

XCIX canons, or, rules; learnedly describing an excellent method for practitioners in physick / Written by Dr. J. Macallo [sic], physitian in ordinary, first to Rodolphus, late Emperor of Germany, and after his death, physitian in like manner to K. James.

Contributors

Macollo, John, 1576?-1622.
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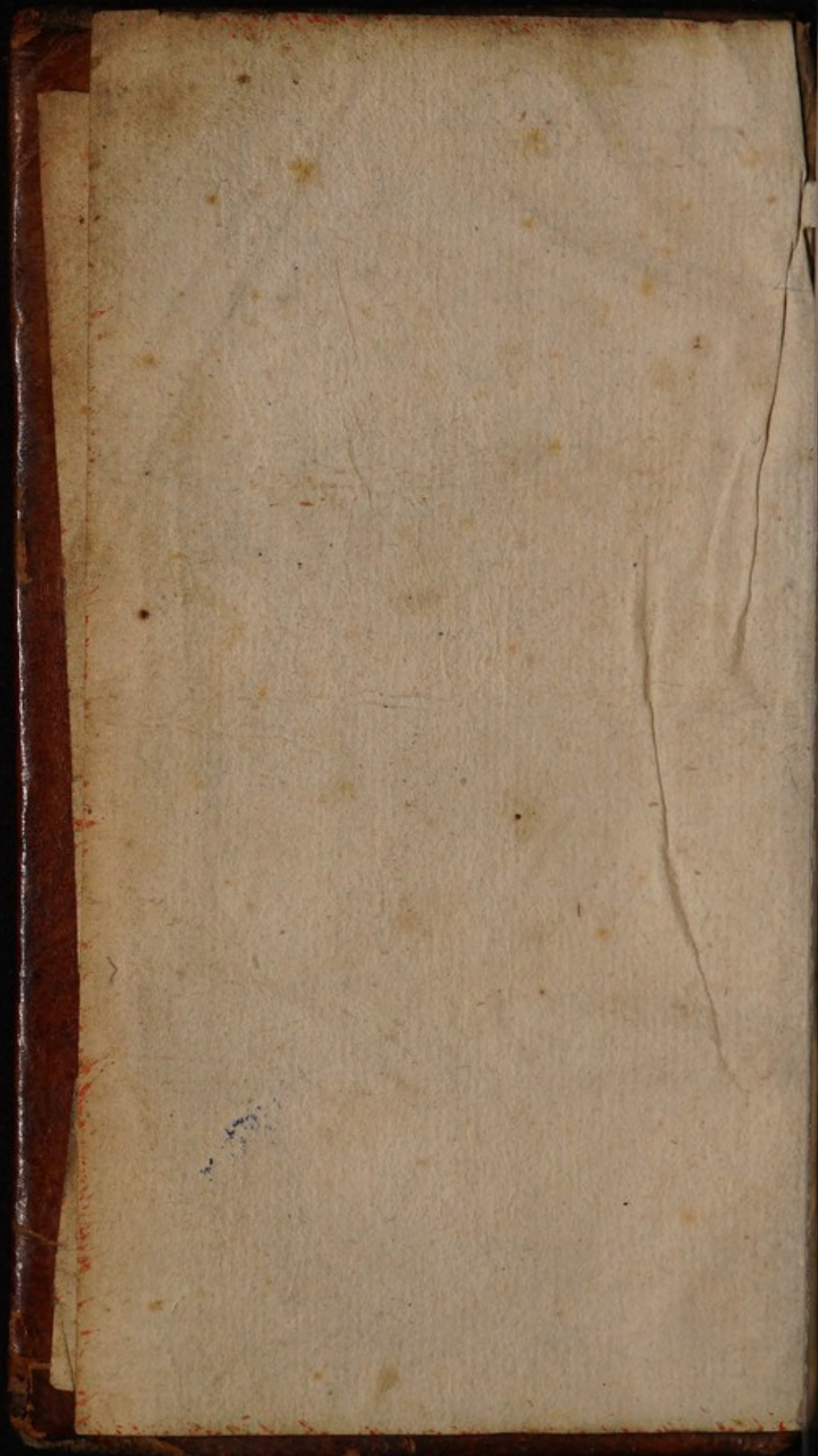






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XCIX.
CANONS,
O R,
R U L E S;

Learnedly describing
an excellent Method
for Practitioners in
P H Y S I C K.

