without " any Food; because the natural Heat of " the Stomach is employed in digesting and " consuming the Fat which they had ga- " thered in the *Winter*."

These are all the Virtues and Qualities of *Tobacco* known to *Monardus*: But, besides this, *Zacutus*, in *Observat. Lib.* 1. *de Medic. Princip. Histor.* informs us, that he had often found the Juice of *Tobacco* effectual for the Cure of an *Alopecia* or Falling off of the Hairs: Nor is this to be wondered at, since, as the Medicine indicated ought to bear an Analogy to the indicating Symptoms, as *Tobacco* is hot and dry, resolvent, cleansing, and somewhat astringent; and as all these Qualities are, according to *Galen*, indicated in an *Alopecia*, *Zacutus* might succeed in the Cure of it by means of *Tobacco*. I remember

member two Girls, who being indiſpoſed, had a *Lixivium*, in which dry *Tobacco* Leaves were macerated, preſcribed for taking the Scales off their Heads; but the one was ſeized with a gentle *Vertigo*, and the other thought ſhe perceived herſelf, as it were, drunk. But I mention theſe Accidents for the Sake of young Practitioners, without any Deſign to diſcourage them from applying *Tobacco* and its Preparations to other Parts of the Body; for the celebrated *Hartmann* ſeems to have thought the Eſſence of the green Leaves of *Tobacco*, obtained by Infuſion in *Malmſey* Wine, a Specific for the Cure of the *Palſey*; and after a Sweat has been procured, orders the paralytic Limbs to be long rubbed with it; by which Means, he ſays, he has often ſeen them happily reſtored.

Though *Tobacco* is a valuable Herb, yet the Abuſe of it, which we ſhall afterwards conſider, is intolerable, and highly noxious. Beſides, *Monardus*, *Ægidius Everartus*, in 1587, at *Antwerp*, publiſhed a beautiful Commentary upon the Virtues and Uſes of *Tobacco*: And when the ſame Work was reprinted at *Utrecht* in 1644, various Treatiſes concerning *Tobacco* were added to it; ſuch as the *Miſocapnus*, or a Treatiſe on the Abuſe of *Tobacco*, taken from the Works of King

James

James the Sixth of *England*; *Tobacologia Johannis Neandri. Epiſtolæ ac Judicia clariſſimorum aliquot Medicorum*; and the *Hymnus Tabaci Raphaelis Thorii.* After theſe Authors appeared *Chryſoſtomus Magnenus*, Profeſſor of Medicine in the Univerſity of *Padua*, who in 1648, publiſhed very learned Exercitations concerning *Tobacco.* Not only from the Authors already mentioned, but alſo from *Andreas Cæſalpinus*; *Dalechampius*'s *Hiſtoria generalis Plantarum*; *Lobelii Adverſaria, Cluſius in his Notæ ad Monardum*; *Dodonæus*; *Tabernamontanus*; *Nardi Antonii Recchi Res Medicæ Novæ Hiſpaniæ, cum Terentii Lyncei Notis*, we learn what is the native Soil of *Tobacco*, and how the Knowledge of it was introduced into *Europe* after the Diſcovery of *America* by *Chriſtopher Columbus* and *Americus Veſputius.* Some of theſe Authors have alſo deſcribed its Virtues and Uſe, whilſt others of them have treated very fully concerning the Abuſe of it. Following the Example of theſe great Men, I ſhall proceed, without any Partiality, and with that Freedom which is always peculiar to Truth. This is certainly a difficult Attempt, conſidering the Oppoſition and Prejudice with which I have to grapple. But before I proceed, I ſhall take Notice of the Error of *Libavius*, who, according to *Magnenus* in *Exercitat.* 1. *Par.* 1. aſſerts, that *Tobacco*

Tobacco was a Native of *Europe*, ſince it was found in the almoſt inacceſſible Places of the *Hercynian* Foreſt: But adds this Author, *Who denies that Seeds are diſperſed, and carried every where by the Winds?* But it is by no means probable, that the Seeds of *Tobacco*, which, comparatively ſpeaking, are as ſmall as the Atoms of *Democritus*, could, by a Whirlwind, be conveyed to the *Hercynian* Foreſt in *Germany*, from *France*, *Italy*, or *Spain*, much leſs from *America*. This is a Plant of a particular ſpecific Kind, and the Native of *America*: Neither does any Hiſtorian mention ſuch a Whirlwind for the Diſperſion of its Seeds. It is true, Mount *Ætna* in *Sicily*, and Mount *Hecla* in *Iceland*, by their ſulphureous Eruptions, throw the Aſhes to a vaſt Diſtance: But it does not to me ſeem probable, that the Air ſhould ever be in ſuch a gyratory Motion, as to convey Seeds from one Quarter of the World to another, or from one Country to another, though it is not to be denied but they may be carried from a Plain to a riſing Ground, or from one Garden to another adjacent to it.

Thoſe Authors, who have called *Tobacco* *Herba rixoſa*, the Strife-producing Herb, and *Herba inſana*, the Plant which excites Madneſs, ſeem not to have been very much in the wrong; for what is more frequent than

for People of all Denominations to ſpend the whole of the Day ſmoaking *Tobacco* in Ale-Houſes and Taverns? Nay, ſo fond are young and old Men of *Tobacco*, that the Father forgets the Intereſts of the Son, and the Son thoſe of the Father for its Sake. Thus ſome Men uſe large Quantities of *Tobacco*, whilſt, perhaps, their Families are ſtarving at Home: Whereas ſome Children ſpend upon *Tobacco* what their induſtrious Parents had, with Toil and Care, amaſſed for their Uſe. Nay, ſuch is the Madneſs of ſome *Europeans*, that they will, for a Trifle, diſpoſe of their Goods, in order to gratify themſelves with *Tobacco*.

King *James* the Sixth of *England* tells us, "that, among the *Americans*, a Servant addicted to the Smoaking of *Tobacco*, can "hardly find a Purchaſer; ſo odious is that "Cuſtom to the Authors of it themſelves." We *Europeans*, however, are ſo infatuated and hood-winked, as yearly to ſail to *America*, ſpare no Expences, and expoſe ourſelves not only to Storms and Tempeſts, but alſo to Sickneſs and Death, for the Sake of *Tobacco*; and it is certain, that our Men, on their Return from *America*, ſpread through all *Europe* the *Neapolitan* Diſeaſe, which, as *Fiorovanta* thinks, was endemial to the *Americans*, on Account of their eating human Fleſh.

Fleſh. This, to uſe the Phraſe of *Agrippa, de Vanitat. Scientiarum*, Cap. 84. *is to purchaſe Death at a great Price.* The *Indians* and *Barbarians* have ſuch an Averſion to the Abuſe of *Tobacco*, that they ſeverely chaſtiſe the *Ethiopians* and Slaves for it, and burn their *Tobacco*; probably, becauſe they ſuſpect that it renders them valetudinary, and diſables them to work; in which Situation they are a Burthen upon their Maſters. According to *Viganenus*, in *Lib. de Ritibus Moribuſq; Turcarum*; and *Johannes Chryſoſtomus Magnenus*, in *Exercitat. de Tabac. Exercit.* 6. §. 10. *Amureth*, the 4th Emperor of the *Turks*, by an Edict, prohibited the Uſe of *Tobacco*, under Pain of Death, leſt, by the Abuſe of it, his Subjects ſhould become effeminate, feeble, and barren. According to *Adamus Oleanius*, in *Lib.* 3. *Cap.* 6. the Emperor of *Muſcovy*, in 1634, by an Edict prohibited the Importation of *Tobacco* and *Snuff* into his Territories, under the Penalty of being beat with Rods, and having the Noſtrils ſlit in Caſe of Diſobedience: And the ſame Author ſays, he ſaw ſome who had theſe Marks of Infamy inflicted upon them. In *Lib.* 5. *Cap.* 31. he alſo tells us, that *Schach Abas*, the *Perſian* Monarch, prohibited all Uſe of *Tobacco* in that Army, which he raiſed againſt *Tameran Chan* under the Penalty of the Offender's having his Noſe and Lips

cut off; nay, he was so rigid, or rather cruel in his Discipline, that when a certain *Persian*, ignorant of the Edict, came into his Camp with some *Tobacco* to sell, he ordered both him and his Commodities to be thrown into one Funeral Pile and burnt.

These, and other similar Examples, might perhaps have a lucky Influence on some *Europeans*, unless the Custom of using *Tobacco* had become so prevalent and universal, that *James* the Sixth said he believed "that a "whole Wood in *England* would hardly afford Trees enough for hanging the Dealers in *Tobacco*." *Hoffman*, in *Lib.* 2. *de Medicam Officinal. Cap.* 3. informs us, "that "this Prince, in the University of *Oxford*, "disputed publickly against the Use of *Tobacco*, giving Instances of Persons who "used it, who were afflicted with incurable Disorders of the Breast, Deliriums, "Watchings, and Convulsions; and after "whose Death, the Lungs were found "black and parched, just as if they had been "indurated in Smoak." The same *Hoffman* informs us, that he was told by some Soldiers who had resided in *Holland*, "that "upon dissecting the Heads of some Snuff-takers, who had been executed, they observed, that the whole internal Part of "what Anatomists call the *Patera* of the "Brain,

" Brain, was black with Snuff." He was alſo told by *Patricius Noræus*, " that in " the laſt *Bohemian* War, he ſaw all the " Heads of the *Engliſh* Soldiers, who were " killed, in the ſame Condition." *Nardus Antonius Recchus*, in *Lib.* 5. *Rer. Medicar. Nov. Hiſp.* obſerves, " that thoſe who uſe " *Tobacco* too frequently, become ill co- " loured, have a ſqualid, ſordid Tongue, a " Palpitation of the Throat, and a preter- " natural Heat of the Liver, and fall into " Cachexies and Dropſies, by which they " are at laſt cut off." Thus they ſuffer for their Folly in gratifying themſelves in ſo prepoſterous a Manner.

But without expatiating farther upon Things ſo obvious, let it ſuffice to have warned the Reader of his Danger, by the foregoing Obſervations. That Smoaking is more prejudicial and injurious than Snuffing, I think may be juſtly aſſerted, if we conſider the Inſtances which Anatomiſts give us of the Effects produced by each, which we ſhall hereafter do: I muſt, however, here obſerve, that we cannot enough admire the Zeal of *James* the Sixth of *England*, for the Good of his Subjects; ſince, in the laſt Words of his *Miſocapnus*, he expoſtulates with them in the following pathetic and affectionate Manner: " At laſt, therefore, O Citizens, if

" you have any Senſe of Shame, or Dread of
" Infamy, left in your Boſoms, lay aſide the
" Uſe of *Tobacco*, a Cuſtom attended with
" Ignominy, received through Error, and
" eſtabliſhed by Stupidity. By its Means
" the Wrath of Heaven is excited againſt us,
" the Health of our Bodies impaired, our
" Subſtance waſted, and the Dignity of our
" Nation not only diminiſhed at Home,
" but alſo deſpiſed Abroad; for *Tobacco* is
" a Subſtance loathſome to the Sight, diſa-
" greeable to the Smell, noxious to the Brain,
" injurious to the Lungs, and, by its Clouds
" of black Smoak, nearly reſembling the
" horrid Steams of Hell."

If any Champion for the Intereſts of *Tobacco*, deaf to my ſalutary Inſtructions, ſhould ask me whether I would have the Pope, the Emperor, and all the Kings, Electors, Princes, and Dukes in *Europe*, prohibit and diſcharge the Uſe of *Tobacco?* I anſwer, that ſuch a Revolution is really to be wiſhed for, on Account of the Abuſes of *Tobacco* before enumerated. But, before I proceed to give a fuller Anſwer, I would have the Perſon who aſks this Queſtion, attentively liſten to the following ſublime and truly noble Sentiments of *Seneca*, in *Lib. de Vita Beata, Cap.* 1. " Nothing, *ſays he*, is more
" worthy in itſelf, nor more becoming the
" Dignity

" Dignity of a free-born Soul, than not, like " the Cattle, implicitly to follow the Van of " the Flock, going, not whither we ought " to go, but whither they go before us. " But nothing involves us in more terrible " Misfortunes, than our judging of Things " by Fame and Report, eſteeming thoſe " Things beſt, which are moſt univerſally " aſſented to, and approved, as we find in " numberleſs Inſtances. We neither live " agreeably to the Dictates of Reaſon, nor " in a Manner that is uniform and con- " ſiſtent with itſelf: Hence it is, that ſuch " Numbers of Individuals fall, as it were, " upon others. In a large and crowded " Army, none falls without drawing another " along with him, and the foremoſt prove " fatal to thoſe who ſucceed them. The " like happens in every Part and Circum- " ſtance of human Life; for it is the uni- " verſal Practice to impoſe upon our own " Reaſons, and, by that Means prove the " Cauſe of Errors to others." It is there- fore to be lamented, that we *Europeans* ſhould thus brutally follow the Cuſtom of the *Barbarians*, without liſtening to Reaſon, in which we ſo far excel them, ſince, to uſe the Expreſſions of *Saluſt*, " They are " addicted to Intemperance and Sleep, ſo " rude and uncultivated, that they ſeem to " lead the Life of Brutes, rather than that

" of Men, since they indulge themselves in " Voluptuousness, whilst their Souls are a " Burthen to them." In a word, they live in a no less brutal Manner, than the Inhabitants of the Main Land of *Africa*, who, according to *Hippocrates*, in *Lib. de Morbo sacra*, " lie upon Goat-Skins, and eat Goat's " Flesh, without any Bed-Cloths, or Gar- " ments, or Shoes, except what are made of " Goat-Skins." The *Americans* are still worse, since they feed upon human Flesh, have nothing to cover them, and pass their Time in desart Places, and lurking Holes. Since, therefore, the Climate, Soil, and Non-Naturals of the *Americans*, are widely different from those of the *Europeans*, it is highly reasonable, that we should neither admit, nor tolerate, the continual and habitual Use of *Tobacco* in *Europe*.

Cornelius Agrippa, in *Lib. de Vanitat. Scient. Cap.* 84. seems, with a good deal of Reason, to think, " That it would greatly " contribute, not only to the Health of Man- " kind, but also to the Interests of particular " States, to prohibit the Importation of fo- " reign and exotic Drugs, which are often " counterfeited, or adulterated, by those who " deal in them, to the great Detriment of " the State." No less salutary and reasonable is that Law enacted at *Rome* by *Nero*, which

which runs in the following Tenor: "Apothecaries are hereby injoined, to uſe no "other Medicines, but thoſe found in *Italy*, "ſince theſe are not only better ſuited and "adopted to the Conſtitutions of *Romans*, "but may alſo be had far freſher, more genuine, and with leſs Difficulty, Expences, "and Danger, than foreign Medicines, the "moſt of which are juſtly to be ſuſpected, "as ſophiſticated, ſpurious, ſpoiled in the "Ship, corrupted by Age, or not collected "at due Seaſons, or in proper Places." Since the Diſeaſes deſcribed by the Antients, ſometimes ſeize the *Europeans*, though with new and uncommon Symptoms; and ſince new Diſeaſes alſo appear in *Europe*, I think it is not to be doubted, but the Meats, Fruits, and other Delicacies, ſent from *Aſia*, *Africa*, and *America*, into *Europe*, are, in ſome Meaſure, the Sources of our Calamities.

But, without any farther Digreſſion, I ſhall confine myſelf to the Abuſe of *Tobacco*. That *Tobacco*, when uſed with Prudence and Propriety, is a ſalutary Medicine, I do not deny; ſince I myſelf uſe it with great Advantage in the *Spring* and *Autumn*, at which Seaſons I am afflicted with catarrhous Defluxions. Moſt People, when only ſeized with a gentle Cough, are ſo cautious, as not to venture upon a ſmall Doſe of the Syrup of Violets,

Violets, or Liquorice, without conſulting their Phyſicians, Friends, and Nurſes; but vaſt Numbers of the *Europeans*, without any Advice, greatly incommode and diſturb the Brain, the Seat of their Reaſon, by uſing the highly penetrating Smoak of *Tobacco*, in the Morning and Evening, in the Night as well as the Day, and in all States and Conſtitutions of the Weather, calm and ſerene, as well as cloudy and over-caſt. Let us therefore lay aſide this barbarous Cuſtom, ſo fatal and prejudicial to Health.

Beſides, it is probable, that the crafty *Americans*, ſenſible of the vaſt Quantity of *Tobacco* yearly imported into *Europe*, may, for the Sake of Gain, impoſe upon us; for it is certain, that our own Merchants, influenced by a baſe and ſordid Principle of Avarice, have long ago found Methods of adulterating *Tobacco* by Means of Brine, Lemons, Vinegar, Wine, and Euphorbium. But with reſpect to theſe Frauds, the Reader may conſult *Neander* in his *Tabacologia*. Beſides, it is hardly credible, that the Roaps brought from *America*, under the Name of *Tobacco*, conſiſt intirely of good and ſound *Tobacco* Leaves: For almoſt every one knows, that the Marks of the Goodneſs of *Tobacco*, whether drawn from the Colour, Smell, Taſte, or Weight, vary very greatly among the *Europeans*;

ropeans; who, to their Disgrace be it said, have learned to hang their *Tobacco*, when corrupted, insipid, or light, in Houses of Office, or Vaults, in order to be rendered more acrid and ponderous by the volatile Salts of human Urine and Excrements, under a specious Pretence, that these Salts render it beneficial and salutary, by cleansing the Head; which, they say, is highly beneficial to Persons who drink much. But this is certainly an improper and prejudicial Method of treating the Head, and evacuating its Excrements; concerning the copious Production of which, by means of the corrupted Temperature of the Brain in Persons who daily smoak *Tobacco*, we shall afterwards treat.

Having premised these Things, we now come to decide a Question lately begun to be agitated, namely, Whether Snuffing or Smoaking is the more innocent and safe Custom? I affirm, then, that both are generally pernicious, and none of them to be recommended to any one without great Caution and Deliberation: Though I remember I was formerly a Smoaker of *Tobacco*, yet, I am of Opinion, that Snuffing is a less injurious and hurtful Practice. Some are of Opinion, that by the constant Use of Snuff, the Sight is rendered more clear and penetrating; but with

with how great Danger this Practice is accompanied, is sufficiently confirmed by *Adrianus Spigelius*, in *Corp. human. Fabr. Lib.* 7. *Cap.* 2. where he proposes a Problem, together with its Answer, in the following Words: "What is the Cause, why many "Persons, by often repeated Sternutations, "especially when industriously excited, sud-"denly become blind? This happens, ei-"ther because the Ramifications of the ca-"roted Arteries, which are so near the Op-"tic Nerves as to touch them, are so filled, "as to compress them; or, because a large "Quantity of pituitous Humours is convey-"ed from the Brain to the Optic Nerves, "which are thereby obstructed. When the "Disorder arose from the former of these "Causes, I have seen the Patients cured by a "*Seton*; but, when it proceeded from the "latter, I never remember to have seen it "cured." *Joh. Chrysostomus Magnenus, in Exercitat.* 8. *de Tabaco.* §. 1. affirms, "that "by violent Sternutation, some Persons have "died; since by it the Head has been so "strongly agitated, as by the Effort to burst "the *Meninges*, and relax the *Compages* of "the Brain." And this Opinion he confirms by the Example of a certain Baker, mentioned by *Famianus Strada*, "who, when "he had twenty-four Sternutations im-"mediately succeeding each other, died of

"the

" the twenty-fifth, by the violent Shock, of " which the Arteries of the Brain, and Mem- " branes ſurrounding it, were broken." The ſame Author, in *Sect.* 4. of the laſt-cited Chapter, affirms, " That he ſaw a certain " Man, who by the exceſſive Uſe of Snuff, " had the chryſtaline Humours of his Eyes " corrugated, ſo that all Objects ſeemed to " be in a Kind of fluctuating Motion be- " fore him."

If it ſhould be objected, that ſuch Accidents are rare; I anſwer, that though they are rare, yet they are not impoſſible; and, what has happened to ſome, may alſo be the Fate of others. Though, therefore, the *Falx* of the *Dura Mater*, and the *Torcular* of *Herophilus*, the fatal Seat of an *Apoplexy*, are not forthwith ſo diſordered as to yawn by Snuffing, yet the Intereſts of the Five Senſes are but ill conſulted, by often drawing from the Brain with Snuff, what we call *Snot* or *Mucus*, which is evacuated through the Noſe; or rather, according to *Galen*, and other Anatomiſts, through the *Os Ethmoides*, which is the Organ of Smell, but not at all deſtined for eliminating the Excretions of the Brain. Thus Perſons who uſe Snuff to Exceſs, inſtead of bettering, rather impair their Sight, and for their Pains generally loſe the Senſe of Smelling.

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As the Perſon who, for his Crimes, has loſt his Ears, is looked upon with Infamy; what better Treatment does he deſerve, who, either through a Contempt of Medicine, or an obſtinate Fondneſs to gratify his own Inclinations, either impairs or deſtroys thoſe Senſes, which indulgent Heaven has beſtowed upon him for ſo noble Purpoſes! With reſpect to Inſtances of this Misfortune, and the Reaſons why it happens, *Magnenus* in *Tr. de Abuſu Tabaci*, *Exercitat.* 6. *Sect.* 15. ſpeaks in the following Manner: "The Senſe "of Smelling, as I have been told by many, "who have either ſnuffed or ſmoaked to "Exceſs, is aboliſhed by the Abuſe of *To-* "*bacco*, becauſe the mamillary Proceſſes are "thereby dried, ſo that when they are ren- "dered drier than the Effluvia exciting the "Perception of any Smell, they cannot be "duly acted upon by ſuch Effluvia; for "Smell, according to *Ariſtotle*, in *Lib.* 3. "*de Animal.* conſiſts in the dry Effluvia ſur- "paſſing the Moiſture of theſe Proceſſes; "ſo that the common Senſory may have a "Change produced in it by proper and ade- "quate Objects." *Magnenus* alſo, in *Exer-* *citat.* 28. *Sect.* 1. tells us, "That he knew "a Man, who, in one Day, ſnuffed four "Ounces." After which, he proceeds to enquire into the Advantages and Injuries attending the Uſe of Snuff; and to conſider why

why it excites Sternutation in thoſe who are not accuſtomed to it, but not in thoſe who are. This accurate Author alſo, among other Reaſons againſt the exceſſive Uſe of Snuff, advances this, that it may enter the Paſſages of the *Os Ethmoides*, form itſelf into *Concretions*, and there lodge for a great while. Hence, it is ſufficiently obvious, that when the Paſſages and Perforations of this Bone are obſtructed by Snuff, the Air can neither have Acceſs to the Brain for its Ventilation, nor can the Effluvia of odorous Bodies be conveyed to it; in Conſequence of which, the Senſe of Smelling muſt neceſſarily be loſt. Though this ſhould, perhaps, be looked upon as a trifling and inconſiderable Loſs; yet Snuff, by its highly narcotic, heating, drying, penetrating, and unctuous Qualities, has ſuch an unlucky Influence on the eighth Pair of Nerves of *Spigellius*, or the firſt of *Bartholin*, which are appropriated to Smelling, that it gradually impairs, and, in proceſs of Time, totally deſtroys that Senſe; becauſe this Pair of Nerves is conveyed to the mamillary Proceſſes, which are ſituated in the interior Part of the Brain, near the *Os Ethmoides*, which is covered with the *Dura Mater*. Since, therefore, a large Quantity of Snuff is violently attracted towards the Root of the Noſe; and ſince, according to the Doctrine of *Hippocrates*, Nature is never one Moment idle

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in a living Body, all whoſe Parts are pervious and tranſparable, it muſt neceſſarily happen, that the Parts ſubſervient to the Senſe of Smelling muſt be greatly injured by the narcotic Quality of Snuff. Having ſaid thus much of the Misfortunes produced by exceſſive Snuffing, we now come to conſider thoſe attending the Abuſe of Smoaking; in doing which, we ſhall confine ourſelves to Examples, which have a better Effect on the Vulgar, than the nice and fine-ſpun Deductions of a Philoſopher's Reaſon.

It is therefore certain that *Tobacco* is poſſeſſed of an highly penetrating Quality. Thus the celebrated *Heurnius*, in *Lib.* 1. *Method. ad Prax.* ſpeaks of it in the following Manner: "*Tobacco*, when ſmoaked, produces "very ſingular Effects, ſince it draws a ſur-"prizing Quantity of Phlegm from the "Mouth and Noſtrils: The Smoak ariſing "from its dry Leaves laid upon live Coals, "when received into the Mouth by a Fun-"nel, pervades the whole Brain, and is "alſo conveyed to the Ears, and *Uterus*. "But I can affirm, that this Herb is, in a "peculiar Manner, appropriated to the Brain; "eaſily conveys its Virtues thither, and eva-"cuates all its *Sordes*: For, about a Year "ago, when I was afflicted with the Tooth-"ach, I made a Decoction of *Tobacco* with "Water,

" Water, adding ſome *Camomile* Flowers:
" A Spoonful of this Decoction, when te-
" pid, I put in my Mouth, and ſpit it out
" ſome Time after; and this I did for two
" Hours; by which Means my Pain was
" conſiderably alleviated. Next Day, when
" I went to my Garden, and ſtooped to
" pull up a Weed, a large Quantity of a
" Saffron-coloured Liquor, which ſmelled
" like *Tobacco*, flowed from my Noſe, upon
" which my Tooth-ach was immediately
" removed. During the whole of my Life,
" neither Blood, nor any other Liquor, ex-
" cept a ſerous Phlegm, had flowed from
" my Noſe, but upon this Occaſion I never
" ſaw any Liquor of a deeper yellow Co-
" lour." Other ſimilar Accounts of the penetrating Quality of *Tobacco*, I have had from my old Maſter, *Henningus Arneſæus*, Phyſician to *Chriſtianus*, the fourth King of *Denmark*, who affirmed, " That not only
" the Smoak of *Tobacco*, but alſo that of
" every other Subſtance received by the
" Mouth, was penetrating on Account of its
" Acrimony; in Conſequence of which, it
" muſt pervade and alter the whole Sub-
" ſtance of the Brain, both *Meninges*, and
" all the Veſſels, and Contents of them."
Beſides, as the Smoak of *Tobacco* is hot, proceeding immediately from kindled *Tobacco*; and as, according to *Ariſtotle*, it is the Pro-

perty of Heat to collect homogeneous, and ſeparate heterogeneous Subſtances, it muſt neceſſarily happen, in the very Nature of Things, that this Smoak ſhould fuſe and colliquate the Phlegm, the Receptacle of which is the Brain, which, according to *Hippocrates*, is the largeſt of all the Glands. I do not in the leaſt doubt of the Truth of *Arneſæus*'s Opinion; for I think that all the Fore-runners of Catarrhs, ſuch as Sternutations, Spittings, and Diſcharges of Saliva, are produced by Heat, which is the neceſſary Cauſe of Catarrhs, though not the productive Cauſe of the morbific Matter. Thus the celebrated *Hoffman*, in *Lib.* 3. *Inſtitut. Medic. Cap.* 193. informs us, "That Heat "alone, and, for the moſt part, of the exter- "nal Kind, ſuch as that of the Sun, or that "procured by Exerciſe, Wine, and Aro- "matics, among which are *Cinnamon* and "*Saffron*, with which we ſo plentifully ſea- "ſon our Aliments, is ſufficient to fuſe and "colliquate the Phlegm, or acrid Serum." Thus a Pipe filled with the burned Wicks of Candles, gathered out of Snuffers, or with a Piece of Match uſed in diſcharging Cannons, or with a Piece of bituminous, foſſile Earth, eſpecially that of *Holland*, will procure as copious a Spitting, as a Pipe of the beſt *Virginian* Tobacco. Soldiers alſo, and Sailors, produce the ſame Pleaſure and Effects

fects in themſelves by ſmoaking kindled Paper, as are produced by ſmoaking *Tobacco.* Since, therefore, acrid Smoak and Heat of every Kind, conveyed to the Brain, fuſe the Phlegm, and eliminate it by the *Os Ethmoides* and *Sphænoides*, the Noſe and the Palate of the Mouth, I ſee no Reaſon why *Heurnius* ſhould affirm, " That it has a ſurprizing " Faculty of drawing the Phlegm from the " Mouth and Noſtrils ; that it is peculiarly " adapted to the Brain, eaſily conveys its " Virtues thither, and eliminates all its " Sordes.

