

The Kings medicines for the plague, prescribed for the year 1604, by the whole Colledge of Physitians, both Spirituall and Temporall. And now most fitting for this dangerous time of infection, to be used all England over.

Contributors

Royal College of Physicians of London.

Publication/Creation

London : H. Gosson for F. Coules, 1636.

Persistent URL

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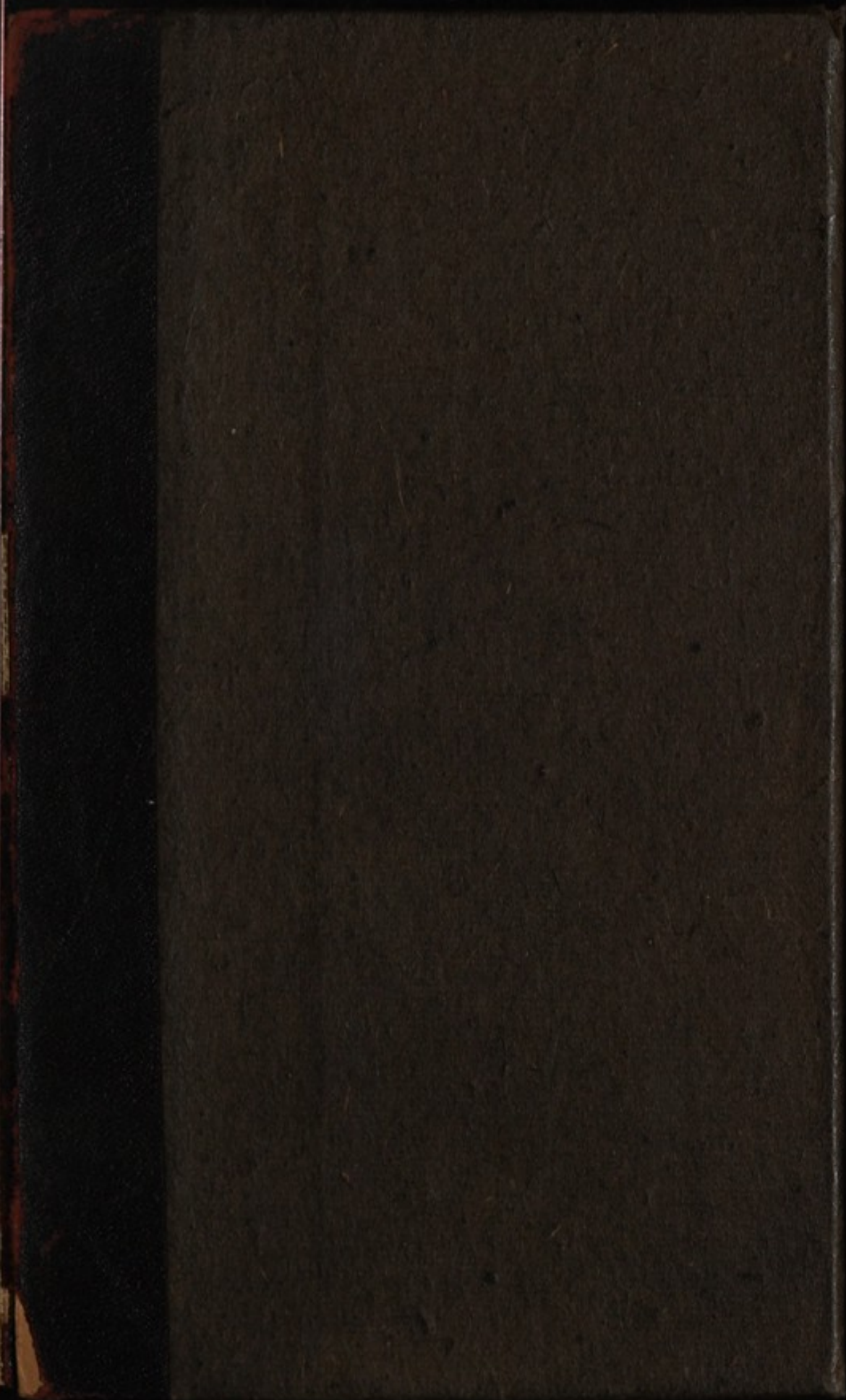