Written
By Dr. J. MACALLO,
Physitian in Ordinary,
First to *Rodolphus*, late Empe-
rour of *Germany*, and after his
death, Physitian in like
manner to K. *James*.

*Seipsum interimit qui Præcepta Medici
observare negat. S. Aug.*

L O N D O N,
Printed by J. Grismond. 1659.

THE
CANON
OF
R. U. L. E. S.


an excellent method
for the instruction of
the young

By Dr. J. MacCallum
Physician in Ordinary
to the King



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The Epistle to the R E A D E R.

mongst the riches
of Fortune, and
blessings of Na-
ture, there is none
more acceptable and advanta-
geous to man-kind, then the
fruition of Health; let abun-
dance of Wealth, hosts of Ar-
mies, libraries of Counsellors,
obedience of Subjects, be all
put into the ballance, and
though each of them be a great
and heavenly endowment, yet
without Health to enjoy them,
they wil prove light, & the most
mighty of Princes wil be found
a troublesome creature to him-
self.

The Epistle

It is one of the chief Punishments & miseries incident to humane condition, to be so variable in Health, as oft-times to be well and sick in a minute, even when himself knows no cause or reason for his so being; therefore both Sexes do (in what measure they can) study Health, and deliberate upon Meats, and Drinks, and Habitations, and Exercises, the accomplishment whereof is their daily Meditation; to whose furtherance and help, Almighty God (intending the preservation of Man, his Noblest creature) hath ordained the Physitian.

Nor is Man alwayes to rest upon his own judgement in the election of his Food, or pleasing

to the Reader.

ing his Appetite, seeing the infirmities of Age do often summon the excesses of Youth, and find them the chief Authors of an early Death: avoid not therefore the Physician in Health, saith the Wise-man, but rather bless God who hath let you fall into his learned and skilfull Hands, and not into a sudden Grave.

This Compendium is digested into an excellent Method, the division into Canons, not unworthily imitating that Prince of Physicians, Hypocrates, in his learned Aphorisms; the Author also was famous in his time, who having spent many years in the most famous Universities, & Courts of

The Epistle

of Princes, for information of his Judgement and Experience, in the fulnesse of his knowledge returned to his Native Sovereigne King James, whom he knew best able to censure and esteeme men of Learning.

For the more ease and profit of the Reader or Student, he hath drawn the 99. Canons herein contained under three Discourses. In the first 20. he declareth the Knowledge of the Disease, together with the Antecedents, Symptomes, and Causes. In the second consisting of 30 Canons, is fore-shewed the Issues of the Infirmary. In the last 49. he delivers the Method for Cure, all
lear-

to the Reader.

learnedly and exactly set forth.

The Scottish Dialect, wherein he wrote these Rules, being neither acceptable to the English Reader, nor in many words intelligible, hath cost some paines to present him in currant English Language; his terms of Art also (though they be Ornaments to the Subject) being derived from Greek and Latine roots, do carry their respective interpretations, together with each word or phrase of Art, insomuch as those who can onely read may reap profit, according to their talent of Ingenuity, and become hereby enabled to do neighbourly offices. The Publisher desires
onely

The Epistle, &c.

only to change prayers with,
and for all such as are willing
to value and enjoy a Gift of
this common Complacency
and Compassion.

Your Servant,

W. S.



CANONS OF PHYSICK.

PART I.

CANON I.



He Methodick
practizing in
Physick hath,
First, a know-
ledge of the
Disease: next,
foretelleth the event of it: and
last, goeth about to cure the
same. For that part of Physick
which is called *Therapentick* or
B Con-

2 *Canons of Physick.*

Contemplative, followeth still the Diagnostick or knowing, and the Prognostick or fore-knowing parts : For whosoever will use perfect able remedies, must first remark the things present, next forewarn the future, because it is necessary to understand the present estate of the disease, to the end the proper remedies may be applied ; then to foresee that which is to come, for the more bold attempting the Cure, if there be hope of health, else to foretell the danger if there be fear of death, but totally to abstain from the enterprise upon inevitable fear of death ; for he ought never to engage the cure of desperate diseases, much less promise health, but least of all to take the business in hand after a due præmonition of the danger in it.