As *Tobacco* is hot, dry, unctuous, and penetrating ; it muſt, on account of theſe Qualities, ſoon take Flame : And, as it is poſſeſſed of an highly narcotic Quality, it, by its narcotic Sulphur, ſtupifies thoſe who uſe it, corrupts the Temperature of the Brain, and deſtroys its Tone ; whereas, the moderate Smoaking of *Marjoram*, *Betony*, *Roſemary*, *Amber*, and other Subſtances of a like Nature, would eliminate the Phlegm more ſafely, and without producing any of theſe ill Conſequences. This narcotic Quality of *Tobacco*, is the Reaſon why great Smoakers are, during the whole of their Lives, afflicted with a continual Spitting, as I have obſerved in *Hiſtor. Pompinellæ Claſſ. ſecund. Quadripartit.* Though by the frequent Uſe of *To-*

bacco, a large Quantity of Phlegm is eliminated from the Brain; this Plant is not, therefore, a peculiar Specific, adapted to that Organ: For, on the contrary, since it manifestly abounds with a narcotic Sulphur, it is highly injurious, not only to the Nerves, but also to the whole Substance of the Brain. Hence, as I observed before, many Users of *Tobacco*, not only have their olfactory Nerves so injured by its narcotic Sulphur, as to lose the Sense of Smelling, but are also observed not to have a very exquisite Taste, the fourth and seventh Pairs of Nerves being affected. Persons of this Kind are also observed to be fond of Malt Liquors, and to complain of a languid Appetite; because the sixth Pair of Nerves, which descends into the Stomach, is stupified by the narcotic Sulphur of the *Tobacco*: It is, therefore, absurd to maintain, that *Tobacco* is of a cephalic Quality, and peculiarly adapted to the Disorders of the Head, since it is so unfriendly to the Nerves as to produce a Stupor in them. It is more reasonable to argue thus: *Tobacco* is hot, consists of very subtle Parts, and is highly penetrating; therefore, being at the same Time narcotic, it will prove the more hurtful, the more penetrating it is; because the narcotic Quality of *Tobacco*, which is otherwise slow, like that of *Opium*, or *Hemlock*, is, by its other Qualities, exalted, and put in Action; or,

or, to ſpeak my Sentiments more freely, by means of the Acrimony aſcribed to its Salt, whether fixed or volatile, the narcotic Sulphur is conveyed in its full Strength to the Nerves of the Head. That this Sulphur remains pretty long intire, even in a living Perſon, is ſufficiently evinced, by that Saffron-coloured Liquor, ſmelling like *Tobacco*, which was diſcharged from the Noſtrils of *Heurnius*, next Day after the Abuſe of a Decoction of *Tobacco* and *Camomile* Flowers. I would not have any one imagine, that as ſoon as he lays by his Pipe, his Brain is no longer heated by the Smoak, which, for two or three Days after, he ſmells, or expires, when he ſneezes. Thus, this narcotic, unctuous, and ſtrong-ſmelled Sulphur, adhering to the Membranes, Ventricles, Gyrations, or other latent Paſſages of the Brain, and being left alone without either Smoak or Heat, gradually and inſenſibly corrupts the whole Maſs of the Brain, by which Means *Tobacco*-Smoakers are obliged to ſpit and expectorate continually. When the Brain is thus weakened by the copious Spitting excited by the narcotic Sulphur, neither the *Tonſils* nor the *Thymus*, which are deſtined for imbibing the natural excrementitious Humours of the Brain, are any longer fit for that Purpoſe. When ſuch an Accident happens, the *Tobacco*-Smoaker begins to yawn, to have a

hoarſe and ſhrill Voice, and a ſtinking Breath, like thoſe labouring under a *Lues Venerea.*

I think I have now ſufficiently proved, that as *Tobacco* is of a narcotic Quality, and its Fumes penetrate intimately into the Brain, ſo, of courſe, Smoaking muſt be more prejudicial than Snuffing. But, if People will ſtill obſtinately indulge themſelves in the Uſe of this noxious Plant, all I can do farther, is to warn them of their Danger.

A

TREATISE

ON

T E A.

I Have hitherto ſtrenuouſly endeavoured to preſerve the Health of the *Europeans*, by diſcarding and exploding the Abuſe of *Tobacco:* But if any one ſhould ask my Sentiments of *Tea*, which ſome Years ago began to be imported from *Aſia*, and the *Eaſtern* Countries, and which has Qualities quite contrary to *Tobacco*, ſince it prevents Sleep, and therefore is by ſome Authors highly commended as an excellent Cephalic, and very grateful to the *Viſcera*, ſubſervient to Nutrition: I anſwer, that no ſatisfactory Reply can be made, till we know the Genus and Species of *Tea*, and to what Species of *European* Herbs it may be referred or compared; for *Tobacco* is by us called the *Peruvian Hyoſciamius*, but we give no Name of any of our Plants to *Tea:* Nay, it is not

known, whether *Tea* is what the *Greeks* call Πόα, an Herb, or Θαμνίσκιον, a Shrub, which Words, according to *Ruellius*, *Morantha*, and others, are so confounded by *Dioscorides*, *Theophrastus*, and other Botanists, as to occasion great Disputes among the Learned. But the Authors who have most faithfully collected whatever has been wrote upon *Tea*, either in the *Spanish*, *French*, *Latin*, *English*, or *Dutch* Languages, are *Nicolaus Tulpius*, and *Nicolaus Trigautius*, from the Works of whom I shall enquire,

1*st*, Of what Kind and Species the Herb *Tea* is?

2*d*, Whether *Tea* is only the Produce of *Asia*, and whether it is ever found in *Europe*, or not? And,

3*d*, Which of the *European* Herbs may be most properly used in its Stead.

Tulpius, then, speaks in the following Manner: "In the *East Indies* nothing is "more common than drinking the Decoc-"tion of an Herb, which the *Chinese* call "*Thee*, and the *Japonese*, *Tchia*. As my "Accounts of this Plant were received from "the best and most impartial Authors, I shall "willingly hand them down to Posterity. "The Herb *Tea*, therefore, has long acumi-

"nated

" nated Leaves crenated about the Edges.
" Its Roots are fibrous, and divided into
" very ſmall Shreds. It grows not only in
" *China* and *Japan*, but alſo in *Chiam*, only
" the Leaves of the *Chineſe Tea* are of a
" blackiſh green Colour: Whereas the *Ja-*
" *poneſe Tea* is of a fainter Colour, and more
" grateful Taſte. Hence it alſo happens,
" that the *Tchia* of the *Japoneſe*, is far more
" eſteemed than the *Thee* of the *Chineſe*;
" ſince one Pound of the former is frequently
" ſold at an Hundred *Libræ*; for it is in
" theſe Parts of the World believed, that
" nothing is more ſalutary and beneficial
" than this Herb, whether for protract-
" ing Life to extreme old Age, or for pre-
" venting the Attacks of Diſeaſes. It not
" only renders the Body vigorous and active,
" and prevents the Stone, to which none of
" the Inhabitants are for this Reaſon ſub-
" ject, but alſo removes Head-achs, Stuf-
" fings of the Head, Inflammations, and
" Diſtillations of the Eyes, a Difficulty of
" Breathing, Weakneſs of the Stomach,
" Gripes of the Inteſtines, and Wearineſs.
" It alſo ſo effectually prevents Sleep, that
" thoſe who drink it at Night, can ſit up,
" without feeling the leaſt Inclination to ſleep;
" for it is moderately heating, and by con-
" ſtricting the Mouth of the Stomach, hin-
" ders the Aſcent of thoſe Vapours which

" are

" are neceſſary to procure Sleep; ſo that, " by its Means, nothing hinders or interrupts " thoſe who intend to read or write all Night.

" This Plant, however, ſeems neither to " have been long known, nor long uſed, " among the *Chineſe*, ſince they have no " hieroglyphical Characters, ſuch as moſt of " their Letters are, which expreſs its Nature " and Qualities. Theſe two Nations alſo differ " widely, with reſpect to the Manner of uſing " *Tea*; ſince the *Japoneſe* mix the *Tea*, " powdered in a Marble Mortar, with warm " Water: Whereas, the *Chineſe*, boil the " Plant itſelf with ſome Liquor, adding a " few Grains of Salt, or Sugar. This De- " coction, they drink with their Friends and " Viſitors; and even their leading Men do " not think it beneath them, but rather a " Piece of Honour to prepare the *Tea* for " their Gueſts; for which Purpoſe they " have Cloſets in their Palaces, fitted up on " purpoſe, in which they keep their Pots, " Tripods, Tunnels, Cups, Spoons, and " other *Tea* Utenſils, which they buy at an " exorbitant Price, preſerve in Silk, and only " uſe when their beſt Friends viſit them. " Theſe, they eſteem as much as we do " Adamants, Gems, and the moſt precious " Stones. See *Joh. Maffæus*, *Rer. Indicar.* " *Lib.* 6. & 12. *Ludovic. Almeid. Select.* " *Epiſt.*

" *Epiſt. Lib.* 4. *Petr. Garric. Tom.* 2. *Lib.*
" 2. *Cap.* 17. *Matth. Ricius, de Chriſt.*
" *Expedit. apud Sinas, Lib.* 1. *Cap.* 7.
" *Alois Frois, in Relat. Japon. Jac. Bontius,*
" *Dialog.* 6. *Med. Indorum, & Johan. Lin-*
" *ſeot, Cap.* 26."

Nicolaus Trigautius, in *Tractat. de Regno Chinæ, Cap.* 3. where he treats of the Things produced in *China*, gives us the following Particulars, with reſpect to *Tea:* " I pur-
" poſely, ſays he, omit the Deſcription of
" many Things neceſſary, ſuch as Marbles
" of different Colours, Carbuncles, and other
" Stones and Gems, not unfit for painting;
" odoriferous Woods, Bitumens, and an in-
" credible Number of other Curioſities;
" but I neither can, nor ought to paſs over,
" in Silence, two or three Things, unknown
" to the *Europeans*; the firſt of which is,
" that Shrub, of the Leaves of which is
" prepared that celebrated Liquor, called
" *Cia*, by the *Chineſe*, *Japoneſe*, and neigh-
" bouring Countries. It is not poſſible, that
" the Herb from which this is prepared has
" been very long uſed by the *Chineſe*; ſince,
" in order to repreſent it, they have no
" hieroglyphical Characters, ſuch as all their
" Letters are. Hence it may, perhaps, be
" ſuſpected, that our *European* Woods pro-
" duce this Herb. They gather the Leaves
in

" in the *Spring*, dry them in a Shade, and " keep them for preparing a Decoction, " which they almoſt continually uſe, not " only at their Meals, but alſo when their " Friends come to viſit them; for this is gene- " rally the Entertainment to which they in- " vite each other. It is always drank, or rather " ſipped warm; nor is it ungrateful to the " Palate, in conſequence of its temperate " Bitterneſs; but it is very ſalutary, and " frequently uſed for various Diſorders. *Tea* " is not with them all of one Price; ſince, " ſometimes, a Pound is ſold for a Noble, " and, at other Times, for two or three, if " it is accounted good: The beſt of the " *Japoneſe Tea* is often ſold for ten or twelve, " and the Method of preparing it with theſe, " is ſomewhat different from that of the " *Chineſe*; for the *Japoneſe*, having reduced " their *Tea* to a Powder, mix two or three " Spoonfuls of it with a Cup of boiling " Water, which they drink when moderately " cool: Whereas, the *Chineſe* throw ſome " of the Leaves into a Veſſel of boiling " Water, which, after it has imbibed the " Force of the *Tea*, they drink, leaving the " Leaves." But, in the ſeventh Chapter of the ſame Work, which treats of ſome of the Cuſtoms of the *Chineſe*, the Author ſpeaks in the following Manner: " When any one " receives a formal Invitation to a Feaſt;

" the

" the Day before, or ſeveral Days before, it " is to be kept, the Maſter ſends him a Kind " of Ticket, deſiring his Preſence: When " he is come to the Houſe, and the uſual " Ceremonies paſt, he is ſet down in the firſt " Hall, where he drinks his *Tea*; after " which he is conducted to the Feaſting- " Room, which is not adorned with Car- " pets, which they never uſe, but with Pic- " tures, Flowers, Veſſels, and other antient " Houſhold Furniture." Though theſe Accounts may ſatisfy the Vulgar, yet they will not prove ſatisfactory to Phyſicians, who want to know, whether *Tea* is an Herb, a Shrub, or a Species of Copſe; for the two laſt quoted Authors differ from each other; ſince *Tulpius* calls the *Chineſe Tea*, " an " Herb, with darkiſh, green, oblong Leaves, " acuminated and crenated about the Edges, " with fibrous Roots, divided into many " ſmall Shreds. Whereas, the Leaves of " the *Japoneſe Tea* are of a fainter green Co- " lour, and of a more grateful Taſte." But " *Trigautius* affirms, " that it is a Shrub of " the Leaves, of which the celebrated *Cia*, " of the *Chineſe* and *Japoneſe*, is prepared " by Decoction." The former aſſerts, that the Herb *Tea*, grows not only in *China* and *Japan*, but alſo in *Chiam*: The latter thinks it is to be ſuſpected, that it is alſo produced in the *European* Woods: But, as I ſhall afterwards

terwards accurately discuss these Points, I shall only here observe, from *Olearius*, that *Maffæus*, in *Tr. de Rebus Indicis*, affirms, that the *Japonese*, from a certain Plant, express an highly salutary Liquor, which they call *Chia*; and *Linschotanus*, in *Tr. de Insula Japoniæ*, tells us, that the Inhabitants of *Japan* prepare a Drink called *Chaa*, from a certain Herb: But these Authors neither mention the Shrub, nor the Leaves, but unanimously assert *Tea* to be an Herb. *Jacobus Bontius*, Physician in Ordinary to the Town of *New Batavia*, in the Island of *Java*, in the *East Indies*, in *Medic. Indor. Lib.* 2. *de Conserv. Valetud. Dialog.* 6. affirms, "that the Leaves of the small Herb, "from which *Tea* is prepared, resemble those "of the *Daisy* or lesser *Cousound*, and have "small Incisions about their Edges." But since, in the subsequent Chapter, he affirms, that the Inhabitants of that Country, though brutally ignorant in every other Respect, have yet such an exact Knowledge of Roots and Plants, that if *Pavius*, the greatest Botanist of his Age, was to rise from the Dead, he would wonder to find that he could be instructed by these Men; I am surprized, he should have despised their Information, and, contrary to the Custom of their Historiographers, given us *(Europeans)* such a lame and imperfect Description of *Tea*, when commenting

menting on the *Indian* Plants. One would be ready to take it for an Herb, when he is told, that its Leaves reſemble thoſe of the *Daiſy*, and have ſmall Inciſions about the Edges, which *Tulpius* alſo aſcribes to them. It is worth our Obſervation, that *Tulpius*, *Trigautius*, *Bontius*, and other Authors, unanimouſly agree in this, that the Decoction of *Tea* is of a pretty, grateful, bitter Taſte. In order, therefore, to clear up theſe Difficulties, I muſt have recourſe to the Reverend Father, *Alexander de Rhodes*, who, in his *Sommaire des divers Voyages & Miſſions Apoſtoliques*, ſpeaks in the following Manner: "Among the moſt memorable Things in "this Country, is *Tay*; the Uſe of which "is not only common to all the *Eaſtern* "Countries, but alſo begins to be known "in *Europe*: It is juſtly to be reckoned "among the moſt ſalutary Subſtances which "I obſerved in this Country; and I do not "know but it is one of the principal Cau-"ſes, why the Inhabitants not only enjoy "ſuch a good State of Health, but alſo "arrive at ſo extreme an old Age. The "Leaves are as big as thoſe of the Pomegra-"nate Tree, and the Shrub itſelf reſembles "the Myrtle Buſh. Nor does *Tea* grow in "any Part of the World, except in two "Provinces of *China*, which are *Nanquin* "and *Chim*, the Inhabitants of which have

"their

" their Harveſts for *Tea* Leaves, as we have
" for our Grain in *Europe*. Theſe Leaves
" they dry in Furnaces, and preſerve for Uſe
" in cloſe ſtopped Veſſels. It is frequently
" uſed through all *China*, *Japan*, *Tonquin*,
" and other Kingdoms; and there are ſuch
" great Quantities of it, that it is ſold at a
" ſmall Price. For this Reaſon they uſe it
" frequently every Day, or rather each Hour,
" prepared in the following Manner: They
" throw the Leaves into boiling Water,
" which they forthwith take off the Fire;
" and when the Leaves have ſubſided, which
" is generally in a Quarter of an Hour, they
" drink the Water, from which they find
" three very happy Effects; the firſt of
" which is to repreſs Vapours, and alleviate
" Pains of the Head: For when I laboured
" under an *Hemicrania*, or any other Diſor-
" der of the Head, by drinking this Water,
" I had my Pain ſo quickly alleviated, as if
" a Perſon had done it by the Application
" of his Hand. When, for the Sake of
" hearing Confeſſions, I was obliged to ſit
" up whole Nights, I uſed the ſame Remedy,
" and, by its Means, was not only hindered
" from ſleeping, but alſo felt no more Un-
" eaſineſs next Day, than if I had not ſat
" up. I once made an Experiment of this
" for ſix Nights ſucceſſively, but muſt con-
" feſs I found myſelf wearied and exhauſted.

" The

" The ſecond Virtue of this Water, or De-
" coction, is to corroborate the Stomach,
" and the third to purge the Kidnies from
" Stones and Gravel." *Bernardus Varenius*, in *Deſcript. Regni Japoniæ*, *Cap.* 23. ſpeaks in the following Manner: " Not
" only the *Japoneſe*, but alſo the *Chineſe*,
" are delighted with Draughts of almoſt
" boiling Water, in which the Powder of
" *Tea* is ſprinkled. The Herb *Tea* is not
" only Green itſelf, but alſo tinges any
" Liquor with the ſame Colour. It grows
" only in ſome, and not in all Coun-
" tries, and the finer Kind of its Leaves is
" thought to be very valuable. Theſe Leaves
" are, by the richer Sort, kept in large Veſ-
" ſels, cloſe ſtopped, in order to prevent the
" Acceſs of the Air. The Leaves, before
" they are uſed, are reduced to a Powder."
And a little after he ſubjoins, " This Liquor
" is pleaſant to the Taſte, and highly ſalu-
" tary, eſpecially for carrying off the Un-
" eaſineſs produced by Surfeits, and for re-
" moving all pituitous Diſorders: So that
" it is become a proverbial Saying, with re-
" ſpect to the Rich, *How is it poſſible they*
" *ſhould not enjoy good Health, ſince they*
" *drink the beſt* Tſia?" *Olearius*, in the Work before quoted, ſpeaks of *Tea* in the following Manner: " We have already ob-
" ſerved, that at the *Maidan* in *Iſpahan*,

" there are, among others, particular Species " of Inns, called *Tzai*, *Chattai*, and *Chane*, " in which, as well as in other Places, the " *Perſians* drink an hot, black Water, pre- " pared of an Herb, brought into their " Country by the *Usbeck Tartars*. This " Herb has oblong pointed Leaves, about " an Inch long, and half an Inch broad, " which, when dried, are of a blackiſh Co- " lour, and ſhrivel up into the Form of a " Worm; but they are the ſame with what " the *Chineſe* call *Tea*, and the *Japoneſe* and " *Indians*, *Chia*, and *Cha*. In each of theſe " Nations, this Herb is highly eſteemed; " the *Perſians* boil it with Spring-Water, " *Aniſe* and *Fennel:* Some of them alſo add " a ſmall Quantity of *Cloves* to it. The " *Perſians*, *Chineſe*, *Japoneſe*, and *Indians*, " aſcribe uncommon Virtue and Efficacy to " this Water, affirming, that it produces the " moſt ſalutary Effects on the Stomach, " Lungs, Liver, Maſs of Blood, and all " the *Viſcera*, which it deterges and corro- " borates. It alſo expels the Stone, removes " the Head-ach, and diſſipates that ſuper- " fluous Humidity, which produces Laſſi- " tude and Drowſineſs. By drinking this " Water, a Perſon is rendered ſo lively, briſk, " and alert, as chearfully to bear the Want " of Sleep for ſeveral Nights, and without " any Pain, or Fatigue, apply long to Bu-

ſineſs

" fineſs of the greateſt Importance. This " Liquor, when drank in Moderation, not " only preſerves Health, but alſo protracts " Life to an exceſſive old Age. This Herb " *Tea* is, at preſent, well known in *Holland*, " ſince the *Eaſt-Indiamen* bring large Quan- " tities of it to *Amſterdam*." *Johannes Albertus von Mandelſlo*, in *Itinerar. Indiæ Orientalis*, *Cap.* 11. gives us the following memorable Account of *Tea*: " In our Viſits, " we make uſe of the black Water, in which " the Herb *Tea* is boiled. This Liquor, " which is very common in the *Indies*, is " greatly admired, not only by the Natives, " but alſo by the *Engliſh* and *Dutch*; ſince " it is ſaid to carry off Phlegm, warm the " Stomach, and procure Digeſtion. We " drink it three Times a Day, namely, in " the Morning, Afternoon, and Evening. " The *Perſians* alſo drink a black Water, " called *Chavve*, which, in Colour, reſem- " bles the *Tea*, though its Virtues and Effi- " cacy are different; ſince the *Chavve* is " a great Cooler, and procures Sterility, on " which Account, the laſcivious *Perſians* " chuſe to drink it: On the contrary, the " *Tea* moderately warms, and ſtrengthens, " the Bowels and Stomach."

Gulielmus Leyl, a Native of *Denmark*, after his Return from the *Eaſt Indies*, at my

Requeſt, courteouſly wrote me the following Particulars with reſpect to *Tea*: " I was " informed by the *Chineſe*, in the Iſlands " of *Java*, *Macaſcar*, *Celebes*, and other " Places, that the *Cha*, or *Thee*, grew in " *China* and *Cathaya*; but that the beſt " came from *Cathaya*, a Country belonging " to the *Tartars*. The Herb is, in the " *Chineſe*, *Japoneſe*, *Tartarian*, *Perſian*, " *Arabic*, *Turkiſh*, and *Indoſtan* Languages, " called *Cha*; in the Pronunciation of which " Word, it is to be obſerved, that the *Ch* is " ſounded as it is in *Spain* and *England*; " but is by the *Perſians*, *Arabians*, and *Turks*, " expreſſed by one of their own Characters. " By ſuch of the *Chineſe* as border upon the " Sea it is called *The*. In theſe Countries, " vaſt Sums of Money are laid out upon this " Herb, which is ſaid to be poſſeſſed of very " conſiderable Virtues; for it corroborates " the Stomach, and produces a good Di- " geſtion; nouriſhes the Limbs, and diſſipates " and carries off by Urine, or otherwiſe, " all peccant and redundant Humidity. It " alſo cures the Gout, and prevents, or ex- " pels the Stone and Gravel. During my " Reſidence, for many Years there, I never " had the ſmalleſt Symptoms of the Gout, " with which I have been violently afflicted " ſince my Return into *Europe*. The *Chi-* " *neſe* are alſo Strangers to the Stone, and

" their

" their *Tea* not only preſerves the Body in " good Health, but alſo removes Intoxi- " cation. It prevents Sleep, and renders " Perſons alert and chearful in the Diſpatch " of Buſineſs. The Water prepared of this " Herb, is to be drank in a Morning faſt- " ing, with preſerved Ginger, as alſo after " Dinner, between Meals, after Supper, or " at any Time, ſince the frequent Uſe of it " is not hurtful. They boil a Pint of Wa- " ter in a Pot, then put a Spoonful of " *Tea* into it, and cover it cloſe up for a " Quarter of an Hour, during which Time " they ſhake it frequently. Thoſe to whom " this Liquor is diſagreeable, on account of " its bitter Taſte, put Sugar-Candy into the " Cup; but, its Efficacy is greater, when " drank without it. The People of Faſhion " in *China* and *Japan*, have their particular " Kettles, in which they boil the Water by " itſelf, and then pour it upon the *Tea* in " another Veſſel, which they cover for a " a Quarter of an Hour, ſhaking it fre- " quently."