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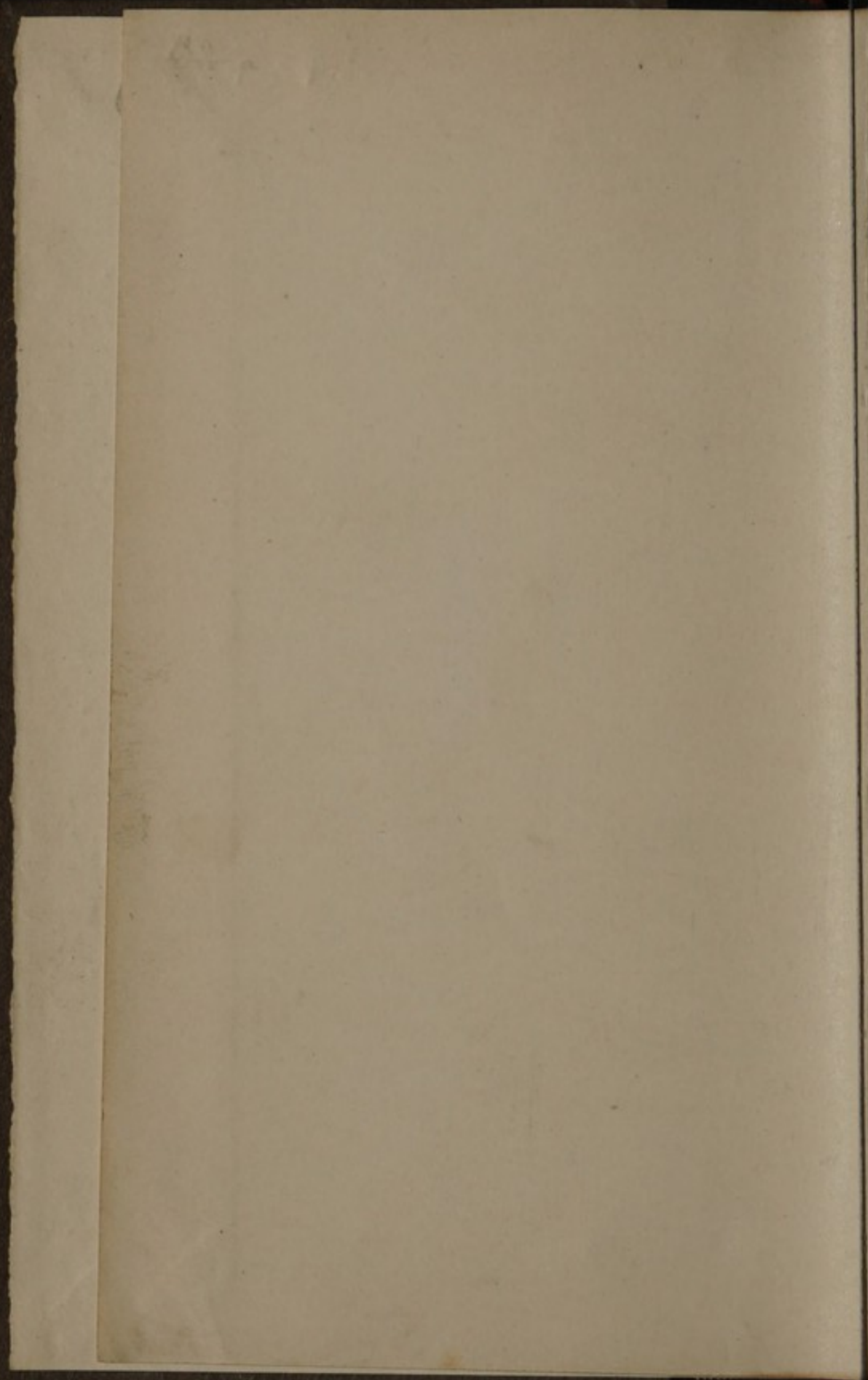
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THE
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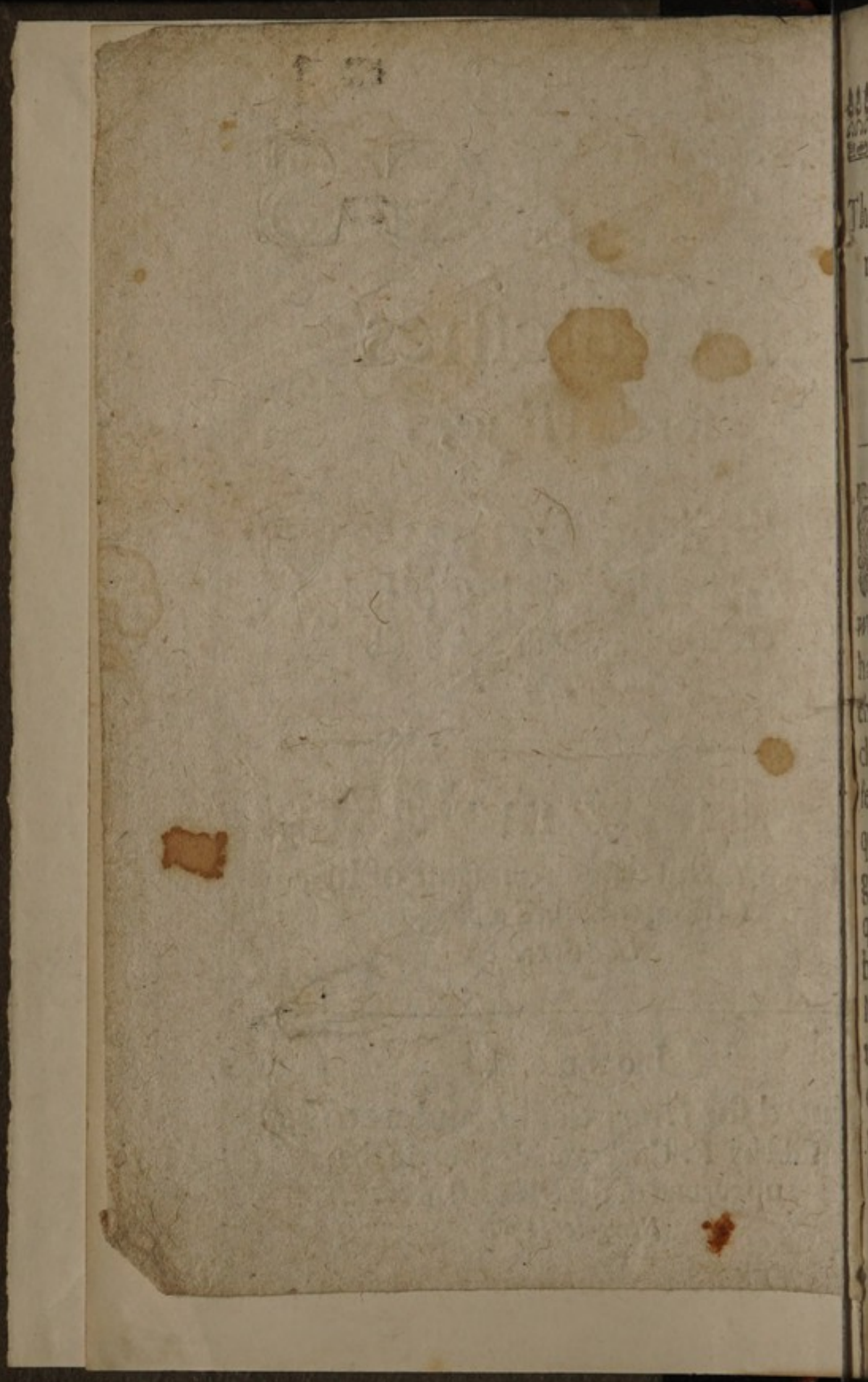
Medicines

