

He thinks that physicians have unduly imported various kinds of learning into their practice, and that simple remedies, the value of which is known by experience, may be taught to the common people. He gives accordingly a long list of diseases with the remedies appropriate to each; he sets "down in most cases several remedies for each disorder, not only because all are not equally easy to be procured at all times and in all places, but likewise because the medicine which cures one man will not always cure another of the same distemper, nor will it cure the same man at all times, therefore it is necessary to have a variety." He recommends using first that which is placed first on the list, and if that fails, using the others in succession; but he marks with an I "those medicines which some think to be infallible." "In a complication of disorders," he says, "you would do well to apply to a physician that fears God." In the preface to the editions of 1755 and 1780 he repeats this advice: "In complicated cases or where life is in immediate danger, let everyone apply without delay to a Physician that fears God; from one who does not—be his fame ever so great—I should expect a curse rather than a blessing." This tenderness of conscience (which some would call bigotry), forbidding the employment of any but a Godfearing physician, was not at all to be wondered at; many of his immediate disciples "felt that they could not go to the Lord's Table where the clergyman was a worldly man; others went, but with much fear and doubt." No doubt Wesley knew of and believed in the proverb, *Ubi tres Medici, ibi duo Haeretici*.

As was to be expected, the author has not got quite out of the realm of magic. An Ague may be cured by a bag of Groundsell worn on the pit of the stomach or by "six middling pills of Cobwebs," or by applying to the wrists a plaster made of Yarrow boiled in new milk, or a "plaister of treacle and foot," the dregs of oil after refining. Cramp may be prevented by laying a roll