In order to determine that dubious and perplexing Queſtion, Whether the *Tea* of the *Chineſe* is an Herb, or a ſmall Shrub? It is neceſſary I ſhould previouſly enquire, whether it is only produced in *Aſia*, or whether any of it is alſo to be found in *Europe*; as

alſo which of the *European* Plants is the moſt proper Succedaneum to it? In theſe Diſquiſitions, I muſt, therefore, have recourſe to the Suffrages of the before-quoted Authors. But I muſt here adviſe all Phyſicians to diveſt their Minds of Prejudice, and carefully peruſe *Hippocrates*'s Treatiſe *de Aere, Aquis, & Locis*, by which they will be informed, how much *Airs*, *Waters*, and *Soils*, agree, or diſagree, and what proportionable Variations, or Alterations, theſe Agreements, or Differences are capable of producing. The celebrated *Hoffman*, in *Lib.* 2. *de Medicament. Officinalibus*, *Cap.* 15. when ſpeaking of the *Myrtle*, tells us, "That we are carefully to "attend to the native Soil and Climate of a "Plant, by which it is rendered either bet-"ter or worſe, in conſequence of which, its "Faculties and Virtues will not be the ſame in "different Countries." This Doctrine I have every where inculcated in my *Quadripartitium*, but eſpecially in the Hiſtories of *Betony*, *Carduus Benedictus*, *Scurvy-Graſs*, *Marſh Trefoil*, *Dragons* and *Squills*. My Deſign in advancing this is, to ſhew the Probability of the Production of *Tea*, not only in the Kingdoms of the *Eaſt Indies*, ſuch as *China*, *Japan*, *Chian*, *Nanquin*, and *Cham*; but alſo, according to the Conjecture of *Trigautius*, in the *European* Woods and Foreſts: And I am the more inclined to this Opinion, becauſe

cauſe the celebrated *Olearius* informs us, that the *Tartars* of *Uzbeck*, who, according to *De Laet. in Deſcript. Perſiæ, Cap.* 1. are ſeparated from the *Perſians*, wage War upon them, and export *Tea* from *Cattajo* into *Perſia:* Beſides, *Gulielmus Leyl*, a Gentleman, not only of Diſtinction, but alſo of untainted Veracity, informs me, in his Letter, that in *Java* the greater, *Macaſſar*, and *Celibes*, he was told by the Inhabitants, that *Cha* or *The* grows in *China* and *Catajo*; but that the beſt is, by the *Tartars*, exported from the latter of theſe Places. Now, it is ſufficiently known, that *Tartary*, on account of the Elevation of the Pole, in many Reſpects, agrees with the *European* Provinces, ſituated under the ſame Degree of Elevation; ſo that, it is by no means abſurd to aſſert that many Trees, Shrubs, and Herbs, ſhould thrive as well in theſe *Northern* Provinces, as in *Tartary*, which, like them, is diverſified with Precipices, Foreſts, Mountains, Paſture-Grounds, Vallies, and Rivers. In a word, as *Tulpius* and *Trigautius* think that neither *Tea*, nor its Uſe, were long known to the *Chineſe*, becauſe they had neither any antient Names for it, nor Hieroglyphics to expreſs its Nature; I am more and more confirmed, that *Cha*, or *The*, grows more plentifully in *Catajo* than in *China* itſelf, eſpecially ſince *Olearius* and *Leyl* in-

form us, that *Cha* is a *Tartarian* Word; and, according to the latter of these Authors, only some of the *Chinese*, who live upon the Shore, have begun to call *Cha*, *Te*. Since, therefore, the *Europeans* frequent *China*, or its adjacent Islands, much more than they do *Tartary*, and since the *Chinese* call the *Cha* of the *Tartars The*, it is probable, that this is the Original of the Word *Tea* in *Europe*. But it is to be observed, that *Tulpius* asserts, that the *Tchia* of the *Japonese*, is far more valuable than the *Thee* of the *Chinese*; since a Pound of the former is sometimes sold at an Hundred *Libræ* of Silver, which, if I am not mistaken, amount to forty Crowns. But *Trigautius* affirms, that a Pound of the *Chinese* is sold at one *Noble*, and at most for two or three; whereas, a Pound of the best *Japonese* is often sold at ten or twelve. Father *Rhodius* tells us, that *Tea* is no where produced, except in two Provinces of *China*, *Nanquin* and *Chim*; and immediately subjoins, That there was such Plenty of it, that it sold at a very low Rate: Though these Accounts are inconsistent with each other, yet it is none of my Business to reconcile them; since my Design is only to shew, that the *Cha*, the *Tchia*, or *Thee*, whether a Species of Copse, or an Herb, is indigenous to *Tartary*. Now, as *Tulpius* and *Trigautius* have shewn, that *Tea* has not been long known

known to the *Chineſe*; and, as *Olearius* and *Leyl* aſſert, that it is exported from *Tartary* into *Perſia*, as well as *China*, I am of Opinion, that it probably began to be known in *China* when the *Tartars* in 1644 made an Incurſion into that Country, and that it was firſt tranſported into *Europe* from the *Eaſt-Indies*. And though the Authors mentioned by *Olearius* affirm, that the *Thee* of the *Chineſe* was known before this Incurſion; yet as the *Tartars* had ſeveral Times before laid *China* waſte, it is not improbable, but the *Chineſe* were, by the *Tartars*, with whom I believe it is cheap, firſt taught the Uſe of *Tea*, as we were by the *Chineſe*: For if, according to *Tulpius*, *Tea* is ſold at ſo great a Rate in *China*, or, if a Pound of the beſt *Tea* is often ſold at twelve *Nobles* in *Japan*, I cannot ſee how the Merchants of *Amſterdam* and *Hamburg*, who may reaſonably be allowed a fourth of Profit, could afford a Pound for eight *Nobles*. Since, therefore, *Tartary* is a very extenſive Kingdom; and ſince, in ſome Provinces of it, the *Tea* of the *Chineſe* grows, I think it very probable, that the ſame *Tea* may be found in the ſimilar, heathy, copſy, and uncultivated Places of *Europe*. We now come to enquire, whether *Tea* is an Herb, or a Kind of Copſe: Beſides the Authors, therefore, already quoted from *Olearius*, as affirming that it is an Herb, *Bontius*,

tius, *Varenius*, *Olearius*, *Johannes Albertus von Mandelſlo*, and *Leyl*, alſo call it an Herb: But *Trigautius* and *Rhodius* pronounce it a Kind of Copſe, or ſmall Shrub. If, therefore, we are ſwayed in our Judgment by the Plurality of Voices, we muſt infallibly conclude *Tea* to be an Herb. But as, in all Caſes, one Eye-Witneſs is better than ten who take Things upon Report; and as the two laſt-mentioned Authors travelled through the *Eaſt-Indies*, it is more reaſonable to truſt to their Deſcriptions, than to thoſe of the others, who, being no profeſſed Botaniſts, were, in ſome meaſure, miſled by botanical Authors, who too often confound Words, as we have ſhewn in the Diſſertation on *Tobacco*: However, to reconcile theſe Differences, we ſay, that *Tea* may be defined and deſcribed, either as an Herb, or as a Kind of Copſe, or ſmall Shrub; for as Geographers, in their Deſcriptions of *Nova Zembla*, and the *Terra Auſtralis incognita*, make Conjectures about ſome Things which they never ſaw, becauſe they were never there; ſo, why may not I, though I never was in *Aſia*, make an Attempt to delineate an *Aſiatic* Plant, which is the Herb, or Shrub, *Tea*, in order to prevent that exceſſive Import of it, which corrupts our Regimen, and impairs our Health no leſs than the *Tobacco* ſent us from *America*? Now, though *Aſia* furniſhes the *Chineſe* with

Tea,

Tea, as a ſalutary Medicine, yet ſhe obtrudes it upon us, at the ſame Time we are ignorant what it is; for which Reaſon I ſhall deſcribe *Tea*, both as an Herb, and as a Kind of Copſe, or ſmall Shrub. "*Tea*, therefore, as "an Herb, has oblong Leaves, acuminated, "crenated about the Edges, and about an "Inch long, and half an Inch broad. In "*China* theſe Leaves are of a dark green "Colour, and of a bitter Taſte; whereas "thoſe produced in *Japan*, are of a fainter "Green, and more grateful Taſte, ting-"ing any Liquor with the ſame Colour. "Theſe Leaves, when dried, become black, "and ſhrivelled up, like ſmall Worms, and "the Herb has a fibrous Root, divided into many ſmall Shreds." If any ſhould tell me, that this ſeems to be a Deſcription of *Betony*, I anſwer, ſo it is; and I would rather perſwade the *Europeans* to uſe this Herb, poſſeſſed of numberleſs known Virtues, than to perſiſt in the Uſe of the unknown *Tea* of the *Chineſe*, purchaſed at a great Expence, and calculated for impoveriſhing Families. It is indeed certain, that, as the moderate Uſe of it, without producing a preter-natural Heat, conforts and dries the Brain, and whole nervous Syſtem, ſo the immoderate Uſe of it, cannot fail to be equally noxious to the *Europeans* as the Abuſe of *Wine*. *Tea*, as a Kind of Copſe, or ſmall Shrub, may be deſcribed

in

in the following Manner: " *Tea* is a ſmall " Shrub, greatly reſembling the *Myrtle*- " Buſh, with dark green Leaves, as large as " thoſe of the *Pomegranate*, but with ſmall " Inciſions about the Edges, like thoſe ob- " ſervable in the Leaves of the *Daiſy*. Theſe " Leaves are carefully collected in the *Spring*, " dried in a Shade, or in proper Furnaces, " and preſerved in pretty large Veſſels, cloſe " ſtopped, in order to prevent the free Ac- " ceſs of the Air." If any one ſhould find fault with me for deſcribing *Tea*, both as an Herb, and as a Kind of Copſe, or ſmall Shrub; I can vindicate myſelf, by deſiring him to compare each of theſe Deſcriptions with the different Accounts given by all the before-cited Authors, whoſe Veracity cannot be called in Queſtion. But, perhaps, it may be objected, that *Bontius* aſſerts, that *Tea* is an Herb, and deſcribes it as ſuch, and conſequently, that I corrupt what I intended to correct, which happened to *Epicurus*, attempting to rectify the Doctrines of *Democritus*: I anſwer, that *Bontius*, through an Affectation of laconic Brevity, darkened his Deſcription of *Tea*, by comparing its Leaves, which are crenated, to thoſe of the *Daiſy*, which have ſmall Inciſions: Whereas, he might, with more Juſtice, have compared them to the Leaves of any Shrub, or Copſe: But the Reader will, poſſibly, condemn me for

for *Pyrrhoniſm*, or *Scepticiſm*, and upbraid me with treating of Things, without coming to any fixed and final Concluſion. But, in anſwer to this Charge, I affirm, in the Words of *Voſſius de Sect. Philoſoph. Cap.* 20. "That *Scepticiſm* is not abſolutely to be "condemned; ſince, though many Things "are certain, yet far more are uncertain; "and theſe latter combined and interwo-"ven with the former, impoſe on the Mind "by their Similitude to Truth; ſo that it "is neceſſary to uſe all Diligence in diſtin-"guiſhing Truth from Error." *Cicero*, in *Lib.* 1. *de Natur. Deor.* profeſſes himſelf of the ſame Opinion: "I am none of thoſe, "*ſays he*, to whom nothing appears true; "but I affirm, that Truth and Falſhood are "ſometimes ſo intimately mixed, and bear "ſo near a Reſemblance to each other, that "there is hardly any Criterion for diſtin-"guiſhing them." But, leaving all dubious Ratiocinations, we ſhall now declare our Sentiments in an explicit Manner, and come to a fixed and determinate Concluſion. For this Purpoſe, let us compare the Deſcriptions which *Dodonæus* gives us of the Herb *Betony*, and of the Shrub *Chamelæagnus*, with thoſe two I have given of the *Chineſe Tea*: I am then intirely free from Partiality, when I think that the Properties aſcribed to theſe two, eſpecially to the *Chamelæagnus*, exactly agree

agree to the *Chineſe Tea*; nor, conſidering how far I am advanced in Years, do I care how much I may be ridiculed for maintaining ſuch an Opinion, ſince I have long ago formed my Mind upon thoſe noble and exalted Sentiments, which *Epictetus*, in *Enchirid. Cap.* 29. expreſſes in the following beautiful Manner: "If thou inclineſt to "commence the Study of Wiſdom and Vir-"tue, thou muſt forthwith prepare thyſelf "for future Reproach and Contempt, ſince "many will hiſs thee, upbraid thee with be-"coming a Philoſopher all on a ſudden, and "ſneeringly ask the Reaſon of thy ſuperci-"lious Air: Do thou, in the mean time, "guard againſt a ſupercilious Behaviour, as "much as thou poſſibly canſt; but, like a "faithful Centinel, placed in a particular "Poſt by thy Maſter, rigidly maintain and "adhere to thoſe Things which, to thee, "appear beſt and moſt praiſe-worthy; and, "for thy Comfort, remember this, that if "thou reſolutely keepeſt thy Poſt, thou wilt, "at laſt, become the Admiration of thoſe "who before derided thee: Whereas, if "thou ſhamefully quitteſt thy Station, and "ſuccumbeſt to the heedleſs and unthink-"ing Herd, thou wilt be doubly derided." But, as moral Reflections may be thought impertinent on ſuch Occaſions, we ſhall return to our Subject. *Dodonæus*, therefore, in

in *Pemptad.* 1. *Lib.* 2. *Cap.* 20. tells us, "that *Betony* has oblong, broad, and green "Leaves, ſomewhat rough, ſerrated about "the Edges, and reſembling thoſe of the "Oak, though ſomewhat ſmaller." Now, *Tulpius* informs us, that the Leaves of *Tea* are oblong, acuminated and ſerrated about the Edges: And *Olearius* affirms, that they are about an Inch in Length, and half an Inch in Breadth. *Tulpius* alſo aſſerts, that in *China*, they are of a dark green Colour; whereas, in *Japan*, they are of a fainter Colour; ſo that theſe Deſcriptions quadrate very exactly with *Betony*. The *Chamelæagnus* is, by *Dodonæus*, in *Stirp. Hiſtor. Pemptad.* 6. *Cap.* 20. deſcribed in the following Manner: "The *Chamelæagnus* is a ſmall and "low Shrub, rarely riſing to the Height of a "Cubit: It ſends forth ſome Branches, which "bear ſmall, broad, and oblong Leaves, not "unlike thoſe of the *Myrtle*, but harder, and "frequently longer: All the Parts of the "Shrub, and eſpecially its Seeds, are ſome-"what odorous: It delights in wild and "uncultivated Soils, which are ſomewhat "marſhy and aqueous." The Authors before quoted, have made no Mention, either of the Seeds, or Flowers; nor, though I have had an Opportunity of turning over large Quantities of *Tea*, have I ever found any Part of a Flower, Stem, Apex, Calyx, Down, Seed,

Seed, Pods of Seed, Berries, or any Thing analogous to any of theſe, except ſome few Pieces, of a Kind of arundinacious Graſs; from which we may juſtly infer, that the *Chineſe Tea* delights in uncultivated, aqueous, and marſhy Soils, as well as the *European Chamelæagnus*; which, as deſcribed by *Dodonæus*, exactly reſembles the *Tea* of the *Chineſe*. The Reaſons why I have compared *Tea* to *Betony*, are ſufficiently obvious; ſince my Accounts of the former, taken from *Trigautius*, *Rhodius*, and *Bontius*, exactly agree to the latter; for *Trigautius* affirms, that the Leaves called *Tea*, when gathered from a certain Shrub, and boiled in Water, afford that celebrated Liquor, ſo much uſed by the *Chineſe*, *Japoneſe*, and their neighbouring Nations: And *Rhodius* aſſerts, that the Leaves of *Tea* are, in a great meaſure, like thoſe of the *Myrtle*, and, in Bulk, equal to thoſe of the *Pomegranate*. I have, in a particular Manner, mentioned the Crenations of the Leaves, becauſe no ſuch Circumſtance is ſpecified, either by *Dodonæus*, in his Deſcription of the *Chamelæagnus*, or by *Trigautius* and *Rhodius*, in their Accounts of the Leaves of *Tea*, which, according to *Olearius*, are about an Inch long, half an Inch broad, and, when dried, aſſume a blackiſh Colour, all which Circumſtances hold true of the *Chamelæagnus*. *Tulpius* informs us, that the Leaves of

Tea

Tea are of a dark green Colour, oblong, acuminated, and crenated about the Edges; and *Bontius* deſcribes them with ſmall Inciſions about the Edges, like thoſe of the *Daiſy*: Beſides, if the Reader compares what *Dodonæus* advances, with reſpect to the native Soil of the *Chamelæagnus*, with the Deſcription I have given of it, he will find it probable that it is alſo produced in *Tartary*; ſo that we have juſt Reaſon to conclude, that the *Cha* of the *Tartars*, and *Thee* of the *Chineſe*, are nothing elſe but the *European Chamelæagnus*. Another Analogy is alſo to be obſerved between the Leaves of *Tea*, and thoſe of the *Chamelæagnus*, which is, that only the larger Leaves of each of them are crenated. If it ſhould be objected, that *Dodonæus* inclined to inſinuate, that the Leaves of the *Chamelæagnus* are like thoſe of the *Myrtle*; and that the Leaves of the true *Myrtle* are not crenated: I anſwer, that I am ſufficiently appriſed of this; but, at the ſame time, would have the Objector remember, that *Caſpar Bauhine* finds ſome Things wanting in the Figure of the *Chamelæagnus*, exhibited in the *Latin* Edition of *Dodonæus*, and for that Reaſon, prefers the Figure in the *Dutch* Edition to it. His Deſcriptio is alſo very defective, ſince he neither mentions the Crenation of the Leaves, nor the Sporting of Nature, which are very material Points;

ſince theLeaves are not all crenated in the ſame Manner, and ſometimes not crenated at all, eſpecially at the Points, till they have arrived at a certain Age and Bulk. Similar Sportings of Nature are frequently to be obſerved; ſince, in one and the ſame Mallow, it often happens, that one Leaf is not like another. There is alſo a ſurprizing Variety, both in the Form and Number of the Leaves of the *Eupatorium Canadenſe Foliis Enulæ Jacobi Cornuti* of the *Lyſimachia Lutea Major* and *Minor*, and of the *Pſeudolyſimachia*. It is alſo ſufficiently known, that the *Peruvian* Flower in *Europe*, varies every Day conſiderably from the ſame Flower in *Peru*; but we are not, for this Reaſon, to deny that they both belong to the ſame Species. Thus, though in *Europe*, there is a Kind of Sporting of Nature in the Leaves of the *Chamelæagnus*; yet all theſe Leaves, when moſt accurately compared with the *Tartarian* or *Chineſe Tea*, are only found to differ inconſiderably from them in Size, Colour, and Crenations: So that we may conclude, that the Shrub *Chamelæagnus* belongs to the ſame Species with the *Tea* of the *Tartars* and *Chineſe*: But, leſt my own Authority ſhould be queſtioned, I ſhall, from that of other Botaniſts, prove this ſurprizing Variation in our own *Chamelæagnus*. I am indeed ſorry that the *Chamelæagnus* is not ſufficiently and fully

fully treated of, either in the laſt Edition of *Tabernemontanus*, or in the *Ebrodunenſe Herbarium*. But we muſt ſupply this Defect from *Bauhine*, who, in *Pinax*. 40. *Lib*. 11. *Sect*. 4. tells us, "That the *Rhus Myrtifolia Belgica*, or *Chamelæagnus*, has its "Leaves ſometimes broad, and ſometimes "narrow; and I have been told by Dr. "*Backmaſter*, that its Leaves are ſometimes "crenated like thoſe of a Shrub; ſuch as "the *Roſemary* of the *Northern* Nations, or "our own *Myrtle*." In 1622, when walking in a Copſy Field, near *Roſtock*, I broke off a ſmall Twig of this *Chamelæagnus* in the *Spring*, before it was in the Flower. This I carefully preſerved till it was fully dry, and found the Leaves exactly to reſemble thoſe of the *Chineſe Tea*, in Tenderneſs, Size, Colour, and Crenations. But that this Affinity and Reſemblance might be ſtill farther evinced, I have, in *Quadripartit. Botan.* given a Cut of one of the tender Leaves of the *Chamelæagnus*, gathered in the *Spring*, and another of a full grown Leaf, gathered in the *Summer*; and to theſe I have added two Cuts of *Tea* Leaves, produced in *China*: But, ſome may object, that the *Chineſe Tea* differs from the *Chamelæagnus*, becauſe, according to *Rhodius*, the Leaves of the former appear in the Beginning of the *Spring* at *Nanquin* and *Chim*; and, when dried, are ſo

far from reſembling Leaves, that they rather ſeem to be ſmall Buds or Gems of Shrubs, or Trees: Whereas, the Branches of our *Chamelæagnus* are not cut, till the Middle, or latter End of the *Summer*, and are negligently hung up in the Shops, with the Leaves, Seeds, and Flowers. Theſe Circumſtances, I confeſs, muſt produce a conſiderable Difference in theſe Leaves, not only with reſpect to Colour and Smell, but alſo, perhaps, with reſpect to Qualities and Virtues. If I ſhould be asked, whether it is expedient to recommend the *Chamelæagnus* as a Succedaneum, to the *Chineſe Tea?* I anſwer, it is highly expedient. If it ſhould be ſaid, that it affects the Head; I reply, ſo does *Betony*, which procures a certain Hilarity, or Agility, to the Brain and Members, by which Means, it greatly invigorates the Animal Faculty: For this ſpecific Quality of *Tea*, it is ſo much uſed by Stateſmen, in order to render them brisk and active, for the Diſcharge of their Offices: For this Claſs of Men, as well as Phyſicians, are allowed ſingular and uncommon Indulgences by *Plato*, in *Lib.* 3. *de Republica.* "The Gods, *ſays he*, can obtain no good "End by lying to Mortals; but, a Lie may "be uſeful to ſick Perſons; for which Rea- "ſon Lying is pardonable in Phyſicians, im- "mediately employed in their Buſineſs, but "not at at all in Perſons of a private Cha- "racter.

" racter. In Governors alſo, Lying is par-
" donable, when it has a Tendency, either
" to promote the Good of their Subjects, or
" fruſtrate the Deſigns of their Enemies."
Some affirm, that Ale, prepared with the *Chamelæagnus*, excites violent Head-achs, from which they infer, that its Sulphur is injurious to the Head: But I would have ſuch Perſons remember, that the beſt Things may be uſed to Exceſs. Thus a Pain is immediately produced in the Head, by the Abuſe of the Wine of the *Rubus Idæus*, or that in which the *Pimpinella Sanguiſorba* has been macerated. Hence, if you mix but a ſmall Quantity of the *Chamelæagnus*, full of its Seeds, with Ale, ſuch Ale will ſpeedily intoxicate thoſe who drink it; but if you put only a few of the Leaves to the Ale, it will revive the Spirits as effectually as the *Aſiatic Tea*. At the *Hague*, *Sinapi* is called *Senney*, and in the *Netherlands*, *Muſtard*; but this Change of Names does not hinder *Sinapi* from being an Herb of the ſame Species in theſe different Parts. In *Europe* we are to have a due Regard to the moſt commodious Time of gathering the Leaves of the *Chamelæagnus*, which, in *Aſia*, is the *Spring*, and after they are gathered, we are carefully to keep them in large, cloſe-ſtopped Veſſels. Beſides, we are to conſider, that the Climates of *Aſia* and *Europe* differ very widely; though I

have ſhewn, that from the ſame Elevation of the Pole, ſome *Northern* Countries have a Climate, not much unlike to that of the *Tartars*. But ſome may ſay, granting that the *Chamelæagnus*, or *Myrtus Noſtras Sylveſtris*, is really the *Cha* of the *Tartars*, and the *The* of the *Chineſe* and *Perſians*; yet it never arrives at ſuch Perfection in any Part of *Europe*, as in *Tartary* or *China*: This, perhaps, I may grant, with reſpect to *China*, but not with reſpect to *Tartary*, for the Reaſons before ſpecified, and on account of the Climate, which, it is to be ſuſpected, produces *Tea* of little or no Value; for it is not ſo much as mentioned in the following Account of the *Tartars*, and their Herbs, given by *Antonius Maginus*, in *Comment. Nov. Geograph.* "The *Tartars* live in a moſt ſordid, "naſty Manner; ſince only a very few of "them uſe Table-Cloths and Napkins at "their Meals: They drink Water, Milk, "and Ale prepared of Millet. Very little "Wine is produced in their Country; and "with that which is imported they intoxicate "themſelves, which is with them conſidered "as an honourable and glorious Thing. "They commend the Juice or Milk of Sor-"rel, becauſe it corroborates the Stomach, "and proves purgative at the ſame Time. "They chearfully eat various Herbs, eſpe-"cially ſuch as grow near the *Tanais*,

"among

" among which they greatly extol an Herb " called *Baltracan*, which greatly nouriſhes " them, and reſtores their Strength. At the " Seaſon, therefore, when this Herb bears " Fruit, the *Tartars* freely wander through " theſe Deſarts, in which no other Kind of " Food or Aliment is to be found; for, if " they can provide nothing elſe, this Herb, " which they frequently find, and carry " home on Carts and Horſes, proves ſuffi- " cient for their Suſtenance." But I ſhall proceed to contemplate our *Chamelæagnus*, with greater Accuracy. It is, therefore, certain, that *Iceland*, a cold and harſh Climate, produces the beſt *Angelica* in all *Europe*; and *Norway*, which is ſomewhat milder, though intolerably cold in the *Winter*, yet affords thoſe large Quantities of *Gentian*, and other medicinal Herbs, which the Traders in *Germany* and *Holland* have annual Occaſion for. It is therefore probable, that our *Chamelæagnus* may alſo be poſſeſſed of very ſingular medicinal Virtues; and, that it is ſo, we ſhall afterwards fully demonſtrate. If it ſhould be objected, that the *Chineſe* and *Tartarian Teas* have become famous, but not the *European Chamelæagnus*; I anſwer, that the Objection has no Foundation in Reaſon; becauſe the Qualities and Temperaments of Medicines are not altered by the Time at which they began to be in Repute: Thus

the *Angelica* of *Iceland*, and the *Norvegian Gentian* are celebrated in *Europe*; and tho' it is not to be doubted, but *Tartary*, and other Countries, lying under the ſame Elevation of the Pole, produce *Angelica* and *Gentian* equally good, yet theſe Medicines are not there celebrated, becauſe the Inhabitants have not ventured upon the Uſe of them. Thus, the perfumed Gloves ſent us from *Greece*, are more eſteemed than thoſe ſmelling of *Amber*, *Musk*, *Stacte*, and *Caſſia*, ſent us from *Italy*, and *Spain*, only becauſe they were famed before theſe latter Countries began to uſe ſuch a Practice; ſuch, and ſo great, is the Tyranny of Opinion, and the Force of Cuſtom! It is, therefore, merely an ill-grounded Opinion, to believe that our *Chamelæagnus* is inferior in Virtues to the *Chineſe* or *Tartarian Tea*; or that it is to be neglected, and not introduced into the Shops. Nor is it reaſonable to infer, that it is not the *Chineſe Tea*, becauſe it has never been prepared in their Manner; or that it ought not to be ſubſtituted in its ſtead, becauſe it has hitherto been little known, and only uſed by a few inſtead of Hops. Tho' I am always willing to yield to ſuperior and more powerful Reaſons, yet I cannot help thinking, that our *Chamelæagnus* may be very commodiouſly ſubſtituted to the *Chineſe Tea*. Thus the *Scordium* of *Crete* is generally thought

thought the beſt of all others, for no other Reaſon, but that it grows there. The *Germans* and *Danes*, however, ceaſed to import it from *Crete* and *Venice*, after they diſcovered the true *Scordium*, and found large Quantities of it produced in *Lapland*, which alſo yielded great Plenty, not inferior to that of *Aſia*; ſo that we deſpiſe the *Aſiatic*, in compariſon of our own. Thus, alſo, when we found from Experience, that the Qualities of our common *Wormwood*, were not inferior to thoſe of the *Wormwood* brought from *Pontus* and *Rome*, we ceaſed to bring it from theſe Places, and wiſely uſed our own. *Hoffman*, in *Lib. 2. de Med. Offic.* §. 5. tells us, "That theſe *European* Mountains which "are moſt expoſed to a free Air, pro- "duce the wild or common *Wormwood*; "whereas, thoſe of the *Pontic* and *Roman* "Kinds, are only to be found in Gardens." But how oppoſite is our Conduct with reſpect to *Tea*, which, at great Expence and Trouble, we bring from *Aſia*, when large Quantities of it are produced in *Europe?* It is certainly unaccountable, and an unpardonable Folly, for a Man, who is rich at Home, to go Abroad and beg: Now, we are equally fooliſh, for deſpiſing that Plenty we have at Home, and purchaſing, at a great Price, the *Chineſe Tea*, when its Virtues are almoſt deſtroyed, as I ſhall afterwards demonſtrate. Some Perſons may,

may, perhaps, reject my Sentiments, unless they found an exact Agreement between the Decoctions of *Chinese* and *Tartarian Tea*, and the *Chamelæagnus*, in Colour, Taste, Smell, and other Qualities; and I doubt not in the least, but they would find this Agreement, provided our *Chamelæagnus* was gathered at a proper Season, treated in the same Manner with the *Chinese Tea*, and prepared in the Method used by them. I would have tried Experiments of this Kind, had not I wrote this Treatise in the *Winter* Season; but I thought a Delay of its Publication might be attended with bad Consequences; since all *Europe* has large Sums of Money annually drained from it by the *Asiatic Tea*, I therefore obtest, not only all Physicians, but also others, fairly to examine, whether my Sentiments and Reasonings on this Particular are true, or only probable; for most Truths, according to *Cicero*, have the Disadvantage to be blended with Falshood and Error. But some Persons may say I advance many Things without establishing any. I own it is so; for I am like the Images of *Mercury* set up by the Highways of the Antients, which pointed out the Road to others, without ever entering it themselves. Perhaps practical Physicians may blame me for making the *Chamelæagnus* a Succedaneum for the *Chinese Tea*; since it is sufficiently known

that

that the former greatly affects the Head. I own, indeed, I am subject to Error and Mistake, as well as other Mortals: But I would have these Physicians consider, that *Trigautius* and *Rhodius* affirm, that the Leaves of *Tea* resemble those of the *Myrtle*. Now, the Leaves of the *Chamelæagnus*, when arrived at their full Growth in the *Summer*, are so like those of the *Myrtle*, except that these last are crenated at the Points, that the one cannot be distinguished from the other. They also produce an Effect similar to those of the *Myrtle*; we must therefore compare the *Chinese Tea*, the true *Myrtle*, and the *Chamelæagnus*, with one another, in order, from this Comparison, to ascertain and determine the Virtues and Faculties of the Leaves of each of them. The Virtues and Faculties, then, of *Tea*, according to *Tulpius*, are these following: "It renders the Body vigorous, "and removes nephritic Pains, to which "none of the *Chinese* are, for this very Rea- "son, obnoxious. It carries off Pains and "Stuffings of the Head, Inflammations of "the Eyes, Defluxions, Difficulty of Breath- "ing, Weakness of the Stomach, Gripings "of the Intestines, and Wearines: It also "prevents Sleep, heats moderately, and by "constricting the Mouth of the Stomach, "hinders the Vapours from ascending to the "Head. This Liquor, when drank warm,