for the Plague,

Prescribed for the year
1604. by the whole Colledge
of Physitians, both Spirituall
and Temporall.

And now most fit-
ting for this dangerous time of In-
fection, to be used all Eng-
land over.

LONDON,
Printed for *Henry Goffson*, and are to be
sold by *F. Coules*, at his Shop in the
upper end of the *Old Bayly* neere
Newgate 1636.



The Kings Medicine of the former yeare, against the Plague of the Body.

The first part.

TAke Sage of vertue, Rue, (otherwise called *Herb-grace*) Elder-leaves, red *Bramble leaves*, and *Wormewood*, of each of them a good handfull, stamp them all together, and then straine them thorow a fine linnen cloth: & put to the juice a quart of perfect good white Wine, and a good quantity of white wine Vinegar: mingle them all together, and put thereto a quarter of an ounce of white *Ginger*, beaten to smal powder, use to drink this Medicine every morning fasting (for the space of nine dayes together) the quantity of a spoonfull at a time, and this will (by Gods helpe) preserve you for the space of a whole yeare.

The Kings Medicine

The Kings Medicine for this present
yeare against the Plague of the soule,
and the effect thereof.

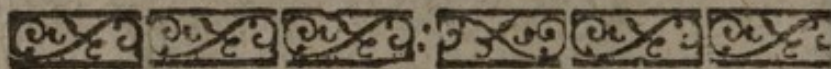
Take the herb of Vertue, (the doing of
god, Psal. 34. 14.) and the herb of Wati-
ence (otherwise called a waiting upon the
Lord, Psal. 37. 7.) wherewith possesse your
soules, Luke 21. 19. In seed of Herb-grace,
take another, called Christs grace: and in the
place of Elder-leaves, Elders Examples, fol-
lowing and imitating the Clergs of Israel,
1 Chron. 21. prostrating your selues befoze
the Maiestie of God. Let not two things be
the ingredients of this Spirituall Kings
Medicine, which are in the corporall, the
Bramble and the Wormewood. Leave out the
proud Bramble, and his leaves, for he would
exalt himselfe above the other trees, *Judges 9.*
15. Secondly leave out also the bitter worm-
wood of hate, anger and envie: and according to
the counsel of God (the best physician) *Deut.*
29. 18. Let there not be among you any roote
of bitternesse and Wormewood. In seed of
these two, take the humble Figgetree and his
leaves, who would not exalt himselfe above
others, *Judges 9. 11.* Mingle herein the broad
Figge-leaves of lowlinesse, humbling your
selves under the mightie hand of God, *1. Pete*


for the Plague.

6. Couering your good works (as the Figi
tree his sweet fruit) with the broad leaves of
humility. Take of each of those a good quan-
tity, and be abundant in good works, and in
the Work of the Lord (as the Apoſtle ſpea-
keth) being filled with all fulneſſe of God,
Eph. 3. 9. Straine theſe thzough the fine
Strainer of uprightneſſe and integritie, wal-
king uprightly, Pſal. 15. Avoyding all hypo-
crite, and laying aſide all guile and diſſimula-
tion, 1 Pet. 2. 1. In ſteed of white Ginger,
relent thereunto the hot Ginger of loue to-
wards God & thy neighbour: let it be white
and pure, louing without diſſimulation,
Rom. 12. 9. Further, hot and ſeruent. Aboue
all things, hauing ſeruent loue among you, 1
Pet. 4. 8. Breake with the ſtamper of obedi-
ence and humility, the hardneſſe of thy heart:
Let it ſmite thee as Davids did, make as if
thou were a ſmall powder of it thzough humility:
if to day thou heareſt the voyce of the Lord,
garden not thy heart, Heb. 3. In ſteed of white
Wine, put to the iurce of theſe: The perfect
of white and pure Wine, that is, the blood of
his Jeſus Chriſt: and the ſour Winegar of his
death and paſſion: For, onely by the vertue
of this, the Medicine muſt operate. Uſe to
take in this Medicine euery day faſting:
ſometime outwardly and corporally (when