"*Tri-*

" *Trigautius* thinks highly ſalutary in a great " many Caſes." Though I do not deny theſe Things, yet, when the *Chineſe* aſſert, that nothing is more conducive to the protracting of Life to an extreme old Age than *Tea*, they run into an Hyperbole, no leſs glaring and oſtentatious than that of *Cicero*, when deſcribing his own Return, in *L. Calphurn. Piſ.* " *Rome* herſelf, *ſays he*, ſeemed to move " from her Foundation, in order to con- " template her returning Guardian and Pre- " ſerver, whom ſhe received with ſuch un- " bounded and univerſal Joy, that even the " Walls and Temples of the City ſeemed to " rejoice." This Happineſs of the *Chineſe*, is intirely owing to other Cauſes; for their Air is clement, and their Regimen ſo temperate, as, almoſt, to come up to that of the *Pythagoreans*; though the *Tartars* cannot boaſt either of ſuch a Climate, or ſuch Moderation. But, with the *Europeans*, a fuller and more copious Diet is uſed, which is therefore productive of more Diſeaſes: Hence, the incomparable *Bartholine*, in *Conſil. Med. de Cometa.* gives the *Europeans* a moſt ſalutary Advice, by recommending a ſpare and ſlender Diet, and condemning a full and copious Regimen: " Moderate eating of Fleſh, *ſays* " *he*, is to be injoined; ſince Exceſs, in this " Reſpect, is the Origin of violent Putre- " faction, and various Diſorders. Thus

" *Diogenes*

" *Diogenes apud Porphyr. in Lib.* 1. *de Ab-*
" *ſtinen.* uſed to ſay, that thoſe who eat
" much were generally Thieves, and Soldiers;
" and ſuch as eat Fleſh were Sycophants and
" Tale-Bearers. Hence the *Quadrageſimal*
" Faſt, in *Concil. Laodicen. Canon.* 50. is or-
" dered to be kept with Bread, Salt, and
" Water, as *Chriſtoph. Juſtellus* explains
" the Word Εήροφαγία from *Epiphanius:* "
Hence the eating little Fleſh, but ſomewhat more Broth, is conducive to the Preſervation of Health: So that the ſlender, ſpare Diet of the *Aſiatics* protracts their Lives to extreme old Age; whereas, the full and luxurious Regimen of the *Europeans*, cuts them off, before the natural Period of their Life is expired: So happy a Tendency have a clement Air, and a proper Regimen, if not to protract Life, yet, at leaſt, to preſerve Health, and prevent Diſeaſes. Not only *Tea*, which we have from the *Eaſt*, but alſo *Chocolate*, which is imported from the *Weſt Indies*, begins to be famous: With reſpect to this latter Commodity, the Reader may conſult *Antonius Colmerus de Ledeſma*, whoſe Work is tranſlated from *Spaniſh* into *Latin*, by *Marcus Aurelius Severinus*. But I proceed in the Hiſtory of *Tea*, which is poſſeſſed of admirable Qualities; ſince, according to *Rhodius*, " It relieves the Head, prevents Va-
" pours, and is a Specific againſt the *Hemi-*
" *crania*;

" *crania*; since, when he was afflicted with " this, or any other Disorder of the Head, he " was, by drinking *Tea*, immediately re- " lieved. It also prevents Sleep, corroborates " the Stomach, purges the Kidnies from " Stones and Gravel; and, according to *Va-* " *renius*, is of singular Efficacy in removing " the Uneasiness arising from previous Sur- " feits, and all pituitous Disorders." *Olearius* also affirms, that it is possessed of a constrictive and astringent Quality, and is highly salutary to the Stomach, Lungs, Liver, Blood, and all the human *Viscera*, which it deterges and corroborates; that it expels the Stone, removes Head-achs, and dries up all superfluous and redundant Homours, which occasion Lazineſs and Drowsineſs. *Johannes Albertus von Mandelslo*, informs us, that the Water impregnated with *Tea*, is not only much admired by the *Indians*, but also highly esteemed by the *Dutch*, who frequently use it for evacuating Phlegm, corroborating the Stomach, heating and strengthening all the *Viscera*; and that he was convinced, that by drinking three Times a-day, large Quantities of *Tea*, which is of an astringent Quality, he was freed from a violent Uneasiness and *Diarrhœa* at *Surat*. *Gulielmus Leyl* asserts, that it corroborates the Stomach, and assists its concoctive Powers, heats the Members, and removes all excrementitious

mentitious Humours, which it expels by Urine, or in ſome other Manner; that it removes the Gravel and Gout, as he experienced in himſelf, when Governor of the Camp of *Danisburg*, in the Iſland of *Cormandel*, in the *Eaſt Indies*; that he was racked with the Gout upon his Return into *Europe*; that *Tea* removes Intoxication, renders Men active in tranſacting Buſineſs, and prevents Sleep. Though I do not in the leaſt doubt of the Truth of theſe Aſſertions, yet I ſhall prove, that the true *Myrtle*, is poſſeſſed of the ſame, and other excellent Qualities; ſince it not only ſeems to be, but really is, a Species of *Tea*. If, therefore, the Leaves of the *Daniſh* and *German* Myrtle, called *Chamelæagnus*, vary much among themſelves, and greatly reſemble *Tea*, may we not conclude, that the Leaves of *Tea*, the *Myrtle*, and the *Chamelæagnus*, alſo agree in Virtues and Qualities. This is what I now intend to evince. *Hippocrates*, therefore, in order to ſhew the Efficacy of the *Myrtle* in curing and removing Diſeaſes, in *Lib. de Superfætat*, *Sect.* 3. tells us, that when the Mouth of the *Uterus* is præternaturally conſtricted, it is opened by a Suffumigation, for which Purpoſe, among other Things, he orders green *Myrtle* Leaves contuſed. He preſcribes them green, and not dry, becauſe the former moſt abound with Sulphur

Sulphur and volatile Parts; whereas the latter contain little of these; but, on account of their terrestrial, and somewhat hot Parts, are violently drying; for which Crasis and Diversity of Parts, as *Myrtle* is but gently, or hardly, hot at all, *Galen* calls it cold. This Effect, therefore, mentioned by *Hippocrates*, evinces, that *Myrtle* consists of very subtle Parts, and is of a highly drying Quality. I am surprized, that the Writers of the *Chinese* History, have not determined, whether *Tea* was beneficial for both Sexes. The same *Hippocrates*, in *Lib.* 1. *de Morb. Mulieb. Sect.* 5. *Ver.* 6. among other Things proper for expelling a corrupted *Fœtus*, prescribes *Myrtle-Berries*, *Sweet Flag*, and *Lentiles*, boiled in Wine, and, a little after, he recommends *Pessary* of the Leaves of *Myrtle* for the same Purpose: And in *Lib. de Natur. Mulieb. Sect.* 5. he orders the Fruit of the *Black Myrtle* macerated in Water, and mixed up with fine Flower, to be exhibited as a Medicine for rendering the Body soluble, and opening the *Uterus*. *Galen* also, in *Lib.* 7. *Med. Simpl.* informs us, "That *Myrtle* consists of contrary and heterogeneous Substances, that a cold and terrestrial Principle, however, predominates in it, notwithstanding which, it has a certain subtile Heat, in consequence of which, it is of

" of an highly drying Nature: That the " Leaves, the Buds, the Fruit, and the " Juice, have different Degrees of Aſtrin- " gency; that the dried Leaves are more " exſiccant than ſuch as are green; and that " all Parts of the Plant are of an aſtringent " Quality, whether uſed internally or exter- " nally." The ſame Author, in *Lib.* 2. *de Aliment. Facultat. Cap.* 18. affirms, that, like the Fruit of the *Juniper*, it nouriſhes little, though it is poſſeſſed of a contrary Quality: " For, *ſays he*, it is highly aſtringent; and, " for that Reaſon, ſtops Fluxes; but its " Coldneſs does not bear a Proportion to " the Degree of its Aſtringency." (Circum- ſtances which ought to be carefully adverted to in inveſtigating the Virtues of *Tea*, the *Myrtle*, and the *Chamelæagnus*) " becauſe " it is not only aſtringent, but alſo poſſeſſed " of a certain Acrimony. Beſides, it is pe- " culiar to all Aliments, poſſeſſed of a ſtrong " medicinal Quality, to loſe that Quality," (which Words I would have the Reader carefully obſerve) " by boiling, roaſting, or " Maceration; after which they afford but " little Nouriſhment, and before none at " all: This holds true in Onions and " Leeks." *Diaſcorides*, in *Lib.* 1. *Cap.* 156, tells us, " That the *Myrtle* and its Seeds are " of an aſtringent Quality; and, that the

" Juice expreſſed from the green Berries, " produces the ſame Effects, is beneficial to " the Stomach, creates a Diſcharge of Urine, " and cures the Bites of venomous Spiders " and Scorpions, if drank in Wine." He alſo informs us, that there are two Kinds of *Myrtles*, in like Manner as there are two Kinds of *Tea*, ſent into *Europe*, by the *Chineſe*. *Athenæus*, in *Deipnoſophiſt. Lib.* 15. tells us, " That ſuch of the *Greeks* as were " afflicted with Head-achs by drinking too " much Wine at their Feaſts, ſtood in need " of a Remedy for their Diſorder, which, " by a certain Inſtinct of Nature, they knew " to be moſt expeditiouſly removed by " Bundles of Flowers, and eſpecially by " Garlands wore on the Head; for, accord- " ing to *Andreas*, when any one was ſeized " with an Head-ach, his Pain was forth- " with alleviated by tying it tight up:" (This may be accounted for from *Harvey*'s late Diſcovery of the *Circulation of the Blood)* " For this Reaſon they ſwathed the Heads " of thoſe who had drank to Exceſs, with " a Crown wove of an hederaceous Plant, " which is plentifully produced without any " Culture, which is ſufficiently beautiful, and " throws a grateful Shade over Forehead and " Eyes. For this Reaſon ſuch Crowns ſeem " to have been dedicated to *Bacchus*, who " both invented Wine, and was ſuppoſed to " remove

" remove the Diſorders produced by it: But, " in proceſs of Time, Mankind became ſo " voluptuous, that they were not content to " have the Effects of Drunkenneſs removed " by this Diſorder; but alſo ſought to gra- " tify their Smell and Eyes. Then they " began to uſe a Crown of *Myrtle*, which is " aſtringent, and diſpels the Exhalations of " Wine, or a Garland of Roſes, which, in " ſome meaſure, alleviates the Pain of the " Head, and cools thoſe who are overheated " by exceſſive Drinking: But over their " Cups, they never uſed the Laurel, which " is heating, and of a diſagreeable Smell: " They alſo rejected Violets, which by their " Smell offend the Head, and every other " Thing, which could either create Uneaſi- " neſs, or produce Obſtructions." And afterwards, he declares himſelf of *Philonis*'s Opinion, in the following Words: " But I " am intirely of the Sentiments of *Philonis*, " who affirmed, that a Crown of *Myrtle* " diſpelled the Vapours of Wine, and a " Garland of *Roſes* refrigerated and allevi- " ated the Pain of the Head." *Bodæus, a Stapelen.* in *Comment. Lib.* 4. *Hiſt. Plant. Theophr.* informs us, from *Clemens Alexandrinus*, " that the *Myrtle* was efficacious for exciting " Laughter, which is repreſented as the Con- " comitant of *Venus*:" And he adds, that *Myrtle* was ſuppoſed to be ſo grateful to this

Goddeſs, that all who celebrated her Feſtivals, were adorned with Crowns of it. The ſame Author, from *Athenæus* informs us, that the *Lesbians* crowned themſelves with Wreaths of *Myrtle* Twigs, which they called *Hypothymidæ*; becauſe, as he tells us, they refreſhed and revived the Brain by their grateful Fragrance. Thoſe who deſire to know more concerning the Virtues of the *Myrtle*, may conſult the *Hiſtor. Plantar. Univerſal. Ebrodunens. Herbarior. Lib.* 5. *Cap.* 1. where, what we have advanced, is farther confirmed, or ſimilar Qualities of the *Myrtle* aſcertained. But we proceed to enquire into the Virtues and Qualities of the *Myrtus Brabantica*, or *Chamelæagnus*. Though a great deal is not ſaid of this Plant, which *Bauhine* calls the *Rhus Myrtifolia Belgica*, either by the antient or modern Botaniſts; yet that it is poſſeſſed of ſingular Virtues, is evinced from this, that *Pliny*, in *Lib.* 24. *Cap.* 11. informs us, that the Herb called *Rhus*, which, according to *Cluſius* and *Dodonæus*, is our *Chamelæagnus*, expels Poiſon, and cures ſcalled Heads; a ſignal Proof, that whether green, or dry, it abounds with a ſingular volatile Salt and Sulphur; which is alſo farther confirmed, partly by its acrid, tho' not ungrateful Smell, and partly by the Effects it produces. This is ſufficiently confirmed by the Authority of *Dodonæus*, who ſpeaks

ſpeaks of its Qualities and Virtues in the following Manner: "Its Seeds, *ſays he*, are intenſely hot and dry, almoſt in the third "Degree: Its Leaves are alſo hot and dry, "though in a much ſmaller Degree: Its "Fruit, which is prejudicial to the Brain, "when uſed in preparing Ale, which is "cuſtomary with many, renders the Ale "highly offenſive to the Head, and ſoon "productive of Intoxication or Drunken"neſs. The whole Shrub, and its Fruit, "when dried, and laid among Clothes, pre"ſerve them from Moths and Worms." It alſo baniſhes Dormice, as I have obſerved in my *Quadripartit. Botan.* Beſides, a certain Perſon of great Diſtinction in *Holſtein*, and a Man of the ſtricteſt Veracity, informs me, that the *Polanders* uſe our *Chamelæagnus* for killing the Lice of their Hogs; for, if this Plant is ſtrewed under them in their Styes, the Lice which infeſt them will be deſtroyed in a few Hours; nor will their Nits ever become alive. Beſides, Serpents are never found to have their Holes in thoſe Foreſts, which produce the *Chamelæagnus*, nor are they ever obſerved to come near it, much leſs to creep through it, as I have been informed by Foreſt-Keepers of great Veracity. It is not, therefore, to be denied, but the *Chamelæagnus* is an Herb of ſingular and excellent Virtues, ſince it produces theſe, and a great many

many other uncommon Effects. *Dalechampius*, Author of the *Herbarum Lugdunenſe*, in *Cap.* 1. gives us the following Account of it: "The *Rhus Sylveſtris Dodonæi*, and the "*Rhus Plinii* ſeems to be another Plant, "which is by ſome called the *Myrtus*, by "others the *Pſeudomyrſine*, and the *Myrtus* "*Brabantica*. It is a low, woody, hard Plant, "with many Branches, which bear pretty "long Leaves, not unlike thoſe of the *Box-*"*Tree*. Between the Branches riſe many "Twigs, bearing, as it were, a great Num-"ber of Ears, which are, at firſt, loaded "with many ſmall Flowers, and afterwards "with a Congeries of many angular Seeds, "full of a certain pingueous Humour, of the "ſame bitter Taſte with the Leaves, Flowers, "and Fruit, but of a pleaſant grateful Smell. "The Inhabitants of *Roan* in *Normandy*, "whoſe dark and gloomy Foreſts produce "great Quantities of it, call it *Piment Royale*, "as it were *Melyſſophyllum Regium*. The "Country People in *Summer* gather the "Branches loaded with the Leaves and "Seeds, tie them up in ſmall Bundles, for "no other Purpoſe, but to give Clothes an "agreeable Scent, and hinder them from "being corroded by Worms and Moths. "Its highly bitter Taſte evinces that it is "remarkably drying and diſcutient, and that "it is in a peculiar Manner adapted to kill

"and

" and expel Worms, whether exhibited in-
" ternally, or applied externally: It flow-
" ers in the Months of *May* and *June*, and
" bears Fruit in *July* and *Auguſt*." An anonymous Author, who makes ſome Additions to *Dodonæus*, ſpeaks of it in the following Manner: "The *Gagel* has, in *Engliſh*, the Appellation of Gold from the
" Gold-coloured Flowers, or the clammy
" ſulphureous Matter lodged between the
" Seeds and their Husks. *Gagel* is, by ſome,
" eſteemed a good Remedy, in all Caſes,
" wherein the true *Myrtus* is uſed; but this
" Opinion is falſe: The Flowers and the
" clammy ſulphureous Subſtance lodged be-
" tween the Seeds, and their Husks, are,
" by ſome, accounted good in Conſumptions
" and all other Diſorders of the Breaſt.
" Theſe are alſo uſed in making Gold;
" others uſe the whole Plant as an Antidote
" againſt Poiſon. Some put *Gagel* into
" Beer inſtead of Hops; whilſt others put
" it into Muſt, affirming, that it gives the
" Wine an agreeable Flavour, without injuring the Brain." Theſe laſt Words excellently deſcribe thoſe Virtues of the *Chamelæagnus*, in which it agrees with the *Chineſe Tea*, eſpecially as the Author had before informed us, that, in conſequence of its abounding with a viſcid, yellowiſh Dew, or roſcid Sulphur, it was of a drying Quality,

lity, and that it has hitherto been deſpiſed, as an Herb poſſeſſed of no other Virtues, than that of intoxicating, when Ale is prepared with it; and certainly, this Effect is to be aſcribed to no other Cauſe, than the large Quantity of Sulphur contained in the *Chamelæagnus:* But I am ſenſible, that I am entering upon chymical Principles, which I have fully explained in another Work, when treating of malignant Fevers, and eſpecially the Nature, Genius, and Effects of volatile Salts and Sulphurs. Now, as no one has hitherto contradicted any of my Opinions, I hope this ſeeming Paradox, with reſpect to *Tea*, will meet with the like favourable Reception; for, from the Compariſon inſtituted between the *Chineſe Tea*, and the true *Myrtle*, it is evident, that they agree, not only in Form, but alſo in Virtues and Faculties: And as, not only *Tea*, but alſo the *Chamelæagnus*, is like the true *Myrtle*, and may be uſed as a Succedaneum to it, we cannot doubt, but the *Chamelæagnus* is the genuine *Cha* of the *Tartars*, or *Thee* of the *Chineſe*; and as I have ſufficiently demonſtrated this, I hope the *Europeans* will not, for the future, be ſo fooliſh, as to deſpiſe the *Tea* produced in their own Climate, in compariſon of that which is brought from *China:* Beſides, that *Tea* is nothing elſe but

our

our *Chamelæagnus*, may be proved by the following Syllogiſm.

Whatever Things agree in Form and Virtues, are of the ſame Species:

The *Cha* of the *Tartars*, the *Thee* of the *Chineſe*, and our *Chamelæagnus*, agree in Form and Virtues:

Therefore, they are all of the ſame Species and Kind.

But Phyſicians may object, that I am ſtill bewildered, and at a Loſs; ſince the *Chineſe Tea*, and our *Chamelæagnus*, produce different Effects: For, as all the Effects which the *Chineſe* or *Indians* aſcribe to their *Tea*, ſeem to ariſe from the Diverſity of its Parts, ſome of which are moderately warm, others exceſſively dry, ſome groſs, and ſome ſubtle: Hence, both *Tea* and the true *Myrtle*, prevent Intoxication; nay, an Infuſion of *Tea* ſurprizingly keeps thoſe who drink it in *China*, from ſleeping for ſome Nights. It may, therefore, be objected to me, that the *Chamelæagnus* is ſo far from preventing or removing Drunkenneſs, that it forthwith intoxicates the Perſon who drinks the Ale in which it has been boiled; but theſe Effects are as diametrically oppoſite to each other, as thoſe others are of the

Chineſe

Chineſe Tea removing an *Hemicrania*, and Head-achs, and the *European Chamelæagnus* exciting them: I anſwer, all this is true; but, at the ſame time, it is to be remembered, that *Galen* every where demonſtrates, of how great Efficacy, the Diverſity of Parts, in a compound Body, is; a memorable Example of which he has given, in *Acorns* arrived at perfect Maturity, in *Tr. de Compoſit. Medicament. Loc.* 1. *Lib.* 6. I ſhall not affirm, that this Diverſity of Parts alone, is ſufficient to account for all the Effects produced by *Tea*, and the *Chamelæagnus*: But I am of Opinion, that both conſidered, with reſpect to their whole Subſtance, and the Mixture of Parts peculiar to each, act not ſo much by their weak Heat, as by their excellent drying Virtues; ſo that they produce their reſpective Effects only by their primary or ſecondary Qualities. But I can eaſily prove, whence this Diſagreement of Qualities derives its Origin. We are, therefore, to conſider, that the *Chamelæagnus* abounds with a Salt, and a glutinous Sulphur, of which, according to *Dodonæus*, the Seeds and Fruit cannot be deſtitute: But, I deny that this Sulphur is, in the leaſt, offenſive to the Brain and Nerves; and affirm, that like the Wreaths of *Myrtles*, wore by the *Lesbians*, it, by its Fragrance, comforts and revives the Brain; for, if it was otherwiſe,

I do not see how Ministers and Ambassadors to the Courts of *China*, should often, by the Use of *Tea*, be enabled to attend Business for whole Nights, without sleeping: This Account, however, must either be confirmed, or refuted, by Experience. *Diogenes Laertius* informs us, that *Democritus*, when nothing else could be of any Service to him, protracted his Life three Days longer, only by the refreshing Smell of Bread, newly taken from an Oven. Thus, also, the moderate Use of Wine revives, corroborates, and, by its Sulphur, dries the Nerves; which is sufficiently known by Dancers, who frequently bath their Feet in Wine, in order to strengthen them; and by Musicians, who take the same Measures with their Hands: And if other Persons would frequently bathe their Feet and Hands with Wine, impregnated either with *Rosemary*, *Sage*, or *Betony*, it is incredible, how much it would contribute to their Health. Besides, it may happen, that, by this Means, malignant Disorders may be prevented. This Redundance, therefore, of a volatile Sulphur in the *Chamelæagnus*, which palpably affects the Smell of those who walk in Copsy Ground, disturbs the Brain, intoxicates, and produces Head-achs. Thus, in Wine-Vaults, a Person is intoxicated by drinking, sooner than elsewhere, because the Wine, though contained in close Casks,

Casks, ſends forth ſulphureous Exhalations, which eſcape the Sight. It is certain, that the *Tartars* import their *Cha*, or *Chamelæagnus*, into *China*; but, it is not, to me, probable, that they prepare it in the ſame Manner with the *Chineſe*: For, if we conſider the Cuſtoms and Regimen of the *Tartars*, we find them intolerably addicted to Drunkenneſs; notwithſtanding which, they are very robuſt and hardy: Hence, if they eat Herbs crude, and alſo boiled, as they do their *Baltracan*, it is probable, they toaſt their *Cha*, or dry it, and uſe it, whether after a *Crapula*, or not, and whether they are afflicted with a Pain of the Head, or not; provided they are intoxicated with it, as the Country People of *Europe* are with the *Chamelæagnus*. In order to correct this intoxicating Quality of the *Chamelæagnus*, the *Chineſe* gather the Leaves in the *Spring*, and not in the *Summer*: Now, it is ſufficiently certain, from chemical Obſervations, that the ſulphureous Parts of Herbs are eaſily exhaled. This was well enough known to *Galen*, ſince, in *Lib. de Aliment. Facultat. Cap.* 18. he tells us, that the draſtic Qualities of Subſtances, that is, their ſaline, ſulphureous, and volatile Parts, are corrected, or drawn out by boiling, roaſting, or Maceration. Hence, the *Chineſe* toaſt, or carefully dry their *Tea*, in a Stove; after which, they macerate it

for

for a Quarter of an Hour in warm Water, but do not boil it, leſt, by that Means, it ſhould be deprived of all its Virtues: Thus, it is ſufficiently known, that *Rhubarb* is deprived of its purgative Qualities by toaſting it, and *Alexandrian Senna* by being boiled, and ſtrongly expreſſed. If, therefore, as I before hinted, the *Europeans* would imitate the *Chineſe*, they would only uſe thoſe Leaves of the *Chamelæagnus*, which are gathered in the *Spring*; but not the Shrub itſelf, nor the Flowers, nor Seeds, boiled in Ale inſtead of Hops; for the Leaves ought only to be macerated: Nor is it probable, that the *Chamelæagnus* would intoxicate ſo ſoon, if it was intirely deprived of its Seeds; for this Effect is produced by the Sulphur which abounds in other Herbs and Shrubs, as well as the *Chamelæagnus*, and is ſometimes more, and ſometimes leſs volatile, or fixed: Thus, the Scent of the Heart of the *Moſchatella* is intirely loſt, by being frequently ſmelled. The *Geranium Moſchatum* alſo, has this peculiar to itſelf, that when it appears half withered, it emits no Smell; but ſends forth a ſtrong one when gently rubbed between the Hands; for if it ſhould be bruiſed, the Labour would be loſt. *Rue* alſo contains ſo volatile a Sulphur, that, when it is dry, it has almoſt no Colour, whilſt its Seeds are oleous and ſulphureous. *Wormwood* holds a Kind of Medium, con-

consisting of one highly volatile Principle, which greatly affects the Head; for which Reason some would have it washed in warm Water before it is used for the Preparation of the *Vinum Absinthites*, and another of a more fixed Nature; as also a volatile and fixed Salt: Thus, also, *Garlick*, *Mother of Thyme*, and especially the *Laurel*, abound in Sulphur, as well as the *Chamelæagnus*, in which, indeed, it is more slowly and difficulty consumed, than in the others. When, in order to investigate the Virtues and Faculties of the *Chamelæagnus*, I kindled some Part of it, together with the Seeds; it did not burn suddenly, like the *Juniper*, but slowly, like the *Beech*, with certain Noises, or Kinds of Explosions, intermixed. The Smoak, which filled the whole Laboratory, was of an acrid Smell, highly resembling that of the kindled Twigs of the *Beech*: Hence, we infer, that the *Chamelæagnus* contains a large Quantity of Sulphur and volatile Salt. From these Reasonings and Experiments, I think it is sufficiently obvious, that it is, upon account of the grateful and duly corrected Sulphur of the *Chinese Chamelæagnus*, that the Brain is so much refreshed, and that Persons who use it in *China*, can, without any Loss, sit up whole Nights in transacting Business; a memorable Instance of this we have in *Alexander Rhodius*,

who

who always had Disorders of his Head removed by drinking it: Whereas, the *European Chamelæagnus*, especially that which is full grown, and abounds with Seeds and Flowers, when boiled in Ale, intoxicates those who drink such Ale, procures Sleep, and excites Head-achs. These Circumstances, when impartially weighed, will vindicate me from Partiality, when I despise the costly *Chinese Chamelæagnus*, and, in its stead, substitute our own, a Shrub of uncommon and excellent Qualities against Poison, and the Bites of Serpents: Since, according to *Pliny*, these noxious Animals cannot endure the Smell of it. These Virtues of the *Chamelæagnus*, we can teach the *Asiatics*, but can hardly believe that, by Virtue of their *Tea*, Persons may sit up all Night, without sustaining any Loss.