The Kings Medicines


In publique calamity it is appointed by the
superiour power, to reprove a present iudge-
ment) but alwayes inwardly and Spiritu-
ally, loosing the bands of wickednesse, taking
off the heauie burthens, letting the oppressed
goe free : covering the naked, dealing thy
bread to the hungry, Esay 5. 8. Use this (I
say) not for the space of nine dayes together,
but the whole yeare, yea all the dayes of thy
life. So continuing in the Lord, Phil. 4. 1.
and being not weary of well doing, 2 The. 3. 13.
And this will (by Gods helpe) pre-
serue you from the Plague of the soule, and
the infection of the world. I say, not a whole
yeare ; but all thy life time, till against the
future resurrection, both with body and
soule, thou mayest liue eternally.





The Kings bodily Me-
dicine after Infection.

The second part.



I F it fortune, that one be striken
with the Plague before he
have taken the former Medi-
cines: then take the things re-
hearsed and put thereto a
poonfull of *Betty* water, and as much *Scabia*
us water, and a pretty quantity of fine *Trea-*
te and temper them well together, and let the
Patient vse to drinke it often, and it will ex-
pell the venome or poyson forthwith. But if
the Botch doe happen to appeare, then take
a good quantity of *Elder-leaves*, red *Bramble*
leaves, and *Mustard-seed*: stampe them well
together, and make a Plaister thereof: apply
it to the sore, and it will draw forth all the ve-
nome and corruption.

The Kings Medicines

The second part of the Spirituall Medicine.

If it fortune, that thou art stricken with the Plague, before thou hast taken in the former Kings Medicine of repentance, then take the things afore rehearsed: and lest in thy affliction thou wax impatient, put thereunto, not the Balme of Gilead, *Jerem. 46. 11.* But the Spirituall Treacle and Mithridate of the consideration of Gods will and Providence, *Psal. 39. 9.* opening not thy Mouth because hee doth it: and holding that, nothing can happen vnto thee without his appointment. Further, that thou shouldest not distrust or despaire of the remission of thy finnes, of the health of thy soule, and of the goodnesse and power of God the Physician; In steed of *Betony water*, put thereunto a good quantity of that *Aqua Benedicta*, of that blessed water of Gods mercy, praying with *David*, *Take away, O Lord, the trespassse of thy servant, 2. Sam. 24. 10.* and wash me that I may be whiter than snow, *Psal. 51.* This will coole the heat of thy conscience, and comfort thy weary bones. Adde as much of the water of life, *Ioh. 4. 10.* which is powred into our hearts by the holy Ghost, unto everlasting life. Fetch it by prayer, of Christ the Physician and Doctor of our soules: for hee doth giue

for the Plague.

give it to quench our thirst, *John* 4. 14. Put
hereunto thy *Baptisme water*, representing the
blood of Christ Iesus : It is one of the three wit-
nesses *1 Iohn* 5. Assuring thee of the remission of
thy sins. Leave out *Scabious water* : I meane that
Scabby-holy-water, with the *Bulles* and *Indul-*
gences of the *Anti-christ*: for it will make thee to
get scabs and sores in thy soule, and bee vnto
thee, not the water of Life, but the water of
Death. Adde also a good quantity of that
comfortable *Treaso'e of hope*, with the confide-
ration of the future glory, being sure that thy
Redeemer liveth, and that thou shalt see him
with thine eyes, *Iob* 19. 25. Mingle and tem-
per thus well together, this *Patience*, *Faith*,
Confidence and *Hope*, and let the Patient that
is infected with either of them both, vse to
drink this Kings Medicine often: let all his life
(in health or in sicknesse) be a continuall re-
pentance and Meditation of those things, & it
will expell the venome of his sin, of impati-
ence, distrustfulnesse, and immoderate feare.
But if the filthy botch of impatience, distrust-
fulnesse, and immoderate feare doe happen to
appeare : then in steed of *Elder-leaves*, take a
good quantity of *Elders examples* : the *Faith*
of *Abraham*, *Patience* of *Iob*, the *hope* of *Da-*
vid, and take (my brethren) the *Prophets* for an
example of patience in suffering adversity,

Sam.