Every one is convinced that two Kinds of *Tea* are sold in the Shops, one of a blackish Colour, and the other of a faint Green; the one pretty much, and the other far less crenated: This Variation of the *Chinese Tea*, I can sufficiently account for; since *Tulpius* tells us, that the Leaves of the *Chinese Tea* are of a dark green Colour; whereas those produced in *Japan* are of a fainter Colour, and more grateful Taste; for which Reason, one Pound of the latter is, in the *Indies*, frequently

quently ſold for an Hundred *Libræ* of Silver, or, according to *Trigautius*, only for ten or twelve *Nobles*. Notwithſtanding this, the Shopkeepers of *Amſterdam* and *Hamburg* ſell a Pound of this Commodity for eight *Nobles*, as I have often before obſerved.

I cannot, on this Occaſion, forbear recommending the Conduct of *Oluis Wormius*, who, in his *Muſæum*, *Lib.* 2. *Cap.* 14. informs us, that he macerated a certain Quantity of both Kinds of *Tea*, in warm Water, and found the Leaves of the one, when ſpread, of a dark green Colour, crenated like *Roſe-Tree* Leaves, oblong, and about an Inch in Length. Mr. *Harford*, the King's Apothecary, made me a Preſent of two large Boxes full of *Tea*, of different Colours: In the one Box, which contained the green, I found neither Stalks, nor Flowers, nor Seeds of the Plant, but only the Leaves; but, in turning over the *Bohea Tea*, contained in the other Box, I found three Stalks, ſo nearly reſembling thoſe of the *Myrtle*, that, not only Mr. *Harford* and I, but alſo ſome others, thought that they might be juſtly accounted the Stalks of the *Myrtle*: This, in ſo dubious a Caſe, is a pretty ſtrong Argument, that *Bohea Tea* is adulterated with *Myrtle*, which may, very properly, be ſubſtituted in its ſtead, or rather exactly agrees with it.

This

This blacker Species of *Tea*, or *Myrtle*, is far cheaper among the *Indians* than the green Kind. The celebrated *Olaus Wormius*, on account of the vaſt Diverſity in the Leaves of *Tea*, ſuſpects that the Leaves of ſome other Plant are often ſold in their Stead. This alſo, as I before obſerved, often happens with reſpect to *Tobacco*. That I might not, however, be charged with Raſhneſs, or falſly accuſing the *Aſiatics* of Fraud, I thought it incumbent upon me, attentively to view the *Chineſe Tea*; for which Purpoſe, I ordered Mr. *Harford*'s two Apprentices, to pick out ſome of the largeſt, and moſt perfect *Tea* Leaves, to be macerated in warm Water, and then ſpread and unfolded: Accordingly they ſhewed me ten, which were neither lacerated, nor torn; and two of the moſt perfect of which were accurately engraved by *Albert Halwey*, the King's Engraver. See *Hiſtor. Cochlear.* 4. *Claſſ. Quadripartit. Botantic.* Theſe Leaves were of different Shapes and Bulks, but ſo like thoſe of the *Chamelæagnus*, that the one could hardly be diſtinguiſhed from the other. The Leaves of the green Kind ſeemed to be produced by an Herb, or Shrub, of a quite different Species from the *Chamelæagnus*, the Leaves of which, when gathered ſmall, and in the *Spring*, make, in my Opinion, the moſt genuine *Tea*.

But though I have before ſhewn, from the Authority of *Bauhine*, that the Leaves of one and the ſame *Chamelæagnus*, ſport and vary conſiderably from each other; yet, I would not, becauſe this may alſo probably happen to the *Chineſe Tea*, have any one infer, that, in *China*, the *Tea*, which ſome maintain to be the *Cha* of the *Tartars*, is not adulterated. I am, indeed, of Opinion, that it is adulterated, but never either affirmed, or ſo much as intended to inſinuate, that Nature ſported and varied ſo in the *Chamelæagnus*, either of the *Tartars*, or *Europeans*, as to produce Leaves of a different Species: Nor is this Variation, and Sporting of Nature, ſurprizing in the *Chamelæagnus*; ſince it is equally, if not more, palpable, in Prunes of different Colours, Peaches, Apricots, ſweet and bitter Almonds, and the Leaves produced by theſe Trees. I have often carefully viewed and turned over all the three Thouſand Plants, with which my Repoſitory is enriched, in order to ſee whether any of them reſembled the ſpurious *Chineſe Tea*, or that with which the genuine is adulterated; and I found the Leaves of two Shrubs highly ſimilar to thoſe of the ſpurious *Tea*: The one is by *Carolus Cluſius*, in *Lib.* 5. *Rarior. Plantar. Hiſtor. Cap.* 20. called *Pyrola quarta Fruticans*; and *Bauhine*, in his *Pinax*, calls it the *Pyrola Fruteſcens Arbuti Folio*: The other

other is a Shrub, called by *Clusius*, in *Lib.* 1. *Histor. Plant. Cap.* 53, the *Spiræa Theophrasti*, and by *Bauhine*, *Frutex Spicatus Foliis Salignis Serratus dictus.*

As it was expedient to compare my Description of the *Chinese Tea* with those which *Dodonæus* gives of the Herb *Betony*, and the *Chamelæagnus*; so, in this Place, I think it proper to insert the Descriptions which *Clusius* has given of the *Pyrola Fruticans*, and the *Spiræa Theophrasti*; the former of which he describes in the following Manner: "One "Genus of this Plant is sometimes of a "shrubby Nature; for new, short, and small "Branches springing up every Year, remain "firm and green for some Years, and rise "above the Earth, till by their own Weight "they bend downwards, hide themselves in "theGround, and sometimes send out fibrous "Roots. Two, three, or four small car-"nous Leaves generally grow between the "Nods: The superior Parts of these Leaves "are of a deep green Colour, and shining, "whilst, in Form and Bulk, they almost "resemble those of the *Chamædaphne*, or "*Laureola*, only they are serrated about the "Edges, and of an highly drying and bit-"terish Taste, like the Leaves of the other "Species of *Pyrolæ*." These last Words ought carefully to be adverted to. The same

Cluſius, in *Lib.* 1. in *Rarior Plantar. Hiſtor.* deſcribes the *Spiræa* in the following Manner: "It riſes to about the Height of "two Cubits, with ſmall Branches, or "Twigs, covered with a reddiſh Bark. A-"mong theſe Branches ariſe, without any "Order, numerous, long, and narrow "Leaves, reſembling thoſe of the Willow, "ſerrated about the Edges, with their ſu-"perior Surfaces of a faint green, and their "inferior as if they were beſprinkled with "Verdegreaſe: They are of a drying and "kind of bitter Taſte." The laſt Words of this Deſcription are alſo to be carefully adverted to, ſince the Leaves of *Tea* are not only ſerrated, but alſo of a drying and bitter Taſte. As, therefore, the *Pyrola Fruticans* of *Cluſius*, and the *Spiræa* of *Theophraſtus*, and eſpecially the former, are of a drying and bitteriſh Taſte, it is highly probable, that the *Chineſe Tea* may be adulterated with one, or both of theſe; eſpecially, ſince they not only greatly reſemble each other in Form, but alſo in Taſte. A Cut of one Leaf of the *Pyrola*, I have annexed to the Deſcription of *Scurvy-Graſs*, in my *Quadripartitium*, No. 9. and another of a *Tea-Leaf*, produced in *China*. As for a Cut of the *Spiræa*, the Curious may have recourſe to *Cluſius*, or they may find one Leaf of it accurately engraved in Plate 2, of this Work; where two

two Leaves of *Chineſe Tea* are engraved. The larger of theſe is ſo like the *Spiræa* of *Theophraſtus*, both in Length, Breadth, Bulk, the Courſe of the Veins, and the Diſpoſition of the Crenations, that there is hardly the ſmalleſt Poſſibility of diſtinguiſhing the one from the other: But both theſe Leaves are vaſtly unlike to that *Tea* Leaf which, in No. 7. of the laſt cited Plate, I ordered to be engraved, with the *Cochlearia Danica:* But the other ſmall uncrenated Leaf is like the *Chineſe Tea*, as the latter is like the *Chamelæagnus*, which, as I have already obſerved, ſports and varies very ſurprizingly in its Leaves: This latter, I take to be genuine *Tea*; whereas, I am of Opinion, that the former, reſembling the *Spiræa*, is ſpurious. Since, therefore, both *Tartary* and *China*, abound with the *Pyrola*, and the *Spiræa* of *Theophraſtus*, I think we have juſt Reaſon to conclude, that all the Leaves ſold among us for *Tea*, have not been gathered from one Species of Shrub, or Herb, but are adulterated with thoſe of the *Pyrola*, the *Spiræa*, or ſome other Shrub; among which, we may juſtly reckon the *Rhus*, or *Sumach*, on account of the Similarity of its Leaves, Flowers, Taſte, and Bulk; though I am ſenſible, that the celebrated *Bauhine*, in his *Pinax*, has placed it among the Species of *Agnus Caſtus*, and made it a Kind of inter-

mediate Plant, between the *Vitex* and *Liguſtrum*, calling it *Frutex Spicatus Foliis Salignis ſerratis.* In conſequence of this, it ſeems dubious to what Kind of Shrubs it is principally to be referred: Its Flowers grow in a ſpicated Order, on the Tops of the Twigs, like thoſe of the *Agnus Caſtus*; ſo that the *Spiræa* very much reſembles the *Vitex*: But, when the Flowers, and crenated Leaves of the *Spiræa*, are accurately viewed, we find, that it is more juſtly referred to the *Rhus*, or *Sumach*, than to any other Species of Shrub. As neither *Theophraſtus*, *Cluſius*, nor *Bodæus a Stapelen*, have mentioned its Virtues, I ſhall not aſſert that they agree exactly with theſe of the *Chineſe Tea*; only, it is highly probable, that the *Chineſe Tea* is adulterated with the *Spiræa*, either by the *Aſiatic* or *European* Dealers. Avarice has not only prompted People to this Piece of Fraud, but alſo to lodge *Tobacco* in Office-Houſes, in order to render it more acrid. In order to evince how like the *Chineſe*, or *Japoneſe Tea* is to the *Spiræa*, I refer the Reader to *Tab.* 1. *Fig.* 6, & 7, the former of which is a Leaf of *Tea*, and the latter that of the *Spiræa*.

Happening one Day to viſit *Hieronymus Molmanus*, a learned Jeſuit, to whom I communicated my Paradox about *Tea*; that Gentleman,

tleman, upon my commending *Trigautius* and *Rhodius*, ordered me to read *Martini Martinii novus Atlas Sinenſis*, as the beſt and lateſt Account of the *Eaſt Indies*, or rather of *China*. When I found this Work, I was glad to meet with a Deſcription of the *Cha*, in the Account of the Town *Hojechu* in *Nanquin*, in which the Author affirms, that it is no where better and more valuable. *Martinius* informs us, that the *Chineſe Tea* belongs to the *Rhus*, and is highly ſimilar to it: But this *Rhus*, as I have already ſhewn from *Pliny*, *Cluſius*, *Dodonæus*, and *Dalechampius*, is the ſame with our *Chamelæagnus*. Hence, it is not only obvious in itſelf, but confirmed by the Authority of *Martinius*, that the *Chineſe* are guilty of Fraud and Impoſture in adulterating their *Tea*.

The Deſcription which *Martinius* gives of the *Thee*, is as follows: "The Leaves, "moſt commonly known by the Name of "*Cha*, are no where more valuable, than in "the Province of *Nanquin*; and, for the "Sake of the Curious, I ſhall deſcribe them "as briefly as poſſible. The Leaf is exactly "ſimilar to that produced by the *Rhus Co-* "*riaria*; and I am apt to think the former "is a certain Species of the latter, though "the *Thee* is not wild, but cultivated, is not "a Tree, but a Kind of Shrub, ſending forth

" various ſmall Branches: The Flowers of
" the one do not much differ from thoſe
" of the other, except that thoſe of the
" latter are of a more yellowiſh White than
" thoſe of the former. The *Tea* flowers in
" the *Spring*, and the Flower emits a gently
" fragrant Smell. It is ſucceeded by a green
" Berry, which ſoon aſſumes a blackiſh Co-
" lour: The tender Leaves appearing in
" the *Spring*, are thought beſt. Theſe,
" when gathered, they put into an Iron
" Pan, over a ſlow Fire, and heat them a
" little; then they put them in a thin fine
" Cloth, and again expoſe them to the Fire,
" till they are intirely dry, and ſhrunk up.
" When thus prepared, they generally keep
" them cloſe ſtopped leaden Veſſels, in order
" to prevent Evaporation, and the free Acceſs
" of the Air. After they have been kept a long
" Time, they reſume their primitive Verdure,
" and expand themſelves when put into boil-
" ing Water, in which they produce a green-
" iſh Colour, and communicate to it a pretty
" grateful Taſte, eſpecially to thoſe who are
" accuſtomed to drink it. The *Chineſe*
" greatly extol the Virtues of this warm Li-
" quor, which they frequently uſe by Day
" and Night, making it the common En-
" tertainment for Strangers and Viſitors.
" The Price is very various, ſince a Pound
" aſcends from an Halfpenny, to two, or

" or

" or more, *Nobles:* To this Liquor, it is " principally ſaid to be owing, that the " *Chineſe* are never afflicted with the Gout " and Stone. When drank after Meals, it " removes Crudity and Indigeſtion, for it " greatly aſſiſts Concoction: It affords Re- " lief after hard Drinking, and Surfeits of " every Kind; for it is of a drying Quality, " removes ſuperfluous Humours, expels ſom- " niferous Vapours, and prevents Drowſi- " neſs and Oppreſſion in thoſe who incline " to ſtudy: It has various Names in *China*, " according to the Places where it is produ- " ced, and the different Prices of it. The " beſt in *Nanquin*, is generally called *Sun-* " *glocha*. For a farther Account, the Cu- " rious may conſult *Rhodius de Regno Tun-* " *king*." *Martinius* alſo informs us, that the City *Luchen*, in the Province of *Kiang-nan*, is celebrated both for the great Quantities, and the Goodneſs of its *Tea*.

I could heartily wiſh, that all the practical Phyſicians in *Europe* would coucur to giving a Sanction to this Doctrine by their Practice; for, beſides the Teſtimonies of *Trigautius* and *Rhodius*, I am certain from Experience, that the *Cha* is the *Rhus Coriaria*, or a certain Species of it, whoſe Qualities and Marks are known from what has been

been already ſaid. I do not, in the leaſt, doubt, but the *Cha* of the *Tartars*, or the *Thee* of the *Chineſe*, is our *Chamelæagnus*, or *Pliny*'s Herb *Rhus*; eſpecially ſince *Cluſius*, in *Auctar. Exoticor. Libror.* expreſly aſſerts, that from the Cuts of ſome *Chineſe* Books, which *Pavius* and *Joſeph Scaliger* received in a Preſent from ſome *Eaſt India* Merchants, though coarſely engraved, he perceived that many *Chineſe* Plants are exactly ſimilar to ſome of thoſe produced in *Europe*. This Circumſtance renders it highly probable, that *China* which borders upon *Tartary*, produces our *Chamelæagnus*. I am heartily ſorry, however, that I have not had an Opportunity of converſing with *Martinius* on this Subject, ſince, according to *Galen*, in *Lib. de Compoſ. Med. Cap.* 3. reading an Author's Works, is not ſo ſatisfactory, as a perſonal Converſation with him. However, as I have only followed Reaſon, and the Courſe of my own Thoughts, I hope I ſhall have no Cauſe to repent my Labour; ſince, according to *Cornelius Tacitus*, in *Annal.* 15. many Things are obtained by Experiments and Efforts, which, to the lazy and ſluggiſh Part of Mankind, ſeemed highly difficult, if not impoſſible. Thus the *Romans*, by Bravery and Activity, raiſed their originally petty State, to a moſt extenſive

and

and powerful Empire. *Columbus* diſcovered *America* by Reading and making Efforts for that Purpoſe. *Copernicus*, and *Tycho Brahe*, by their extenſive Acquaintance with Mathematics, diſcovered and demonſtrated many important Things, unknown to our Forefathers. The illuſtrious *Hoffman*, in *Paralcip. Officinal*, when giving a noble Scope to his Imagination, in the Inveſtigation of Mineral Waters, tells us, that the advancing probable Things, is an Advantage to the Cauſe of Truth, and was always looked upon as ſuch by *Plato*, *Ariſtotle*, *Galen*, and all other Philoſophers. Notwithſtanding the incomparable Learning and Induſtry of *Martinius*, I cannot comprehend ſome Things in his Deſcription of *Tea*; for I cannot conceive why he aſſerts, that the *Rhus Coriaria* is not wild, but cultivated among the *Chineſe*; ſince *Matthiolus*, *Bauhine*, and *Hoffman*, do not, with *Galen*, make a Diſtinction between the *Rhus Coriaria*, and *Culinaria*, which, by *Trigautius* and *Rhodius*, is called the *Cha*, or *Thee*; but if *Martinius* had mentioned the *Myrtle*, I ſhould have conjectured, that he followed other Botaniſts, who exclude the *Myrtus Sylveſtris Dioſcoridis*, in the Shops known by the Name *Ruſcus*, or *Bruſcus*, from the Species of true *Myrtles*. Thus *Marcellus Vir-*

Virgilius, in *Comment. in Dioſcorid. Lib.* 1. *Cap.* 132. makes a great Difference between them in the following Paſſage: "The "*Myrtus Sativa* of *Pliny*, which I deſcribe "in this Chapter, is not like other Plants, "ſown in continued Tracts of Ground; "and though it thrives better in Gardens, "than in uncultivated Soils, this is not the "only Difference between it and the *Myr-* "*tus Agreſtis*, which is a Plant of an in- "tirely different Kind, which the *Greeks* "call *Oxymyrſene*, and the *Latins*, *Ruſcus*; "for, upon Compariſon, the *Myrtle* is "milder than the *Ruſcus*, whoſe cuſpidated "Leaves are pricking and ſharp. It is, "however, certain, that the *Ruſcus* was, "by ſome of the Antients, called *Myrtus* "*Sylveſtris*." I do not remember, that any Botaniſt has brought ſuch a Charge againſt our *Chamelæagnus*, ſince it is univerſally enumerated among the Species of true *Myrtle*, though of the wild Kind. The Reaſon why *Martinius* calls the *Chamelæagnus* a cultivated Plant, as I ſuppoſe, is, becauſe the *Chineſe*, ſeeing us ſo fond of *Tea*, have begun to cultivate it, in order to draw the Profits ariſing from it, juſt as the *Europeans* do the Vine, for the Sake of the Grapes, the *Perſians* the *Mulberry-Tree*, for the Silk; the Inhabitants of *Narbon* and *Provence*, the

Ilex

Ilex Coceigera, for the Sake of the *Cochineal*; or the *Americans* the *Tobacco*, on account of the large Quantities of it imported into *Europe*. As *Trigautius* thinks it not impoſſible for *Tea* to grow in ſome Parts of *Europe*, and as *Rhodius* affirms, that the *Chineſe* are as buſy in the Time of gathering their *Tea*, as the *Europeans* are in their Harveſt; ſo, it is probable, that ſome Tracts of Land may be ſown with *Tea* in *China*; notwithſtanding which, it is more agreeable to the uſual Way of ſpeaking, to call *Tea* rather a wild, than cultivated Shrub. The *Chineſe* alſo, according to *Rhodius*, do not gather all the Leaves produced by the Shrub, but only ſuch as appear firſt in the *Spring*, and are ſoft and tender, which they alſo gather, one after another. Hence I infer, that the Leaves in the *Summer*, are very unlike thoſe in the *Spring*, which is alſo obſerved in thoſe of our *Chamelæagnus*, with reſpect to Softneſs, Smoothneſs, and Colour; ſo that it is not to be wondered at, if the *Chineſe Chamelæagnus* appears milder than our own; ſince they collect, prepare, and dry theirs in a quite different Manner from us: "For, firſt, they put it in an Iron "Pan, and warm it gently over a ſlow Fire; "then, they wrap it up in a ſmooth, thin "Cloth, and again expoſe it to the Fire, till

it

it is corrugated, and ſhrivelled up." Hence it is, that our *Chamelæagnus*, when macerated in warm Water, is of a different Colour, Taſte, and Smell from the *Chineſe Tea*, though their Effects are the ſame, only thoſe of the former are ſtronger and more conſiderable than thoſe of the latter. If, therefore, in our Country, the *Chamelæagnus* was gathered with the ſame Circumſtances, Pains, and Precautions obſerved by the *Chineſe*, I doubt not but it would be equal to their *Tea*; for if the ſame Meaſures are not taken in the Preparation of the ſame Herb, how is it poſſible, that it ſhould produce ſimilar and uniform Effects, eſpecially if the one is gathered in the *Spring*, and the other in the End of the *Summer*: The one artificially dried in the Houſe, and the other dried in the open Air by the Heat of the Sun; the one collected when it begins to appear, and other when the Plant is full of a roſcid, ſulphureous Dew, and bears Flowers, and Seeds. For this Reaſon, *Scherbius* juſtly obſerves, "That "when many Things concur to the Pro- "duction of the ſame Effect; all theſe "Things ought to be exactly the ſame." *Hoffman*, in *Comment. Lib.* 7. repreſents this Doctrine in the following accurate and beautiful Manner: "Individual Objects often "appear to our Senſes to have no Difference; "whereas,

" whereas, a very conſiderable one is ob-
" ſerved in their Effects. This Circum-
" ſtance conſtitutes that Individuality, which
" cannot be deſcribed, and which, I remem-
" ber, *Scherbius*, my old Maſter, uſed to il-
" luſtrate by the following *Simile:* If a Bell-
" Founder ſhould make twenty ſmall Bells,
" of the ſame Metal, in the ſame Mould,
" at the ſame Time, and in the ſame Place;
" yet the Sound of no one of them will
" be perfectly ſimilar to that of another.
" What can be the Cauſe of this Variation?
" The Artiſt, the Mould, the Metal, and
" the Fire, concur to produce the ſame
" Effects, which, however, is not obtained.
" Beſides, if we were carefully to examine
" theſe Bells by the Sight, the Touch, the
" Weight and other Circumſtances, we can
" diſcover no Difference; which, however,
" is ſufficiently evinced by the Sound. Some
" Things, ſaid my Maſter, can neither
" be deſcribed, nor expreſſed, and of this
" Kind are theſe Differences. Perhaps, in
" this Caſe, there is not an equable Thick-
" neſs of the Metal, becauſe the Fire has
" not equably pervaded all its Particles. Per-
" haps the Surface is not every where ſmooth
" becauſe the fuſed Metal might have been in
" ſome Parts more refrigerated than in others:
" and perhaps, there may be other Variations;

for,

" for, unleſs all Circumſtances exactly con-
" cur, the ſame Sound cannot be produced
" in all the Bells." I have quoted this Paſſage from *Hoffman*, leſt any Perſon, obſerving ſome Differences between our *Chamelæagnus*, and the *Chineſe*, or *Tartars Tea*, ſhould forthwith doubt, whether they are Shrubs of the ſame Species, as I have already proved them to be. The *Chineſe Tea*, therefore, and our *Chamelæagnus*, are Shrubs of the ſame Species; though, for the former, we go beyond the *Cape of Good Hope*, into *China*, croſs the *Equator* four Times in every Voyage, and expoſe ourſelves to uncommon Hardſhips and Dangers, in order to bring Home the Leaves of an unknown Shrub, which has not the ſame Virtues and Qualities for which the *Chineſe Tea* is celebrated in *China*, and to which our *European Betony* is preferable. Since, therefore, the *Chamelæagnus* is now ſufficiently known, we have no more Occaſion for *Tea* from *China*, than we have for *Arum* from *Aſia*, *Wormwood* from *Pontus*, or *Scordium* from *Crete*.

I now proceed to conſider the peculiar Virtues commonly ſuppoſed to reſide in *Tea*, but which I aſſert are equally to be found in *European* Plants; for the *Chineſe* are guilty of a fulſome Exaggeration, when they aſſert

aſſert that it has a Tendency to prolong Life. The Virtues, then, of the *Tea*, ſeem to be moſt accurately deſcribed by *Rhodius* and *Martinius*, who ſeem to have reduced them to three Heads; the firſt of which, according to *Rhodius*, is, that it alleviates Pains of the Head, and repreſſes Vapours: The ſecond, that it corroborates the Stomach: And, the third, that it expels the Stone and Gravel from the Kidneys. Theſe Virtues are, by *Martinius*, recited in the following Order: To the drinking of this warm Liquor, it is ſaid to be owing, that the *Chineſe* are Strangers to the Gout and Stone. When drank after Meals, it removes Crudities and Indigeſtion. When exhibited to drunken Perſons, it affords them Relief, and prevents the bad Conſequences of Surfeits; for it is of a drying Nature, carries off ſuperfluous Humours, expels ſomniferous Vapours, and removes the languid State of Students, who are oppreſſed by long Application. Theſe Virtues are, at preſent, to be carefully examined. I ſhall not here ſpeak of thoſe Qualities, which are the Reſult of its Temperature; ſince I before evinced, that the whole Subſtance of the *Tea* was grateful to the Brain; but at the ſame time ſhewed, from a ſingular Obſervation, that *Betony* was poſſeſſed of the ſame Virtues and Qualities.

First, then, it is asserted of *Tea*, that it removes the bad Consequences of Surfeits, because it is of a drying Nature, and carries off superfluous Humours: The same Effects are also produced by *Betony:* But as for the Expulsion of somniferous Vapours, and removing the languid State of hard Students; these Properties are more frequently ascribed to the true *Myrtle*, than to *Betony*; which, however, as we shall afterwards shew, is also recommended against Intoxication.

The second Virtue of *Tea* macerated in warm Water, is, that it corroborates the Stomach; which Effect is also remarkably produced by *Betony*.

The third Virtue it is said to be possessed of, is, that it frees the Kidneys from Stones and Gravel; for which Reason, according to *Martinius*, the *Chinese* are Strangers to nephritic and arthritic Disorders. *Betony* remarkably produces this Effect, and, at the same time, is a powerful Preservative against the Gout. The other Qualities of *Tea*, enumerated by other Authors, I shall not here mention, that I may, at more Length, compare it with *Betony*. The Reader may, however, consult my *Quadripartitium*, and *Antonius Musa*, who, in *Libell. de Betonica*, affirms,

affirms, that *Betony* is poſſeſſed of ſo excellent medicinal Virtues, that it cures no leſs than forty-ſeven Diſorders; which none of the *Chineſe* have ever dared to aſſert, concerning their *Tea:* The *Aſiatic Tea* is, therefore, far inferior to the *European Betony.* The ſame Author affirms, "That "*Betony*, previouſly taken, prevents Intoxi- "cation." By which Words, *Muſa* inſinuates, that it guards againſt a Surfeit, and, conſequently, frees us from Drowſineſs; ſo that the whole Subſtance of it is equally grateful and refreſhing to the Brain with *Tea*, It were to be wiſhed, that this Phyſician had directed the Method of preparing *Betony*, in order to prevent Intoxication; by which Means the *Europeans* would, in all Probability, have been encouraged to greater Care and Diligence in cultivating, drying, and ſeparating the ſmall from the large Leaves of our *Chamelæagnus*, a Decoction of whoſe Flowers would have been as grateful to them as that of the *Chineſe Tea* is to them. But if any ſhould fooliſhly dread the Uſe of the *Chamelæagnus*, which, however, is much uſed, and greatly extolled in *Denmark*, and the Lower *Saxony*; ſuch Perſons may, I think, ſubſtitute *Betony* in its Room. But, if a Phyſician ſhould order an *European* Cobler, or Day-Labourer, fre-

quently to uſe a Decoction of *Betony*, they would ſneeringly bid him uſe his inſipid Water himſelf. But the Cuſtom of drnking *Tea* only prevails, becauſe it is a new Thing, unknown to the Forefathers of the *Chineſe*, and is imported from *Aſia* into *Europe*, whoſe Inhabitants of all Ranks are ſo exceſſively fond of it, on account of its grateful Bitter, and ſub-aſtringent Taſte: The ſame may be ſaid of the *Indian Chocolate*, and the Water impregnated with the *Chavva* of the *Perſians*, ſince theſe three Liquors have generally no more grateful a Taſte, than a Decoction of coarſe *European* Pears, or what the *Germans* call a *Pear-ſouſe*.

But, as *Antonius Colmeri de Lodeſma* has given a diſtinct Account of *Chocolate*, and the Method of preparing it, the Reader may expect that I ſhould ſay ſomething of the Uſe and Method of preparing the Water of *Chavva*; and this I ſhall the more willingly do, becauſe no Phyſician, or Botaniſt, ſo far as I know, has expreſly, but only accidentally, and imperfectly, given the Hiſtory of the *Chavva*. But I would adviſe Phyſicians to order the Uſe, not only of *Chocolate*, but alſo of the *Chavva*, very ſparingly; though both Liquors are highly com-

commended by the high and learned, as well as the low and illiterate Part of Mankind: For *Hieronymus Benzo*, who, according to *Dalechampius*, *Lib.* 18. *Hiſtor. General. Plant.* calls it, "A Waſh rather fit "for Hogs, than a Liquor proper for hu-"man Creatures." *Benzo*, after reſiding above an Year in the Province of *Nicariquan*, in *America*, had, all the while, a mortal Averſion to this Liquor; till, falling ſhort of Wine, he learned to imitate the Natives, that he might not be under a Neceſſity of drinking Water perpetually. This Liquor, by its ſomewhat bitter Taſte, refreſhes and refrigerates the Body, without intoxicating thoſe who uſe it. This is the principal and deareſt Commodity of thoſe Countries; nor do the *Indians*, who uſe it, eſteem any thing more highly, according to *Cluſius*, *Lib.* 2. *Exot. Cap.* 29. and *Anonym. Auctar.* in *Dodon.* I muſt own I ſhould, with *Benzo*, have preferred pure Water to this unnatural Mixture, which, as well as *Coffee*, and *Tea*, the *Europeans* may very well want, without any Loſs of Health: And it were to be wiſhed, that the exceſſive Demands for all theſe, did not excite People of ſordid Tempers, to adulterate them, with Subſtances of heterogeneous Parts, and ſuch as are unfriendly to Nature. This, as I have before men-

mentioned, with reſpect to *Tobacco*, is the Reaſon why, in our Age, we are ſeized with Diſorders, the Names of which are not ſo much as mentioned in the Writings of the Antients. Hence *Bartholin* thinks, " That " Aromatics and Spices, which are no leſs " the Cauſes of Wars in *Europe*, than of " Commotions in the Body, ought to be " prohibited; ſince the Purpoſes of Life and " Health will be far better anſwered, by " cleanſing the Blood now and then with " the Leaves of the *Coluthea*, Water-Creſ- " ſes, or *Fumitory*. We are alſo to chuſe " an Antidote for common Uſe; but not " the *Theriaca*, of which the Emperor *An-* " *toninus* took the Bulk of a Bean every " Morning, nor the *Mithridate*; for theſe " are injurious by their Heat, and conſe- " quently improper for us. But we are to " uſe *Conſerve of Roſes*, *Rob.* of *Elder*, " Electuaries of *Marygolds*, the *Morus Nor-* " *vegica*, and other indigenous Plants, whoſe " Qualities are beſt ſuited to our Tempera- " ments and Conſtitutions." But the Uſe of the Herb *Tea*, if it could be brought freſh and recent from *China* into *Europe*, would be more tolerable than that of *Chocolate*, and *Coffee*, which is of all others the worſt: Since a Decoction of the *Chavva* ſurprizingly effeminates both the Minds and Bodies of

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the *Perſians*; by imitating whom, we ſhall never arrive at that Vigour and Hardineſs, which *Julius Cæſar*, and *Cornelius Tacitus*, ſo much admired in our Forefathers.

We have before obſerved, that *Amurath*, the fourth Emperor of the *Turks*, under Pain of Death, totally prohibited the Uſe of *Tobacco*, leſt his Subjects ſhould become barren. But we *Europeans* heedleſly go on by the Abuſe of *Coffee*, to emaſculate ourſelves like the *Perſians*, who are fond of Sterility, and, according to *Olearius*, much more ſalacious than the *Europeans*: But of this Effect of *Coffee* we ſhall afterwards treat.

As the Fruit of the *Cacao*, or *Cacarate*, which reſemble *Almonds*, are the Baſis of *Chocolate*, they are found engraved in *Tabernemontan. Lib.* 3. *Cap.* 16. So that I ſhall here give no Cuts of them, ſince I have done that in *Quadripartit. Botan. Claſſ.* 3. *No.* 11, 12. when, deſcribing the Seed *Bon*, or *Ban*, which is alſo called *Buna*, or *Buncho*, and *Bunea*, or the Seed from which is prepared the *Coavà*, *Caova*, *Cavve*, *Choava*, and *Cahvve*, which, by a Corruption, is, no doubt, the *Coffee* of the *Europeans*.

If it ſhould be asked, to what Claſs of

Simples, whether that of Herbs, or Trees, we are to refer the Plant which bears the Seed *Bon*, from which the Water of *Chavve* is prepared, and which is alſo mentioned by *Olearius*, in *Itinerar. Perſiæ*, *Cap.* 17. I anſwer, that ſome, ignorant of *Botany*, may take it for an Herb, whoſe Seeds reſemble thoſe of the *Turkiſh* Corn, or the *Indian* Corn, by *Bauhine* called *Mays*, or for our Wheat: Whereas, it is no Herb, but a Tree, by *Olearius*, in the laſt quoted Paſſage, deſcribed in the following Manner: "The *Perſians*, in ſmoaking *Tobacco*, "have always the black Water of *Chavve* "preſent. The Fruit with which they "prepare this Liquor is ſent from *Egypt*; "and, in the inner Side, reſembles the "*Turkiſh*, though on the outer Side, the "*European* Wheat. This Fruit is of the "Bigneſs of a *Turkey Bean*, and the Shrub "bears a white Flower. The Fruit, or "Berries, they burn, or roaſt, in a dry Pan; "after which they grind them, and boil them "in Water, which they drink, and which has "a Kind of hot, unpleaſant Taſte. It is "eſteemed a great Cooler; for which Rea-"ſon it is drank by moſt; but if it is uſed "to Exceſs, it extinguiſhes the Inclination "to Venery, and induces Sterility." The Seed *Bon*, or *Ban*, is collected from a Tree bearing its own Name, if we may believe

Proſper

Prosper Alpinus, Lib. de Plaut. Egypt. Cap. 16. This Author, after residing some Years in *Egypt*, saw the *Bhon-Tree* in the Green-House of *Hali Bei*, the *Turk*. An intire Description and Cut of this Tree is also to be found in *Tom.* 1. *Lib.* 4. *Histor. Plantar. Univers. Cap.* 5. Since, therefore, *Alpinus* compares this Tree to our *Euonymus*, and says, that the former resembles the latter: Hence *Caspar Bauhine*, in his *Pinax*, places it among the Species of *Euonymus*, and calls it the *Egyptian Bon, like the Euonymus, with a Fruit like Bay-Berries, from whose Seeds the Egyptians make their Liquor, called Coava.* Though this Fruit, with respect to Figure, Bark, and Colour, is highly similar to Bay-Berries, yet it is far less in Bulk. In my Opinion, it most resembles the Seeds of the admirable *Peruvian* Tree, Decoctions of which, are used by the *Eastern* Nations, the *Egyptians*, *Turks*, and *Persians*, for corroborating a cold Stomach, assisting Concoction, and removing Obstructions of the *Viscera*. They also, with Success, use this Decoction for many Days against old Obstructions, and cold Tumors of the Liver and Spleen. This Decoction, according to *Alpinus*, seems also appropriated to the *Uterus*, which it warms, and frees from Obstructions: Thus, the *Egyptian* and *Arabian* Women, for the due Evacuation

Evacuation of their *Menſes*, uſe this Decoction for ſeveral Days after they commence. Hence, according to *Olearius*, the *Perſians* are not afraid, leſt the Decoction of *Cavve* render them cold; unleſs we ſhould alſo ſay, that *Agnus Caſtus*, which induces Sterility, is alſo of a cold Temperature: But this Doubt will be cleared by-and-by. It were to be wiſhed, that the celebrated *Johannes Weſlingius*, who alſo travelled into *Egypt*, had had an Opportunity of ſeeing this Tree; ſince he would have given us a more accurate Deſcription of it, than we have hitherto got; for, in *Commentar. in Proſper. Alpin.* he tells us, that the Fruit of this Tree is brought from *Jamin*, or *Arabia Felix* into *Egypt*; and, that a Decoction of it is ſold in ſome Thouſands of Taverns at *Memphis*. *Proſper. Alpinus* alſo, in *Lib. de Medicina Egyptor. Lib.* 4. *Cap.* 3. when treating of the Decoctions uſed by the *Egyptians*, whether ſick, or in Health, tells us, that, in a particular Manner, they make uſe of the Decoction called *Choava*, prepared with the Coats or Huſk of the Seeds called *Bon*. Then he deſcribes the Preparation of *Bon*, by telling us, that it ſmells like Corn, Rye, Barley, or Peaſe, when thrown upon live Coals, and burned a little. *Alpinus*, however, endeavours to evince, that the Seeds of *Bon* conſiſt

conſiſt of two Subſtances, the one thick and earthy, by which they brace up and corroborate, and the other thin and ſubtile, by which they heat, abſterge, and remove Obſtructions. That they are highly drying is certain, but I cannot for this Reaſon comprehend why *Proſper Alpinus* aſſerts, that Cold prevails moderately in them; for they act by their whole Subſtance, both by their Salt and both Kinds of Sulphur: So that it is highly probable they produce theſe Effects, on account of their ungrateful Taſte and Smell. But it is ſaid theſe Seeds are corrected with Sugar. Thus *Weſlingius* informs us, "that ſome correct the Bitterneſs of this "Decoction with Sugar, and preſerve the "whole Kernel of the Fruit incruſtated with "Sugar. Nor is this only cuſtomary in "*Egypt*, but alſo through all the Provinces "of *Perſia*. This renders the Seeds *Bon* "not only dear, but ſcarce, in *Europe*." Though *Weſlingius* thinks that theſe Seeds are uſeful to the *Europeans*, yet I am of a different Opinion; for, in like Manner, the *Europeans* have reſolved to ſweeten, not only their *Coffee*, but alſo their *Chocolate* and *Tea*, without having any View to prevent Diſorders, or recover Health; but only to follow the Cuſtoms of the *Aſiatics*, and indulge

indulge themſelves in a Liquor, whoſe Taſte is pleaſant to them.

If it ſhould be ſaid, that *Tulpius* informs us, that the *Chineſe* diſſolve a few Grains of Salt, or Sugar, in their Infuſions of *Tea*, I anſwer, we here enquire not what is done, but what ought to be done; not what is palatable, but what is conducive to preſerve Health, and reſtore it when loſt. Though I do not altogether diſapprove of *Salt* in *Tea*, yet I abſolutely condemn *Sugar*. How ill the *Europeans*, eſpecially thoſe of the *Northern* Countries, conſult their Health, by mixing their *Muſtard*, and their Sauces of *Vinegar*, and *Horſe-Radiſh*, deſigned as a Preſervative againſt the *Scurvy*, with *Sugar*, I have already ſhewn, in *Claſſ.* 3. *Quadripartit. Botan.* For the ſame Reaſon, *Sugar*, mixed with an Infuſion of *Tea*, infringes and impairs its Virtues; ſo that, by this means, we drink, not a medicated Water, but little more only than ſimple *European* Water, edulcorated with *Sugar*. This, no doubt, is an excellent Remedy againſt Intoxication; but certainly if we read both antient and modern Authors, we ſhall find, that Drunkenneſs may be removed by drinking cold Water. Beſides, an Intoxication, next to Madneſs, may be greatly alleviated by wrapping up the *Scrotum* in Cloths dipped in cold Water.

Water. Hence we have but little Reaſon to bring *Tea* from *China*, *Tartary*, and *Japan*, at an extravagant Price, which might be far better laid out, in relieving poor indigent Families at Home. But the preſent *Europeans* are vaſtly different from what they were before the *Aſiatic* Effeminacy was known among us. The *Europeans* might, perhaps, be indulged in the perpetual Uſe of *Tea*, provided their Regimen was the ſame with that of the *Aſiatics*. Now, Regimen includes all the five Non-Naturals, which are Air, Meat and Drink, Excretion and Retention, Motion and Reſt, Sleep and Watching, and the Paſſions of the Mind. Now, all theſe, in *Europe*, are vaſtly different from what they are in the *Indies*, as is obvious from the faithful and impartial Accounts, given us by *Martinius*, and *Mandelſlo*. This Subject is excellently handled by *Hippocrates*, in *Tr. de Aere, Aquis, & Locis*, who joins theſe three together, with great Judgment, and for very ſufficient Reaſons; ſince each of the three has Atoms, in a manner, peculiar to itſelf, which it continually ſends forth, and diffuſes even to a great Diſtance: So that ſome Bodies, according to *Bartholine*, may, by means of the Atoms they emit, propagate the Sphere of their ſympathetic Actions, to the Diſtance of a Thouſand Miles. About the

the *Equinoxes*, and *Solſtices*, the ſudden Changes of the State of the *Atmoſphere*, and the Variety of Vapours exhaled from the Earth, produce ſurprizing Alterations in Health. And theſe Exhalations riſe ſometimes in ſuch large Quantities, as to be condenſed, and by their own Weight to fall down, in the Form of ſulphureous Showers: A memorable Inſtance of this we had in *Norway*, where, on *May* 19, 1665, a violent Tempeſt, accompanied with uncommon Thunder, and thick Clouds, broke out: During this Storm, there fell from the Clouds, a Subſtance, highly ſimilar to Sulphur, which not only floated on the Water, but alſo ſeemed to cover the Earth. When *Stobæus* ſubjected this Matter to an Examination, he found, after drying, and paſſing it through a Sieve, that when it was become moderately warm, on an heated Tile, it emitted a fetid Smoak of the ſame Colour with that of the Spirit of *Nitre*, in Diſtillation. But this Matter could not be fuſed by the ſtrongeſt Fire; by which Means, however, it became inodorous, and like ſmall Sand, though before it reſembled a fetid, coarſe Sulphur, reduced to Powder. The ſame Author, in his Letters alſo, informs me, that, when about as much of the recent Matter, as would lie on the Point of a Knife, was

was laid upon a red hot Tile, it was ſpontaneouſly kindled, made a Kind of Noiſe, and emitted a reddiſh fetid Smoak. Next Day *Stobæus* endeavoured to ſublime this crude and ſulphureous Matter, by itſelf, without any Addition, in order to diſcover, whether Flowers of Sulphur could be obtained from it; but his Labour was in vain; for though the Matter became red hot by due Degrees of Fire, yet no Flowers appeared; only the firſt Steam, which, in the Alembic, appeared reddiſh, in the Water, aſſumed a dark ferruginous Colour: Then, by augmenting the Fire, a whitiſh Spirit appeared, which gave a ſimilar Colour to the Water. This Steam and Spirit appeared in Diſtillation to be of an acrid Taſte; ſo that *Stobæus* juſtly concluded them to contain a volatile Salt, of a particular Kind. The ſame Author informs me, in his Letter, that the Rain which fell, during the Thunder, ſmelled of Sulphur: And from this Obſervation, he thinks, the Chemiſts Doctrine, concerning the Generation of Thunder, may be confirmed. As every Subſtance does not act upon every other Subſtance, nor ſulphureous Things, on thoſe of the ſame Nature, he put this Matter into Spirit of *Turpentine*, and digeſted it by a gentle Fire; by which Means, it gave the Liquor a yellowiſh

a yellowiſh Colour, and a Smell, very like that of Balſam of *Sulphur*: But of theſe I ſhall not treat at greater Length, ſince I am perſwaded that Miracles have ceaſed, and that Providence diſpoſes of ſecond Cauſes according to wiſe and ſtated Laws. Hence it is, that about the *Vernal* and *Autumnal Equinoxes*, or *Solſtices*, all Sorts of Diſeaſes, and eſpecially thoſe of the endemial or epidemical Kind, rage; ſuch as the *Scurvy*, *Meaſles*, and *Small-Pox*, as alſo the *Plague*, though often theſe Diſorders are confined to one City. A memorable Inſtance of this, we have in the Cities of *Hambourg* and *Amſterdam*, which, in 1663, and 1664, were afflicted with a Peſtilence, which, however, did not ſpread itſelf to *Denmark*, *Sweden*, *Britain*, *France*, and *Germany*. But, as the *Plague* is imported from *Africa*, it is probable, that the Salubrity of the Atmoſphere, in thoſe Countries which eſcaped, checked the ſulphureous, ſaline, and peſtilential Atoms, which firſt contaminated the Air of *Amſterdam*, and then that of *Hambourg*. But all Countries differ ſo widely, with reſpect to Air, Water, and Situation, that none of them, even the moſt contiguous, are exactly alike, and conſpire in producing the ſame Effects. Thus, among the *German* Wines, the *Rheniſh* is the beſt; though it alſo differs in Goodneſs,

neſs, according to the particular Parts in which it is produced. The like holds in the *French* Wine, the worſt of which is reckoned that of *Orleans*; for which Reaſon, *Quercean*, in his *Diæticum*, *Cap.* 6. tells us, "That in the Oeconomy of the "King of *France*'s Houſe, it is enacted, "by a domeſtic Law, that the Steward "ſhall give the King no *Orleans* Wines;" which, however, has a very grateful Taſte. The ſame holds, not only in Ales, but alſo in other Things: Thus, the *Noremberg* Cakes, on account of the peculiar Qualities of the Water with which the Meal and Aromatics are made up, are far better, and more pleaſant to the Taſte, than thoſe prepared in the ſame Manner, in any Part of *Europe*. This is what the Philoſophers have been at ſo much Pains to account for. The Air, Water, and Situation, alſo conſtitute the Reaſon, why *Tea* in *Europe* does not produce the ſame Effects it does among the *Aſiatics*, eſpecially the *Chineſe*. Many Perſons of Rank and Diſtinction have informed me, that they could never be ſenſible of the ſo-much-extolled Virtues of *Tea*, nor perceive that it prevented Sleep, or rendered them more brisk, and fit for Buſineſs. One or two Perſons, however, ſubject to Catarrhs, have confeſſed to me, that they have become

far better by the long Use of *Tea*. Thus, I have heard, that a certain Ambassador to the *Dutch*, who before laboured under a Difficulty of Hearing, had his Disorder totally removed, by the large Quantities of *Tea* he drank at the *Hague*. I, myself, have found *Tea* to be diuretic. I own, two or three Persons who have travelled, not only through *Europe*, but also through the *East Indies*, have affirmed to me, that in *Japan*, the drinking of *Tea* infallibly removes Intoxication, and prevents Sleep; but this Effect is not at all produced by it in *Europe*. Thus, I have been informed, that Strangers, upon their Arrival in *Muscovy*, can drink such large Quantities of *Brandy*, as would put an End to their Lives in other Countries. Thus, it may happen, that the *Chinese*, or *Japonese Tea*, with the Assistance and Concerrence of other Things, may produce a particular Effect, which *Tea* will not do in *Europe*. But all these Effects are produced by *Betony*, an Herb universally known in *Europe*: Thus, it is certain, that our *Chamelæagnus* is the *Tea* of the *Chinese*, or *Japonese*. But to illustrate my Subject the better, I shall make a few Remarks on the peculiar Genius, Regimen, and Method of living used among the *Indians* and *Chinese*. The *Indians* then are fond of moistening Aliments, which

which guard againſt the Heat of the Sun; ſuch as Cherries, Fruits of all Kinds, Pot-Herbs, Fiſhes, Oyſters, Crabs: Beſides, *Michael Boym*, a learned Jeſuit, in his *Flora Senenſis*, mentions various Fruits which are not produced in *Europe*; whereas Nature has furniſhed the *Chineſe* with others, either like to, or exactly the ſame with, thoſe of the *Europeans*. The former of theſe, and the other ſimilar Delicacies of the *Eaſt Indies*, do, in all Probability, give riſe to new Diſeaſes in *Europe*. This Jeſuit ſpeaks of *China* in the following Manner: "The Kingdom of "*China* is, as it were, a Compound of the "whole Globe, or rather, a Gem, in which "more Riches are to be found than in all "the reſt of the World beſides. In the "*Southerly* Parts of the Country, the Heats "are moſt intenſe, and produce large Quan-"tities of all the *Indian* Fruits, ſuch as "Dates, Mangas, Ananas, and others: "Whereas the *Northern* Parts produce Figs, "Cheſnuts, Nuts of all Kinds, Peaches, "Apricots, and Pears of various Kinds." Thus provident Nature has furniſhed the *Southermoſt* Parts of *China* with Fruits intirely unknown to the *Europeans*; whereas, the *Northern* Parts produce ſuch as are known in *Europe*, and ſuited to its Soil and Climate: Since, in the former, the Heats

are very intenſe, but not ſo in the latter. Thus Nature ſeems to have prohibited us the Uſe of the former of theſe Fruits, by placing us at ſuch a Diſtance from them, and to have indulged us in the Uſe of the latter, by placing us ſo near them; for the Precept, of ſometimes uſing Things to which we are not habituated, does not hold in this Caſe: Since, being *Europeans*, we ought to uſe the Regimen, Aliments, and Drinks, peculiar to *Europe*; for it is no leſs generally than juſtly obſerved, that the natural Produce of any Country is beſt ſuited to the Conſtitution of its Inhabitants. Thus *Tea* ſeems by Nature adapted to the Inhabitants of *China*, *Coffee* to thoſe of *Perſia*, *Chocolate* to thoſe of *America*, and *Ale* and *Wine* to thoſe of the different Parts of *Europe*. Thus the antient Inhabitants of *Saxony* and *Megapolis*, before they became fond of foreign Delicacies, uſed to ſay proverbially, *Drink Wine, and reap Benefit from it; drink Ale, and become fat; drink Water, and die.* It is alſo certain, that in former Times, the Inhabitants of *Iceland* and *Norway*, when they uſed a ſimple Regimen, and were Strangers to foreign Luxury, enjoyed good Health to an incredible Age; whereas, their Poſterity are not only weaker, but hardly live beyond the thirtieth, fortieth, or fiftieth Year of their Age: So

that

that the *Lyric* Poet ſeems to have made a juſt Prophecy of our own Generation, in the following Lines :

Damnoſa quid non imminuit dies?
Ætas Parentum pejor avis; tulit.
Nos nequiores, mox daturos
Progeniem Vitioſorem.

Europeans then muſt have their Conſtitutions impaired, and their Strength exhauſted, by living like the Inhabitants of *Aſia*, *Africa*, and *America*; eſpecially ſince *Macrobius*, in *Lib.* 7, *Saturnal. Cap.* 4. ſhews, that the moſt ſimple Aliments are the moſt ſalutary, and eaſily digeſted. Beſides, *Socrates* ordered his Pupils to abſtain from ſuch Meats and Drinks as created an Appetite after Hunger and Thirſt were ſatisfied. But, according to the *Chineſe*, *Tea* produces an Appetite after Hunger and Thirſt are ſatisfied; therefore the drinking of it is to be abſtained from. The ſame holds true with reſpect to *Chocolate*, and *Coffee*. But I return to the *Chineſe*, who are accuſtomed to Water-drinking, and a frugal Life. Hence, their Phyſicians, whom *Martinius*, in the Preface of his *Atlas Sinicus*, ſeems to prefer to thoſe of *Europe*, no doubt, enjoin them the Uſe of *Tea*, in order to prevent

the Generation of excrementitious Humours; or, when generated, to carry them off by Stool, or Urine; for, it is certain, from what has hitherto been ſaid, that *Tea* is moderately heating, bitter, drying, and aſtringent. If it ſhould, for theſe Reaſons, be ſaid, that *Tea* is juſtly to be commended for a Weakneſs of the Stomach, I anſwer with *Celſus*, in *Lib.* 1. *Cap.* 8. "Our Countrymen ought "not to be believed, who, when indiſpo- "ſed, covet Wine, or Water, and inſtead "of charging their own Luxury, lay the "the Fault on the Stomach, which has no "Share in it." This Paſſage is equally applicable to *Tea*, *Coffee*, and *Chocolate*, and ſeems to inſinuate, that ſuch Perſons, in order to ſatiate their Thirſt, falſly accuſe their Stomachs. If this were more carefully adverted to by the Patrons of the *Chineſe* Delicacies, and eſpecially thoſe who look upon *Tea* as a *Panacea*, they would uſe it more ſparingly, eſpecially in a bad State of Health; becauſe *Celſus*, in *Chap.* 3. of the ſame Book, tells us, "That Changes ought to be gra- "dually and ſlowly made; ſince that to "which the Patient is not accuſtomed, "proves, hurtful, whether it be ſoft, or "hard".

But the *Chineſe* Method of uſing *Tea*, is

is not agreeable to the Cuſtom of the *Europeans*, and therefore hurtful to them.