• Sundry Medicines

Sam. 5. 10. Further, take also the *Mustard-seed* of Gods word, *Math. 13. 31.* with the excellent commandements, admonitions, promises, and comforts contained therein: mingle these together; consider upon them, make a Plaster of them, apply it to thy sore, it will draw forth the venome and corruption of impatience, distrustfulnesse, and immoderate feare. The *Mustard seed*, as *Plinie* doth witness, is both *purgativum*, & *Curativum*, it purgeth the body of ill humours, and cureth the venemous biting of a Serpent: Even so the Spirituall *Mustard seed* of the Word, purgeth and avoydeth the evill humours of the soule, and healeth the venemous biting of that old Serpent the Devill,

wine	-	-	-	-	0	2	6	
10z Long pepper	-	-	-	-	0	0	2	
10z nutmegs	-	-	-	-	0	0	4½	
10z mithridate	-	-	-	-	0	1	0	
6.oz breakle	-	-	-	-	0	0	8	
¼ p ^t aqua vitæ	-	-	-	-	0	0	2	
						Sun		
							0	5 1½

Sundry Medicines for
the Plague.

Those that feare the Plague, and are not Infected, let them take of this drinke hereafter following, which is twice in every weeke halfe a spoonfull at a time: it hath bene observed, that never any one dyed of the Sicknesse, that did take it in time.

TAke three Pints of *Malmesie*, a handfull of *Rue*, as much of *Sage*, boyle these to a quart: then strain out the herbs, & then take an ounce of *Long Pepper*, *Vinogar* and *Nutmegs*, all beaten small in a Morter, and put into the Wine, and boyle it a little, then take it off, and put into it one ounce of *Mithridate*, two ounces of the best *Treacle*, and a quarter of a pint of *Aqua-vite*, and put all into the Wine and so keepe it.

The vse of it.

If any be infected, take one spoonefull of it as soone as the party doth presume himselfe infected, luke-warme, and so goe to bed, and sweat two or three houres, and then dry the body well, and keepe warme, and drinke no cold drinke, but warme drinke and
Cawdels,

Sundry Medicines

Caludels, and Posset drinke with Marigold leaues, and flowers, when the party hath sweat & is well dzyed with warme cloathes, and so long as the party is ill, take a spoonfull morning and euening.

These things ought duly to be looked unto, viz.

It is very conuenient that you keepe your houses, streets, yards, backsidcs, sinks, and kennels sweet and cleane, from all standing Puddels, Dunghils, and cozrupt moystures, which ingender stinking saouours that may bee noysome, or breed Infection: noz suffer no dogges to come running into your houses: neither keepe any (except it bee backward in some place of open ayze, for they are very dangerous, and not sufferable in time of sicknesse, by reason they runne from place to place, and from one house to another, feeding vpon the vncleanest things that are cast forth in the streets, and are a most apt cattell to take infection of any sicknesse, and then to bzing it into the house.

For ayring your Roomes.

Ayze your seuerall Roomes with Char-
cole.

for the Plague.

cole-fires, made in stone pans or Chafing-dishes, and not in Chimneyes : set your Hannes in the middle of the Roomes : ayre every Rhome once a weeke (at the least) and put into your fire a little quantity of Frankincense, Iuniper, dried Rosemary, or of Bay-leaves.

To smell to.

The root of *Enula-Campana*, steeped in Vinegar, and lapped in a Handkercher, is a speciall thing to smell vnto, if you come where the Sicknesse is.