Hence the *Germans*, *Saxons*, and Inhabitants of other Nations, in the *Baltick* Sea, being neither accuſtomed to much Wine, nor to dilute it with Water, are generally ſeized with malignant Fevers, when they go into *France*, or *Italy*; becauſe every fixed Subſtance fixes ſuch as is volatile; whereas, ſuch as is volatile, reſolves that which is fixed. Hence the thick and fœculent Blood of the *Germans*, conſiſting of ſaline, ſulphureous, fixed, and volatile Parts, and being changed by the Regimen of *France*, and the Heat of the Sun, is ſubtilized by the *Tartar* and *Sulphur* of the *French* Wine, eſpecially in ſuch *Germans* as took great Care of their Health, when in their own Country; and in thoſe who enjoyed good Health, their Blood is not only ſubtilized, but alſo ferments, undergoes an Ebullition, and is deſpumated. Hence ariſe Spots of different Colours, produced by the Blood variouſly corrupted. But theſe I have conſidered more fully in my *Digreſſio de Febribus Malignis*. This Doctrine is warmly inculcated by *Hippocrates*, who, in *Lib. de Fract. Senectut.* §. 6. tells us, "That the Age and Conſtitution "of one Perſon, differ widely from thoſe

" of another." But this Aſſertion, how true ſoever, is but little adverted to by moſt of the *Europeans*. But I think it incumbent upon me, for the Reaſons now alledged, to warn them againſt the Abuſe of *Tea*; eſpecially ſince we find, that this Herb does, by no means, anſwer the Encomiums beſtowed upon it by the *Chineſe* and *Japoneſe*. I own *Tea* is of a more drying Quality than many *European* Herbs; but, for this very Reaſon, the conſtant Uſe of it is ſo far from procuring Longevity, eſpecially in Perſons of a middling Age, that it rather accelerates old Age; which, according to *Macrobius*, in *Lib.* 7. *Saturn. Cap.* 11. is, " an Exhauſtion and Diſſipation of the " vital Liquor, by Length of Time; for " old Age is dry, for Want of natural Moiſture, and ſometimes moiſt through a " Redundance of peccant Humours, pro- " duced by Coldneſs of Conſtitution." Since then *Tea*, by Means of the Sulphur it contains, is of a more heating and drying Nature than *Ginger*, *Cinnamon*, *Pepper*, *Cubebs*, *Cardamomis*, or *Arabian Caſtus*; hence, it neceſſarily follows, that it is injurious to old Perſons, and ſuch as are of a dry Conſtitution, and looſe Texture of the ſolid Parts. On account of this dry Conſtitution, and natural *Maraſmus* of old People, which

which no Art can prevent, they become thirſty, and more addicted to tippling, than in their younger Years: Hence ariſes the *German* Proverb, *If a young Man knew the Pleaſure of drinking in old Age, he would be ſaving in his younger Years.*

It is not, therefore, the native Heat, but that fatal Dryneſs which renders the Members cold, and the Skin corrugated, which renders old Perſons fond of drinking; and for this Reaſon, I have, in my *Commentaries*, univerſally commended a moiſtening Diet for them. Hence, the Inhabitants of thoſe Nations, who, beſides *Tea*, daily drink Wine, ought carefully to guard againſt all ſudden Changes in Diet and Regimen. Thus, when a certain celebrated *French* Phyſician, endeavoured to perſwade a Perſon of eminent Rank, who was, generally, twice or thrice a Year ſeized with a Catarrh, to change his Regimen, and give over the Uſe of Wine, or, at leaſt, dilute it with Water; becauſe, in all Probability, the Phyſician told him, that cold Water powerfully corrected acrid Humours. Upon this, the Perſon of Diſtinction asked the Phyſician, whether he was in good Health? To whom the Phyſician replied he was: Then, ſays he, continue

to

to drink Water, or Wine and Water, till you can drink no more; but you ſhall never, on account of ſlight Catarrhs, which are rarely offenſive to me, perſwade me to accept of a *French*, or *Italian* Regimen, inſtead of a *Daniſh*, and *German*: Nor will I drink Water inſtead of Wine, or Ale. I am at preſent full of Fleſh and Blood, and enjoy a good Appetite: My Forefathers, for many Years back, were of the like Conſtitution, and uſed the ſame Regimen I do; but if, in the ſixtieth Year of my Age, I ſhould begin to drink Water, I am afraid I ſhould rather reſemble you than them; for you, who are a Water-drinker, though you enjoy good Health, yet you are emaciated, have a cadaverous Countenance, and ſeem to be rather a Skeleton than a living Perſon. I wiſh all Perſons, eſpecially ſuch as are old, would follow the Example of this Gentleman, and obſtinately reject *Tea*, which ſo dries the Bodies of the *Chineſe*, that they can hardly ſpit. It is alſo an egregious Miſtake, not only among the *Perſians*, but alſo among moſt other Nations, to think that the Seed *Bon*, or *Ban*, which when toaſted is called *Coffee*, and which I have taken Care to have engraved in the Plate after the Hiſtory of *Scurvy-Graſs*, *No.* 11, 12. of my *Quadripartitium*, is of ſo cool-

cooling a Quality, as to produce Impotence, even in thoſe who uſe it frequently ; for it only dries them. Thus *Caſmin*, the Wife of Sultan *Mahmud*, after her Husband had ſo weakened himſelf by the Uſe of *Coffee*, that he had been impotent for many Years, is ſaid, when ſhe ſaw the Preparations making, for gelding a generous *Perſian* Steed, to have told the Perſons employed in that Work, that there was no Occaſion for ſo much Touble, ſince, by giving the Horſe *Coffee*, he would become like her Husband, the King. This Story is, with the ſame Circumſtances, related by *Olearius*, in his Travels through *Muſcovy* and *Perſia*. *Coffee*, then produces Sterility in the *Perſians*, not becauſe it is cold, but becauſe it gradually dries their Bodies, by means of a certain Sulphur, as peculiar to itſelf, as thoſe of *Opium*, *Tobacco*, or *Agnus Caſtus* are to them. As the *Agnus Caſtus*, or *Vitex* is, by *Galen*, ſaid to be dry in the third Degree, like *Rue*, and to conſiſt of very ſubtile Parts, it is impoſſible it ſhould produce Impotence by rendering the Seed cold, which it diminiſhes and diſſipates, not ſo much by the Subtilty of its Parts, as by its peculiar Sulphur. The incomparable *Hoffman*, both in his *Variæ Lectiones*, and in his Treatiſe *de Medicamentis Officinalibus*, has treated accurately

rately of the *Vitex*. But, if that Author had been ſtill alive, he would have agreed with me in this, that what *Galen* aſcribes to the Subtilty of the Parts, not only of all Simples, but alſo of ſuch Things as act by their whole Subſtance, ſuch as *Opium*, *Tobacco*, *Agnus Caſtus*, *Chineſe Tea*, *European Tea*, or the *Myrtus Brabantica*, or the *Chamelæagnus Danica*, is to be aſcribed to their ſmall ſulphureous, and exceſſively dry Parts. Thus the Seeds of the *Agnus Caſtus* affect the Head, and from what has been ſaid, it is ſufficiently obvious, that the Seeds of the *Chamelæagnus* contribute principally to intoxicate the Country People, who prepare their Ale with it: The Seeds of the *Agnus Caſtus*, according to *Hoffman*, "do not convey Flatulences to "the Head, except when they affect it by "the Subtilty of their Parts (which I call "their ſulphureous Quality) juſt as Wine, "whoſe Taſte and Smell they have, accord-"ing to *Pliny*, affects the Head, and pro-"cures Sleep." All theſe Properties of Wine, as well as of our *Chamelæagnus*, proceed from their Sulphur, which is grateful to the Nerves: But theſe Effects could never be produced, only by *Galen*'s Subtilty of the Parts. But to proceed, in the Words of *Hoffman*: "Another Proof of the Sub-"tilty of the Parts of *Agnus Caſtus*, (which

" I call its ſulphureous Quality) is, that " its Seeds, whether crude, or toaſted, " diſcuſs Flatulencies of the Inteſtines, and " moſt powerfully when toaſted; ſince theſe " do not ſo much affect the Head as the " former." Thus, it alſo happens, that an Account of the artificial and careful Toaſting of the *Chineſe Tea*, by which moſt of its ſulphureous Parts are diſſipated, it prevents Sleep in the *Chineſe*: Whereas, the *European Tea*, or *Chamelæagnus*, renders the Country People, as it were, intoxicated, and diſpoſed to Sleep. But theſe different Effects are not owing to any occult Qualities of the *Chineſe* and *European Teas*, but manifeſtly to the ſulphureous Parts, of which the *Chineſe* has a far ſmaller Quantity than our *Chamelæagnus*. Thus, it is certain, that prepared *Vipers* may be ſafely eaten, and that *Dioſcorides* roaſted *Vipers* for Food; ſo vaſt a Difference there is between artificial Preparations, and natural Productions. But to proceed: *Hoffman*, with reſpect to toaſting the Seeds of the *Agnus Caſtus*, tells us, " That in toaſting, the remarkably ſubtile Parts are diſſipated." Theſe remarkably ſubtile Parts, I call ſulphureous, which the *Perſians* alſo diſſipate, by an artificial toaſting, from the Seeds *Bon*, or *Ban*, conveyed to them from *Egypt*. Thus, the celebrated

lebrated *Hoffman*, only differs from me in Words, but not in Sentiments. The ſame alſo holds true of *Chocolate*. I, therefore, conclude, that all theſe Subſtances are of a drying Quality, on account of their ſulphureous Parts. I would, therefore, adviſe all *Europeans* to have a due Regard to theſe Things, to preſerve Youth by moiſtening Subſtances, and prevent old Age, which is brought on before its due Time, by Means of theſe drying and ſulphureous Commodities; though, at the ſame time, I do not prohibit the Uſe of moderately hot Subſtances. Let no one condemn me for making Repetitions; ſince it is a Maxim, not not only of Policy, but alſo of common Humanity, *That the Safety of the People, is, of all other Laws, the moſt eſſential and important.* If, therefore, an immenſe Reward was beſtowed on the Man who preſerved a ſingle *Roman* Citizen, I may, certainly, hope for Indulgence, when, by repeated Expoſtulations, I attempt to preſerve all *Europe*, by perſwading its Inhabitants not to exchange our own ſalutary Regimen, for that of the *Aſiatics*, and *Chineſe*, by following their Cuſtom of *Tea*-Drinking. *Martinus Martinius*, indeed, in his Preface to his *Atlas Siniticus*, greatly extols the *Chineſe* Regimen, in the following Manner: "Their "Drinks,

" Drinks, ſays he, whether prepared with " Water, Wine, or Rice, muſt always be " warm; they macerate their *Tea* in parti- " cular in boiling Water, which they drink " as hot as they can bear. When I was " accuſtomed to this Regimen, I com- " mended the *Chineſe*, and condemned the " *Europeans*, who are ſo fond of drinking " cold Liquors; for, in *China*, the Inhabi- " tants, by drinking their Liquors warm, " both extinguiſh Thirſt, and ſo diſſipate " the redundant Humours, that they hardly " ever ſpit; nor are they afflicted with Cru- " dities of the Stomach, as the *Europeans* " are: They have alſo fewer, and leſs vio- " lent Diſeaſes; neither are the Stone, the " Gout in the Hands and Feet, and other " ſimilar Diſorders, known among them." But theſe Things happened to *Martinius*, in *China*, and not in *Europe*. Nor ſhall he ever perſwade me, to change the *Euro- pean*, for the *Indian* Regimen. Since, ac- cording to *Martinius* himſelf, ſome of the Inhabitants of that Country, on account of the *Pythagorean* Doctrine, of the Tranſmi- gration of Souls, religiouſly abſtain from Fleſh, and think,

——*Scelus eſt in Viſcere Viſcera Condi,*
Congeſtoq; Avidum pingueſcere Corpore Corpus,
Alteruſq;

Alteruſq; Animantem Animantis vivero Letho.

Martinius, therefore, makes an inſufficient Enumeration of Cauſes; ſince the good Health of the *Chineſe*, is not totally owing to the Uſe of *Tea*, but to various other Circumſtances, which we ſhall not here enumerate: Only I ſhall, from the *Amphiatridius* of *Johannes Boterius*, publiſhed in 1600, obſerve, "That in the "various Diſtricts of *China*, the Clemency "and Salubrity of the Air is ſo great, that "a Peſtilence has never been remembered "to rage univerſally in them." For the Sake alſo of thoſe who want the ſixth Part of the *Theatrum Europæum Johannis Bleau*, or the *Novus Atlas Martinii*, I ſhall, from the Preface of the laſt-mentioned Author, take the following Paſſage: "In Practice, "the *Chineſe* Phyſicians ſurpaſs thoſe of "*Europe*, who are more addicted to Diſ-"pute and Speculation, but leſs ſucceſsful "and happy in the Cure of Diſeaſes, than "the former." But, if a *Chineſe* Phyſician was to practiſe on the *Baltick* Shore, where endemial *Scurvys* rage, it is hardly credible, that he would cure them with greater Succeſs, than a skilful *European* Phyſician does; ſince,

ſince, according to *Hippocrates*, there are many nominal, but few real Phyſicians. The ſame Author, in his *Priſca Medicina*, informs us, " That moſt Phyſicians reſem- " ble bad Pilots, who, if they ſteer the " Veſſel in a ſmooth and calm Sea, can " prevent the Detection of their Ignorance; " but, when they are attacked by blowing " Winds, and violent Tempeſts, it becomes " ſufficiently obvious, that the Ship muſt " be loſt through their Fault, and Want of " Skill." But to drop the Defence of the *European* Phyſicians, I ſhall return to the *Aſiatics*. *Martinius* then, in the Paſſage laſt quoted, tells us, " That the *Chineſe* " Phyſicians generally prepare their Medi- " cines of Simples and Decoctions; that " they uſe Unctions, and Frictions, but not " Veneſections, which they look upon as an " irreparable Error. They rather chuſe to " reduce the Blood to a due Temperature, " by Faſting, and refrigerating Medicines; " for, ſay they, becauſe Broth boils in a " Pot, the Broth is not, therefore, to be " poured out, but the Fire to be removed " from the Pot." But this Compariſon is certainly far from being juſt: And, a little after, the Author ſubjoins, " In *China* are great " Numbers of Chymiſts, who confidently " boaſt of producing Gold, and prevent-

" ing Death by Means of their Medicines. " The Deſign of theſe Men is like that " of their Brethren in *Europe*. to extort " Money from the credulous and avaritious " Part of their Fellow Creatures."

I now return, to conſider the Air, Water, and Situation of the *Chineſe*. *Martinius*, then, in the Place before quoted, tells us, that *China*, or the moſt remote Parts of *Aſia*, abounds with all Kinds of metallic Mines, ſuch as thoſe of Gold, Silver, Mercury, Iron, Tin, Copper, Minium, *Lapis Lazuli*, and Vitriol; in conſequence of which, it is probable, that the *Chineſe* Waters, flowing from the Mountains, as well as thoſe of *Europe*, partake of the Qualities of the various Minerals through which they glide. Thus, according to *Georgius Agricola*, in *Lib.* 10. *de Natur. Foſſil. Cap.* 18. at *Goſlar*, in *Saxony*, there is a Kind of Bole, or Earth, impregnated with the Juice of *Vitriol*, as alſo with *Oker*. The ſame *Agricola*, in *Lib.* 1. *De Natura eorum quæ ex Terra effluunt. Cap.* 4. informs us, that the River *Ochra*, receives its Name from *Oker*, with which it is tinged, of a yellow Colour, at the Place where a Rivulet coming from Mount *Ramelus*, diſembogues itſelf into it. Hence, it is eaſy to aſſign a Reaſon,

Reaſon, why the *Goſlar* Ale is ſo diuretic: The *Garlabian* Ale alſo, ſo much uſed at *Helmſtadt*, is of a medicinal Nature: Hence, according to the celebrated *Hoffman*, in *Paral. Officin. Cap. ult.* "It both cures and "produces Diſeaſes in ſuch as are not ac- "cuſtomed to it; for it is prepared of ſome "hot, mineral Water, as is obvious from "its peculiar Taſte. On the contrary, the "*Turgenſian* Ale is highly agreeable; be- "cauſe the Water of which it is prepared "has ſome mineral Quality, which is eaſily "loſt by Carriage; which alſo happens to "other Waters. Hence, *Auguſtus*, Elector of "*Leipſic*, in preparing his Ale, inſtead of "*Malt*, ordered only a Drag to be boiled." I would not, however, have any one confide too much, either in hot or cold Mineral Waters. But among Mineral Waters, I alſo reckon that deſcribed by *Martinius*, in his Account of the ninth Province of *China*, called *Kiangnar*, and the fifth Town, called *Chang-chew*, in the following Manner: "Near *Kiangin* is a Mount, called Mount "*Chin*, celebrated on account of a fabulous "*Chineſe* Story; for they aſſert, that a Wo- "man was there born of a *Deer*. The "Rivulet *Leang*, from a ſmall Hill, call- "ed *Hoej*, flows into a Lake, near *Vu- "ſie*: Its Origin is a Fountain called

" *Hoej*, whoſe Waters are, by the Na-
" tives, accounted to be the ſecond in Good-
" neſs; and I myſelf am convinced from
" Experience, that the *Chineſe* are in the
" right, with reſpect to theſe Waters; for
" they are univerſally admired by the Gran-
" dees; and hardly any Ship paſſes, with-
" out purchaſing, for a Trifle, large Quan-
" tities of this Water, previouſly put up in
" Casks; though Strangers, who ſtay for
" any Time there, may, for nothing, drink
" as much as they pleaſe. It is conveyed
" to the moſt remote Provinces, even as far
" as *Peking*; for it is excellently well ſuited
" to the Preparation of *Tea*: So that theſe
" two Commodities are generally ſold to-
" gether." But ſurely this *Chineſe* Water is to be had in no Part of *Europe*. The ſame Author, in his Deſcription of the fifteenth Province, called *Junnam*, and its Metropolis, tells us, " That in Mount *Xang*, ſitu-
" ated to the *North* of the Town, there
" is a Spring of intenſely cold Water, which,
" however, is highly beneficial to paralitic
" Perſons." He alſo tells us, that in the ſame Province, there is a Spring called *Hiangkui*, which, in their Language, ſignifies odoriferous Water, " Becauſe it diffuſes a
" fragrant Scent, eſpecially in the *Spring*, at
" which Time, the Inhabitants offer Sacri-
" fices

" fices to the Fountain, and drink Water, " mixed with Wine, or with a Liquor pre- " pared of *Rice*. They alſo aſſert, that this " Liquor cures many Diſeaſes." That theſe Waters are impregnated with Metallic Particles, I have two Reaſons to believe: Firſt, Becauſe *Martinius* informs us, that the Rivulet near the City *Vuſie*, flows from a Fountain on a little Hill, called *Hoej*: The ſecond is, that the Waters of this Lake are conveyed to the remoteſt Provinces, even to the Royal City, *Peking*, where they are uſed by the Grandees in preparing their *Tea*. But the beſt Waters, when taken from the *Spring*, cannot be long preſerved from Corruption, unleſs they abound with a peculiar Salt: Since the cold Mineral Waters of the *Spaw*, loſe much of their Virtue by being conveyed only into the Provinces adjacent to *Germany*. Thus, it is ſufficiently known to all the *Europeans*, that the *May* Rains abound with Salt and Sulphur; in conſequence of which, they keep longer free from Corruption than other Waters. For this Reaſon, it is cuſtomary among the *Papiſts*, to prepare their *Holy Water* of *May* Rain: See my *Digreſſio de Febribus Malignis*. But, leſt theſe Reaſons ſhould be eſteemed conjectural, I ſhall farther prove, and confirm my Opinion from *Martinius*,

who, in the Place before quoted, ſpeaks in the following Manner: "It is not without Reaſon, that the City *Gnihing* receives that *Name*, which, in their Language, ſignifies the *Glory of the Earth*; and which was beſtowed upon it, becauſe in it are made the earthen Veſſels, uſed in diluting, and drinking their *Tea*. The Reaſon why theſe are preferred to the *Chineſe*, though more tranſparent, and diaphanous, is, becauſe the former convey to the *Tea*, a certain Taſte and Smell, much admired by the *Chineſe*; ſo that the Inhabitants of that City are much employed in making them; and ſome of them are ſold at a Price equal, if not ſuperior, to thoſe of *Portugal*." Since, therefore, theſe Veſſels communicate to the *Tea*, both a Smell and Taſte, which are grateful to the *Chineſe*; ſince the Cauſe of Taſte is a volatile Salt, and that of Smell a certain Sulphur; ſince this Salt and Sulphur can hardly be ſeparated by Chymiſtry; and ſince it is peculiar to Salt to penetrate into the Eſſence of Things; it muſt neceſſarily happen, that the Water, taken from the Lake, or River laſt mentioned, and which is without any Smell, (for, if it had been odorous, *Martinius* would have mentioned that Circumſtance,

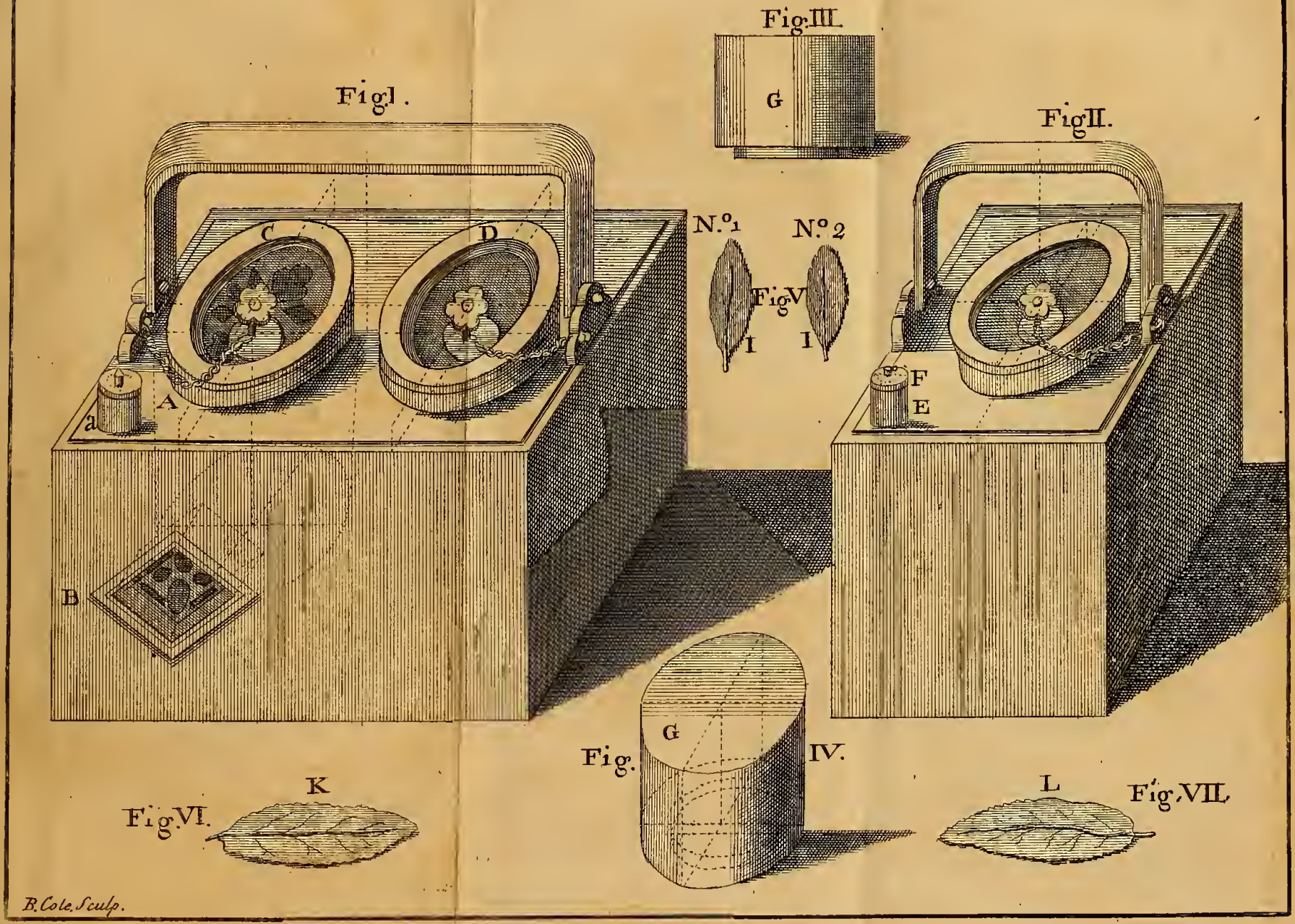
as

as he did of the third Fountain) must gradually extract the Taste and Smell from those precious Vessels, resembling *Lemnian* or *Silesian* Earth. But this Water of the Rivulet *Leang*, or of the Fountain *Heoj*, would either not at all, or with Difficulty, extract the Taste and Smell from these earthen Vessels, unless it abounded with an highly penetrating Salt, or, perhaps, a Vitriol; since *Martinius* tells us, that Vitriol Mines are found in *China*, for no Substance can communicate to another, a Quality which it does possess itself. *Tea* has indeed a Taste, though not of the grateful Kind, as is obvious from what has been said. The Taste and Smell, therefore, which the *Chinese* perceive in drinking *Tea*, do not proceed from the *Tea* itself, but from the Water, or earthen Vessels they use, or from both; from the Water, which by its Mineral Salt, extracts from the Vessels their Salt and Sulphur; and from the Vessels, which in return communicate these to the Water. For this peculiar Quality of the Earth, the City is called *Gnihing*, which, according to *Martinius*, signifies the *Glory of the Earth.* It is, by no means, surprizing to find various fragrant Mineral Earths: Thus, in the Dutchy of *Kalenberg*, in *Germany*, there is dug up a certain bituminous Mineral, which is a Kind

of intermediate Subſtance, between Earth, Clay, and Stone; and which, if it is either licked with the Tongue, or has cold Water, and eſpecially Rain-Water, poured upon it, diffuſes a Smell as fragrant as that of the Violet: The Truth of this, I know from Experience. But theſe precious Veſſels are ſo rare in *Europe*, that the ſmalleſt of them are not to be purchaſed under an immenſe Sum. When, however, I underſtood, that *Frederic* the third, King of *Norway* and *Denmark*, had, among other *Chineſe* Curioſities, two of theſe elegant and ſumptuous Veſſels; I obtained the Uſe of them from him, and prevailed upon *Julius Reichelt*, Profeſſor of Mathematics at *Strasburg*, and a skilful Deſigner, to delineate them. This Gentleman has, with the greateſt Accuracy, not only exhibited in the following Plates, theſe, and other *Chineſe* Utenſils, but alſo informed himſelf of their real Bulk, with all the Care and Pains he poſſibly could: But we ſhall give an Account of his Performance in his own Words:

" At the Requeſt of the learned and ju-
" dicious *Simon Pauli*, I have delineated
" ſome of the *Chineſe* Utenſils, and hope for
" Indulgence, becauſe theſe Veſſels are nei-
" ther exhibited according to the Laws of
" Paint-

TAB. I.



B. Cole. Sculp.

TAB. II.

Fig. VIII.