To taste or chew in the mouth.

The root of Angelica, Setwall, Gencian, Zalerian, or Sinamon, is a speciall preservative against the Plague, being chewed in the mouth.

To eat.

Eat Sorrell steeped in Vinegar, in the nozning fasting, with a little bread and utter : Sorrell sauce is also very holesome gainst the same.

To drinke.

Take Rue, Wormewood, and Scabius, steep't in Ale

Sundry Medicines

Ale a whole night, and drinke it fasting every morning.

Another.

The root of *Enula-Campana*, beaten to powder, is a speciall remedie against the Plague, being drunke fasting.

Another.

If any feele themselves already infected, take *Angelica* water mixt with *Mithridatum*, drinke it off, then goe to bed and sweat thereon.

Another speciall Preservative.

Take an Egge, make a hole in the top of it, take out the white and the yolke, and fill the shell onely with Saffron, rost the shell and Saffron together, in embers of Charcoles untill the shell was yellow: then beat shell and all together in a Morter, with halfe a sponesfull of Mustard-seed: Now so soone as any suspicion is had of Infection, dissolve the weight of a French Crowne in ten sponesfulls of Posset Ale, drinke it luke-warme, and sweat vpon it in your naked bed.

Drinke for ordinary Dyet.

So neere as you can, let the Patients ordinary drinke

for the Plague.

drinke be good small Ale of eight dayes old.

For Vomiting.

Vomiting is better than bleeding in this case, and therefore provoke to Vomit so neere as you can.

To provoke Vomit.

Take three leaves of *Eastrabecea*, stamp it, and drinke it in Rhenish wine, Ale, or Posset Ale.

For Purging.

If the party be full of grosse humors, let in blood immediately upon the right arme, in the *Uter* veine, or on the median veine, in the same arme: so as no soze appeare the next day.

A very wholesome water to be distilled.

Steepe *Sorrell* in Vinegar foure and twenty houres, then take it out, and dry it with a linen cloth, then still it in a Limbeck, drink foure spoonfuls with a little *Sugar*, then walke upon it till you sweat, if you may: if not, keepe your bed, and sweat upon it. Use this before supper on any evening.

If the Patient happen to be troubled with any Swellings, *Borches*, *Carbuncles*, let him sweat

The Kings Medicines

sweat moderately now and then.

Outward Medicines to ripen the Sore.

Take the root of a white Lilly, rost it in a good handfull of Sorrell, stampe it, and apply it thereto very hot, let it lye foure and twenty houres, and it will breake the sore.

Another.

Take a small quantity of Leauen, a handfull of Malloes, a little quantity of Scabias, cut a white Onyon into pieces, with halfe a dozen heads of Garlick, boyle these together in running water, make a Boaltus of it, and then lay it hot to the sore.

Another.

Take a hot Loafe, new taken forth of the Oven, apply it to the sore, and it will doubtlesse breake the same : but afterward bury the same Loafe deepe enough in the ground for feare of any Infection : for if either Dogg or any other thing doe feed thereon, it will infect a great many.

For Ayring Apparell.

Let the Apparell of the diseased person

for the Plague.

be well and often washed, be it linnen or
woollen : or let it be ayred in the Sunne, or
ouer Hans of fire, or ouer a Chafingdish of
Coales, and fume the same with Frankin-
cense, Juniper, or Dried Rosemary.

To preserve from the Infection
of the Plague.

Take Garlick, and peepe it, and mince it
small, put it into new milke, and eat it
fasting.

To take the Infection from a house
Infected.

Take large Onyons, peepe them, and lay
three or foure of them upon the ground : let
them lie ten dayes, and those peeled Ony-
ons will gather all the Infection into them
that is in one of those Roomes : but bury
those Onyons afterward deepe in the ground.

Against the new burning Feaver.