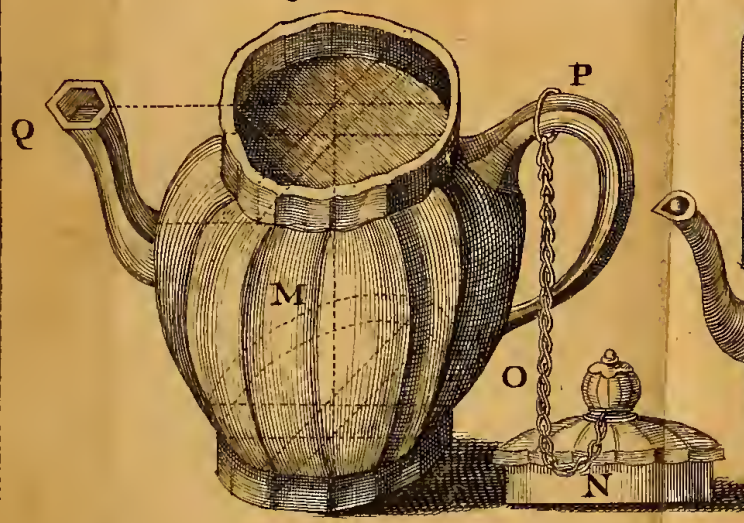


Fig. IX.

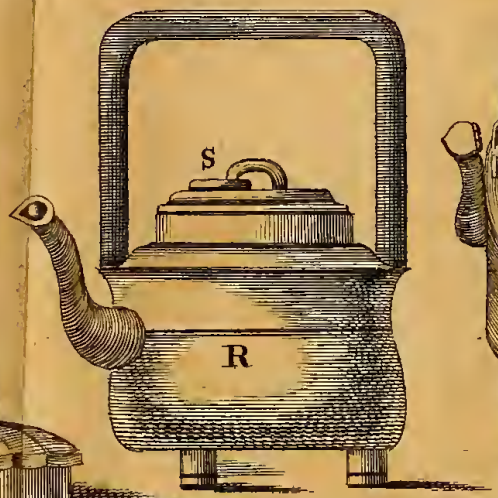


Fig. X.

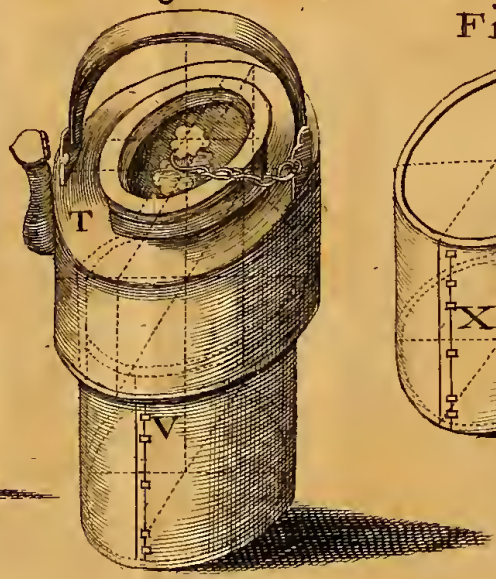


Fig. XI.

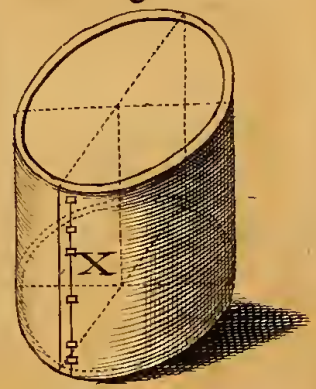
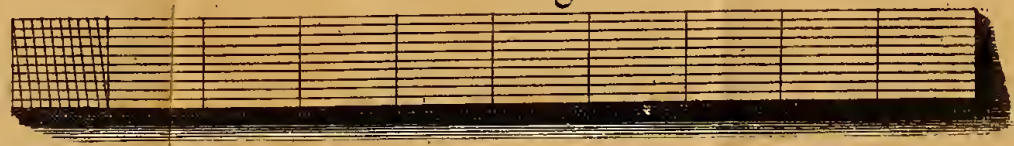


Fig. XII.

Fig. XIII.

Fig. XIV.



B. Cole. Sculp.

" Painting, nor Perſpective ; but in a Man-
" ner, uſed by Mechanics, ſince I thought
" it expedient, both for the Sake of the
" Subject, and the Satisfaction of the cu-
" rious Reader, to have a due Regard to
" Capacity, and Meaſure. I have exhi-
" bited the Orthography of the Veſſel re-
" preſented by *Fig.* IX. the Scenography
" of *Fig.* III. of which the Orthography is
" repreſented by *Fig.* IV. In *Fig.* VIII. the
" Scenography of the Veſſel M, and the
" Orthography of its Cover N, are repre-
" ſented; but I have only deſcribed the
" Scenographies of all the reſt. I have
" uſed the *Rhinlandian* Geometrical Foot,
" to the Meaſure of which all the Parts of
" theſe Veſſels are adjuſted, in that Propor-
" tion, obſervable in *Fig.* XIV. which re-
" preſents a ſmaller Foot, divided into ten
" Parts. *Fig.* XIII. exhibits a wooden In-
" ſtrument, exactly of the ſame Size with
" the Figure. In all the Figures I have re-
" preſented the Length and Breadth by Di-
" ameters and Diagonals ; but the Height
" or Depth, by pricked Perpendiculars. I
" hope the Mathematical Reader will find
" no Fault with the quadrangular Paſſage
" B in *Fig.* 1. for conveying the Air, in
" order to ventilate the Coals ; nor with

" *Fig.*

" *Fig.* IX. the two Feet of which, ſhade " other two ſimilar to themſelves.

An Explanation of the Figures, repreſenting ſome Chineſe *Utenſils.*

Fig. I. Repreſents a Kind of Kettle, curiouſly made of *Chineſe* Copper, furniſhed with a Handle, divided by a Copper Partition; and which, though at firſt View, it appears to be one Veſſel, is yet, upon narrower Inſpection, found to be two, with two Coverings; for A repreſents a ſmall Furnace, into which the Coals are put; and B, the Mouth of the Furnace, covered with Croſs-Bars, for the better Ventilation of the Coals. The other Veſſel has its internal Surface lined, or covered with Tin, ſerves either for drying, or boiling the *Tea*, and is furniſhed with a particular ſmall Tube, the Cover of which is exhibited by *a*; by the Benefit of which, the large Coverings, C D, being ſhut up, the Vapours of the *Tea* may be retained, or allowed to exhale at Pleaſure.

Fig. II. E repreſents a Copper Veſſel, in which the *Tea* is either boiled, or preſerved, when dry. E repreſents its Tube, and F the covering of the Tube.

Fig.

Fig. III. and IV. G G exhibit different Views of one and the ſame Veſſel, the internal Surface of which is lined with a thin gilded Plate, of ſome proper Metal, and the external Surface, covered with Lack, after the Manner of the *Chineſe*.

Fig. V. I I. No. 1. repreſents a genuine *Chineſe Tea-Leaf* macerated, and ſtretched to its full Extent. No. 2. A Leaf of the *Chamelæagnus*, or what the *French* call *Piment Royal*, artificially dried.

Fig. VI. K repreſents another, and, in my Opinion, a ſpurious *Chineſe Tea-Leaf*, brought from *China*.

Fig. VII. L exhibits a Leaf of what *Cluſius* calls the *Spiræa Theophraſti*, found in the Green-Houſes of *Copenhagen*, and ſo like the ſpurious *Chineſe Tea*, with which the genuine is adulterated, that the one cannot be diſtinguiſhed from the other.

Fig. VIII. M repreſents a curious Polygonal *Tea-Pot*, probably made of ſealed *Lemnian*, or *Sileſian* Earth. N its Lid joined by the golden Chain O, to its Handle P. and Q. Its Stroup curiouſly tipped with Gold.

Fig.

Fig. IX. R repreſents another earthen *Tea-Pot*, with a Stroup, but of a roundiſh, or oblong Form, and in the Lid of which, is fixed a Ring of Clay S for taking it off and putting it on: Both theſe earthen *Tea-Pots* are highly fragrant; the former is of a light, and the latter of a pale red Colour.

Fig. X. T exhibits a Copper Veſſel lined with Tin, capable of containing four Ounces; and whoſe inferior Part about the Letter V is covered with a Kind of Caſe, woven of ſuch Wood as the *Europeans* uſe in making Sieves; but ſo as that the Veſſel can be taken out of the Caſe. But I am of Opinion, that the *Chineſe* pour their hot *Tea*, whether infuſed, or boiled, into this, in order to prevent the ſcalding of their Hands; and ſo cool the Liquor, as that it may neither burn their Lips, nor Tongue.

Fig. XI. X repreſents this wooden Caſe, or Handle, by itſelf.

Fig. XII. Y exhibits a ſmall wooden Ladle, with a ſemicircular wooden Handle.

Fig. XIII. Z repreſents a ſmall, and ſomewhat incurvated wooden Spatula.

Fig.

Fig. XIV. repreſents a ſmall geometrical Foot, divided into ten equal Parts, for aſcertaining the juſt Proportion of the Utenſils deſcribed.

It is to be obſerved, that theſe Veſſels are of a grateful fragrant Smell, reſembling thoſe of the *Juniper*, *Cypreſs*, or *Aloes Tree*, which is certainly owing to the bituminous Earth of which they are formed. Thus we have before obſerved, that the *Kalenburgian* bituminous Earth is as fragrant as Violets; and that, according to *Martinius*, it is on account of the Fragrance of theſe Veſſels, that the *Chineſe* are ſo fond of them, and purchaſe them at ſuch immenſe Prices. We have alſo taken Notice from *Tulpius*, and *Maffæus*, that theſe Pots, Veſſels, and other Pieces of *Tea* Equipage, are, by the *Chineſe*, bought at the Rate of ſome Thouſand *Nobles*, wrapped up in ſilken Coverings, ſhewn only to their neareſt Friends, and as much valued by them as Adamants, Gems, and curious Medals are by the *Europeans*. Let the *Europeans*, therefore, before they drink *Tea*, which itſelf is void of Smell, provide themſelves with the fragrant Veſſels of *Gnihing*, and the Waters of the Rivulet *Vuſſie*, which they muſt bring uncorrupted from *China*; and

and then, on Suppoſition the Air was the ſame, which it is not, the ſame Effects might be produced in *Europe* by *Tea*, as thoſe which it is boaſted to produce in *China*. It is therefore far more congruous to Truth and Reaſon, to ſuppoſe, that the *Chineſe* are free from the Stone, Gout, and arthritic Pains, rather by the Goodneſs of their Water, than by their *Tea* alone, which may alſo contribute ſomething to their Happineſs in theſe Reſpects. Beſides, the Force and Virtue of *Tea*, muſt be conſiderably impaired and loſt, by the intenſe Heat of the Sun, during ſo long a Voyage, in which the *Equator* muſt be twice croſſed, before the Ships arrive at any *European* Ports. Hence we know from Experience, that thoſe Perſons moſt conſult the Intereſt of the *Europeans*, who, according to *Mercator*, in his Deſcription of *China*, adviſe, that *Rhubarb*, with the beſt Sort of which, *China* abounds, ſhould be brought through *Perſia* by Land, leſt it ſhould be ſpoiled and corrupted by ſo long a Voyage. What muſt therefore happen to *Tea*, or the *Chineſe Chamelæagnus*, which is in *China* frequently toaſted in an Iron Pan, ſo as to corrugate and conglomerate its Leaves, according to *Rhodius* and *Martinius*? For, if the Virtues of *Rhubarb*, which is a compact Subſtance, are, by ſuch a Voyage,

age, exhaled, this Misfortune must much more happen to the tender Leaves of *Tea*, which are gathered in the *Spring*, and have a bitterish Taste, but no Smell. Hence we may infer, that these Leaves are, after their Arrival at *Europe*, possessed of a volatile and fixed Salt, but deprived of their Sulphur, especially the most volatile Part of it; for, if they were intirely destitute of Sulphur, they would not take Flame, nor could they be burned. The Author of a Book, intitled, *Artificia Hominum Miranda Naturæ in* Sina & Europa, in *Chap.* 35. tells us, " that in " *Chekiang*, in *China*, there are Woods of " *Mulberry-Trees*, so many Silk-Worms, and " such immense Quantities of Silk, that a " Person may there purchase ten silken Suits " of Cloaths at an easier Rate, than he can " have one of Cloth in any Part of *Europe*. " The *Chinese* prune their *Mulberry-Trees* " every Year, as the *Europeans* do their " Vines; nor do they suffer them to grow " up into tall Trees, because they have found " from long Experience, that the Leaves of " the smallest Trees produce the finest Sub- " stance for Silk, and the best Thread: For " which Reason, they justly distinguish be- " tween the first and second Weaving of " the Thread: The former is produced " when the Worms are nourished by the

" Leaves

" Leaves which appear in the *Spring*, and " are ſoft and delicate : The latter is, when " they are fed upon the *Summer* Leaves, " which are coarſe and hard ; ſo great is " the Difference of Work produced by theſe " Animals only by a Change of Food." If this Account of the Nouriſhment of Silk-Worms is true, as we *Europeans* find it by Experience, ſo it is equally certain, that there is as great a Difference between thoſe Leaves of the *Chineſe Tea*, or *European Chamelæagnus*, which appear in the *Spring*, and thoſe which are produced in the *Summer*, as I have all along inſinuated in this Work. By this remarkable Paſſage of the anonymous Author, I am more and more convinced, that the vernal Leaves of the *Chamelæagnus*, or *European Tea*, are poſſeſſed of different Virtues from thoſe which appear in the *Summer*, when the Sun has entered *Leo :* And thoſe who will not grant this Truth, are confuted by the palpable Inſtance drawn from the Nouriſhment of the Silk-Worms.

By way of Digreſſion, I ſhall intreat every Lover of Truth, to throw the Leaves, (not the Shrub, Flowers, or Seeds) of the *European Chamelæagnus*, which, when dry, have no Scent upon live Coals, and do the ſame with an equal Quantity of *Chineſe Tea*, tho'

in

in different Rooms, and by the exact Reſemblance of the Smell diffuſed by each, he will be convinced that the *Chamelæagnus* is a Plant of the ſame Species with *Tea*.

I am not acquainted with all the Acts, Statutes, and Laws, of the different Cities of *Europe*, made for ſuppreſſing and preventing the Avarice and Exorbitance of Apothecaries; only in Upper and Lower *Germany*, a certain Fine is, by public Authority, laid upon the Apothecary who ſells old and mouldy Herbs, or uſes any Methods to make them appear good and freſh: Nay, it is cuſtomary, in ſome Provinces of *Germany*, publickly to burn ſuch Herbs, Roots, Shrubs, or Plants as are bad, or ſuſpected to be more than one Year old; leſt the poorer Inhabitants ſhould, like the Widow mentioned in *Luke*, Chap. viii. 43, ſpend all their Money upon Phyſicians, without being healed by any: But the Caſe is quite otherwiſe with *Tea*; for ſuppoſing it to be only one Year old, when it is put into the Ships at *China*, it muſt be double that Time, and often more, before it arrives to us. How great then is the Stupidity of us *Europeans*, who are never diſguſted at the Avarice and Baſeneſs of the *Aſiatics*, though they ſhould ſend us *Tea* as old as

the *Trojan* War, whilſt they uſe it freſh and good themſelves? Beſides, as the *Tea*-Leaves have no Smell, it is highly probable, that the *Aſiatics* have infuſed and macerated them, and then dried them a ſecond Time for the Uſe of the *Europeans*; ſince, when chewed in the Mouth, they are reſolved into a Kind of groſs Powder. I am alſo of the Opinion of the celebrated *Wormius*, who thought it highly probable, that *Tea*-Leaves were either mixed with others, or had others intirely ſubſtituted in their ſtead. If we are at ſuch Care and Pains to diſcharge and prohibit the Sale of old *European* Plants, ought we not, with the ſame Rigour and Authority, to prohibit the Import of *Tea* deprived of its Smell, and long ago dried and prepared for the Uſe of the *Chineſe*? The Man would ſurely be ridiculous who ſhould import into *Europe* large Quantities of *Tobacco*, already cut ſmall for the preſent Smoaking of the *Indians*, or *Americans*; or who ſhould commend it on account of its unctuous Sulphur, or prefer it to large Pricks, made up hard and compact for the Sake of keeping; for cut *Tobacco* after it has been kept ſome Months and become dry, loſes all its Virtue, and is deſpiſed by a phlegmatic *European*. It is alſo obvious from what has been ſaid, that

after

after the *Chineſe* have toaſted their *Tea*, they preſerve it in cloſe ſtopped Veſſels, that it may not be corrupted, or too much dried by the Acceſs of the Air: It is, therefore, the Duty of every *European* to join in engaging the Legiſlature to put a Stop to this epidemical Evil, and prohibit the Abuſe, not only of *Tea*, but alſo of *Tobacco*, ſince both of theſe, and *Coffee*, as I have before ſhewn, ſo enervate the *European* Men, that they become incapable of propagating their Species, like *Eunuchs*, ſome of whom are highly ſalacious; but it is ſufficiently known, that they are incapable of Procreation, tho' they emit ſomething analogous to *Semen*. For this Reaſon, the *Turks* perform Caſtration in a different Manner from the *Italians*, ſince the former cut off *Penis*, *Teſticles*, and all; and the latter only the *Teſticles*. The Curious may conſult *Bartholinus Anatom. Reformat. Lib.* 1. at the End of which, they will be informed why, and when it happens, that Horſes and Bulls procreate their reſpective Species after Caſtration: The *Turks*, therefore, leſt their Eunuchs ſhould provide them with a ſpurious Progeny, treat them in a far more inhuman Manner, than the *Italians* do. Since we have mentioned the *Turks*, it will not be improper to obſerve, that the *Perſians*, though ſalacious, are, ne-

vertheleſs, generally impotent: For ſince, on account of *Polygamy*, which they have in common with the *Turks*, they have a numerous Progeny to be ſupported; when they copulate with their Wives and Whores, they are not ſo ſollicitous to procure an Offſpring, as, like the infamous *Onan*, to emit a vapid and unprolific Seed, which, on account of the *Coffee* corrupted in their Veins, may, by a Perſon acquainted with Chymical Principles, be juſtly compared to the Lees of Wine, in a great Meaſure deprived of the volatile Salt and Sulphur of the Wine: Or it may be compared to that of the Eunuchs of other leſs brutal Nations; or that of the *Scythians*, who are by *Hippocrates*, in *Lib. de Aere, Aquis, & Locis*, ſtiled *emaſculated and effeminate Mortals*. The ſame Author, in the Work now quoted, aſſigns other Cauſes for the Sterility of the *Scythians*; "for, *ſays he*, they "make ſo deep Inciſions in the Veins be-"hind their Ears, that when they come "to be married, they are impotent." But *Olearius* informs us, that without this Practice, the ſalacious *Perſians* emaſculate themſelves only by the Uſe of *Coffee*: Nor is this ſurprizing, ſince Salacity, inſtead of promoting Procreation, procures Sterility. Hence a common Strumpet rarely becomes pregnant,

nant, notwithſtanding her frequent venereal Encounters with ſalacious Rakes and Debauchees. Beſides, there is a vaſt Difference between ſtimulating, cold, and languid Conſtitutions to Venery, which is obtained by *Rocket*, and fecundating the *Semen*, which is obtained by ſome Vegetables, as Sweet Almonds, Pine Kernels, Piſtachio Nuts, and Cheſnuts; as alſo by Animals, as Capons, Larks, Thruſhes, Kids-Fleſh, Mutton, or Veal. I do not deny, but *Coffee*, *Chocolate*, and *Tobacco*, have a Power of ſtimulating to Venery, but may yet induce Sterility, becauſe they conſiſt of heterogeneous Parts, or rather act by their whole Subſtances: But all theſe Things are unfit for fecundating the *Semen*; as alſo all other Subſtances of a drying Quality, and not cold Subſtances, as is commonly believed. The Effeminacy and Impotence then produced by drinking *Coffee*, and ſmoaking *Tobacco*, are ſufficiently obvious. And to theſe two, if I am not miſtaken, good Judges will join *Tea*, becauſe according to *Martinius*, the *Chineſe* by the laſt not only extinguiſh Thirſt, but alſo diſſipate their Humours to ſuch a Degree, that they hardly ever ſpit. It is alſo by a drying Quality, that the *Agnus Caſtus*, *Rue*, *Mint*, and *Camphire*, render Men impotent. Beſides, *Tea* is to the *Chineſe* themſelves

ſelves only a new Thing, whoſe Virtues and Faculties they have not, as yet, ſufficiently inveſtigated; for which Reaſon I juſtly prefer to it our own *Betony*, which has been deſervedly celebrated for ſo many Ages. The *Chineſe* Incapacity of Spitting is, therefore, a manifeſt Proof that *Tea* contains a drying, though not an intenſely hot Sulphur. I do not find it expreſly affirmed by Authors, that *Chocolate*, as well as *Coffee*, produces Sterility and Impotence; ſince they rather aſſert, that it proves a Stimulus to Venery: A Circumſtance confirmed by the Accounts of ſome Men of Learning and Penetration, upon their Return from *Africa* and *America*. But as *Benzon* informs us, "that *Chocolate* has a ſomewhat "bitteriſh Taſte, and refrigerates, or dries the "Body, without producing the ſmalleſt De-"gree of Intoxication:" Hence we may reaſonably infer, that as *Chocolate* agrees with *Coffee* and *Tea*, in one Third of its Qualities, ſo all theſe three exactly agree with each other, in producing Effeminacy and Impotence: But I ſhall not here attempt an Inveſtigation of their other Qualities. I therefore hope, that for the future, the *Europeans* will be wiſe, and reject *Coffee*, *Chocolate*, and *Tea*; ſince they are all either equally bad, or equally good; Nay, I hope

to

to ſee People of all Ranks and Conditions, have as great an Averſion to them as the *Mahometans* and *Turks*, or rather their Emperors have to *Tobacco*, the Lovers of which, as well as thoſe who are idle, prodigal, barren, impotent, or effeminate, they will not ſuffer to live within their Territories. There is another Method of producing Barrenneſs and Impotence, probably brought from *Aſia* into *Europe*, which is the indiſcriminate Uſe of Veneſection, in both Sexes, behind the Ears, for intolerable Tooth-achs. But let me tell the Perſons, who, deſpiſing the Authority of *Hippocrates*, ſuffer, like the *Scythians*, the Veins behind their Ears to be opened, that they will afterwards repent their Folly, when they find Sterility and Impotence to be their Fate. Some practical Phyſicians may furniſh us with Inſtances of Tooth-achs, accompanied with Deliriums, and other violent Symptoms; but none of them ſeem to have obſerved, that a Tooth-ach, when removed by opening the Veins behind the Ears, has proved the Cauſe of Sterility, as *Hippocrates*, who, according to *Macrobius*, was never deceived himſelf, nor impoſed upon others, affirms, not of a ſingle Inſtance or two, but of the whole Nation of the *Scythians*. Let, therefore, the Maſters and Miſtreſſes of Fami-

lies reject the Cuſtom of cauteriſing or opening the Veins behind the Ears, unleſs they incline that their Children ſhould be curſed with Sterility, or Impotence, which are attended with a dire and numerous Train of Woes. So that we hope the *Europeans* will guard againſt Sterility; produced in the *Indies* by *Coffee*, *Tea*, and *Chocolate*; and in *Scythia* by opening, or burning the Veins behind the Ears.

Having already conſidered the Regimen of the *Chineſe*, I ſhall proceed to take Notice of their Manners, Cuſtoms, and Diſpoſitions: In the Execution of which Deſign I ſhall take my Accounts from *Martinius*, who, when treating of Quack-Phyſicians, affirms, that the *Chineſe*, as well as the *Cretans*, are greatly addicted to Lying. The ſame Author, in his *Atlas Chinicus*, ſpeaks in the following Manner: "The *Europeans* are ſuperior to the *Chineſe* in Fortitude, but the *Chineſe* excel the *Europeans* in Brightneſs of Genius: They are alſo ſagacious, cunning, intrepid, induſtrious, and dextrous, in managing ſudden Emergencies: Notwithſtanding their great Abundance, they collect and preſerve the moſt worthleſs Things, ſuch as Dogs Bones, Feathers, and Hogs Briſtles, which

"they

" they ſell. Their Penetration often diſ-
" covers itſelf by Fraud, Guile, and Im-
" poſition. Their Merchants are induſ-
" trious and active, and the whole of the
" Inhabitants ſpare no Pains, and think no
" Labour too ſevere, when they have the
" ſmalleſt Proſpect of Gain, becauſe they
" always prefer Profit to Honeſty. They
" have ſound and robuſt Conſtitutions, be-
" ing accuſtomed to Fatigue from their
" Infancy: Some of them are of as fair
" Complexions as the *Europeans.*"

As I have before compared the *Chineſe* with the *European* Regimen, ſo I ſhould here inſtitute the Compariſon between their Manners and Diſpoſitions, if *Barclay* had not already executed that Deſign with great Judgment and Accuracy: Only I muſt obſerve, that their Cunning ſurpaſſes our Prudence, and that their Fraud ſufficiently evinces their Inclination to deceive us. In a word, Cunning, Avarice, and Lying, are the diſtinguiſhing Characteriſticks of the *Aſiatics*, who yearly defraud the *Europeans* of ſuch immenſe Sums of Money for *Teas*. As *Hippocrates* ſpared no Pains to remove and root out the *Athenian* Plague, ſo I have uſed the utmoſt of my Endeavours to deſtroy the raging epidemical Madneſs of importing

Tea

Tea into *Europe* from *China*; since I have demonstrated, that the *Chinese Tea*, and the *Chamelæagnus*, or *Myrtus Brabantica*, are Plants of the same Species. Let such, therefore, as are unacquainted with *Botany*, cease to use *Chinese Tea*, and in its Room substitute our *European Chamelæagnus*. Tho' I have not Authority sufficient to force my Opinions upon others, yet let me perswade my Countrymen to use *Betony*, which, as *Antonius Musa* informs us, cures no less than forty Disorders, instead of the *Chinese Tea*, which is without Smell, corrupted by the Length of the Voyage, and destitute of the Qualities it is possessed of in *Asia*: Nor do I in the least doubt, but the *European Betony* would happily cure those Disorders, for which the *Chinese* recommend their *Tea*. The Physicians of *China* are indeed to be commended for curing Diseases by Abstinence from Meat and Drink, and the Use of simple Decoctions, or other similar Things; because Nature delights in Simplicity, is contented with little, and overpowered by a Farrago of compound Medicines.

If I should be laughed at for my Opinions, I shall comfort myself with this Reflection, that I have always had so sacred and inviolable an Attachment to Truth, that I have chearfully gone whithersoever she

ſhe led me; ſo that I may, with a few Variations, put a Cloſe to this Work, in the Words of *Cicero*, in *Academ. Queſt. Lib.* 4.

" If I had been induced to this Work " by Oſtentation, or the Love of Diſpute, " I ought to be condemned, not only as " a Fool, but alſo as a vicious and im- " moral Man; for, if Obſtinacy in Trifles " is juſtly ridiculed, it ought to be much " more ſo in Affairs of Importance. Du- " ring the whole Courſe of my Life I have " been impartial in my Searches after Truth, " and never attempted to impoſe upon the " Judgment of others; for I can ſwear by " the immortal God, that I not only have " an ardent Love to Truth, but alſo that " I ſpeak the genuine Sentiments of my " Mind; for why ſhould not I deſire to " diſcover Truth, when I rejoice to find " what bears a near Reſemblance to it. " As it is the peculiar Glory of the hu- " man Nature, to perceive Truth in its " genuine Colours; ſo, it is a Diſgrace to " Reaſon to embrace Falſhood for Truth. " I do not, however, lay claim to Infallibi- " lity, ſince I confeſs that I may err, as well " as other Men."

FINIS.

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