If the Patient be in great heat, as most
commonly they will : take of saire running
water a pretty quantity : put it on a Cha-
fingdish of Coales, then put therein a good
quantity of Sunders beaten to powder, and
let

Sundry Medicines

Let it boyle halfe an houre between two dishes : that done, put a couple of soft linnen clothes into a dish, wet the clothes well in water and Sunders, and apply the same so hot as you can suffer it to your belly.

To procure sleepe to the sick Persons that are diseased, either with the Plague or the hot Feaver.

Take of womans bzeast-milke a good quantity, put thereunto of the like quantity of Aqua-vitæ, sicke them well together, and moisten therewith the Temples of the Patient, and his Nostrils, lay it on with some feather, or some fine thin ragge.

Butter-milke in this contagious time is generally holsome to be eaten, and is a good Preservative against either the Plague or the pestilent Feaver.

A Prayen

Comfortable Prayers.



A Prayer for those that are
not Visited.

O most mighty and mercifull Lord
God, in whose hands are health and
sicknesse, who at thy pleasure canst
kill and comfort: I doe confesse that
my sinnes call lowder for Justice, then I can
ry for mercie, and I deserue all Plagues
and punishments in this life, and the Plague
of Plagues in the life to come, damnation
oth of body and soule: but Oh Lord, bee
you moze mercifull, then I can be unfull,
and in Iesus Christ bee reconciled vnto me,
and purge mee, and cleanse mee from all my
sinnes: and I beseech thee Oh heavenly Fa-
ther, at whose Commandment the Angels
rised ouer the houses of the Israelites, when
struck the Egyptians, (if it be thy blessed
will) that this present Sicknesse may passe
ouer me and my Family. We doe confesse,
Oh Lord, that I and others haue deserued
the Plagues of Egypt: but Oh Lord, howe

Comfortable Prayers.

ever keepe vs from the greatest Plague,
which is hardnesse of heart : and if it be thy
pleasure, with-hold thy heauy hand from vs:
Doe not correct vs in thine anger, nor
chastise vs in thy heauy displeasure, but in
thy mercy release vs, and if it be good vnto
thee, that I and others should taste of this
bitter Cup, strengthen our Faith, encrease
our Hope, augment our Patience, that so
wee may rest in thy peace, rise in thy power,
and remaine in thy glozy, and that for
Christ Jesus sake in whose name
we further call vpon thee, Our
Father which art in Hea-
ven, &c.

A prayer

Comfortable Prayers.



A Prayer for those that
are Visited.

O Lord God, thou best Physitian, both
of our soules & bodie, who canst bring
to the Gaine, & pull back agains whom thou
pleasest, which wert moved at the Prayers
of Moses for others: of Ezekiah for himselfe:
Oh Lord heare me for others, others for me,
and all of vs for thy Son: and looke with the
eye of mercy vpon mee whom it hath pleased
thee at this time to visit with the Plague and
Sicknesse. O Lord, I am held in thy fetters:
Oh thou which hast bound mee, loose me, and
if it tend vnto thy glozy and my good, re-
store my health vnto mee. Oh Lord, I haue
beene an vnprofitable seruant all my life
time: Oh the let me not then be bereft of the
life of nature, when I begin the life of grace:
but if thou hast disposed of mee otherwise,
encrease my Patience with my paines: shew
thy strength in sustaining my weakenesse:
and

Comfortable Prayers.

and be my strong fortresse in this houre of
my tryall: giue me grace to apprehend, and
apply all the merits and mercies of Christ
vnto my soule: and oh Lord, let thy Comfort
forter oppose the Tempter, in such a mea-
sure, that he may not preuaile against mee,
but as thou makest me like Lazarus, full of
sores, so also let thy Angels carry mee into
Abrahams bosome. Oh Lord, I intreat, let
mee obtaine euen for his sake, for whom
thou hast promised and bound thy selfe, to
heare and helpe the afflicted, euen thy Sonne,
and my Saviour, Christ Iesus: To
whom with thee and thy blessed
Spirit, be all
praise, &c.

FINIS.