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Canons of Physick. 3

Canon 2.

Now to come to the perfect knowledge of the disease, he must first search the place, then the kind, and afterward the cause. If the place be manifest of it self, it rests to find out the Espece or kind of the disease, and then the Cause.

Canon 3.

The Place is known by the Action hurt or hindred, by the sort and seat of the pain, by the Excrements and Accidents or proper Symptomes. Although all these signes do not at all times appear all together, yet some of them fail not to shew themselves.

Canon 4.

The Action offended sheweth the part from whence it proceeds to be indisposed; for a function Animal, Vital or Natural, being troubled, declareth

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Some of those parts to be affected. So the hurt or distemper of the Reason, Imagination or Memory sheweth the Brain to be sick ; the loss of sense and motion manifestts the Nerves, or else their origine to be grieved ; difficulty of breathing declareth the Lungs, or some instrument of the respiration to be intercepted ; the Pulse commoved tells the heart to be troubled ; the stop of the descent of the meat sheweth the stomach to be hurt ; the digestion hindered, when the body is not nourished, the Livor is distempered.

The Espece or sort of sickness points forth also the place to a pain with a pulsation, and is from the nerve hurt or offended ; which punction from the Membrane distended, with convulsion, is from the drawing of
the

Canons of Physick. 5

the Nerves or Tendons with violence and dolor, which tension shews the repletion of the veins out of measure ; when it is profound it declares the Membrane or thin skin covering the bone, called *Periostium*, to be diseased ; when soft and gentle without great pain, it is in the flesh ; when heavy and blunt, it points forth some of the Entrails to be grieved.

The scituation of the pain makes known the seat of the disease also. So if it be in the right Hypochondre, or under the short ribbs on the right side, it declares the Liver to be hurt ; if under the left side, the Spleen : For wheresoever is the pain, there is the sickness : wherefore he must not omit to enquire of the sick person, on which side he lies with greatest ease ; for, if it be without, he lies best on the

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whole side ; but if within, best on the fore side.

That which issueth forth of the body indicates likewise the part affected. So if by Cough, there is thrown forth any part of a Gristle, there is no doubt but the Lungs are to be cured ; if in the water there be found any piece of flesh, it betokens the Kidneys to be hurt ; if in the draught there be found any piece of skin, it signifies the Guts to be ulcerate. The stomach is known to be hurt, when the chyle or meat doth issue forth at the wound ; and if the foecal matter come forth, it shews the Guts to be wounded ; so the water issuing shews the Bladder to be wounded ; and when the *Plura* or thin skin which covers the ribs within is pierced, then the wind doth blow forth at the hole.

More-

Canons of Physick. 7

Moreover the form of issuing forth is remarkable, for the better understanding of the part that is troubled. So the blood that proceeds out of the Arteries, because of the abundance of spirits, doth issue with force in a leaping manner; but if flowing and deadly from the vein: also if any piece of the parts troubled do come forth alone, it signifies the place or seat to be near by; but if it be mixed with the Excrements, it declares it to be higher and further removed.

The Accidents point also at the place. So the Pearl declares the Eye to be molested, the swelling of the right Groin shews the Livor, and that of the left, the Spleen to be disordered.

The Symptomes or Accidents following the sickness

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manifest the place, so Raving or Ravery designes the braine to be distempered; the Cheeks very red shew the Lungs to be inflamed; the losse of appetite speaks the indisposition of the stomach; and the Excrement issuing like to the washing of raw flesh, declares the debility of the Livor.

Canon 5.

Thus having found out the part that is troubled, the next is to search whether it be by Idiopathy, that is from the first proper passion; or by Sympathy, that is from a naturall passion assisting the other, because it is requisite, first to help the part that is troubled by its own proper desert; so Idiopathy, is a proper indisposition of the part, as is the Pearle of the eye; Sympathy is an indisposition which befalleth any part by the fault of
ano-

Canons of Physick. 9

another; and that either because of the defluxion of an humour falling from one part to another, or by reason of the defect of the natural faculty required for the action of that part; sometimes it falls out that a part of a long trouble by a Sympathy, in the end turnes to be troubled by an Idiopathy; Idiopathy is either primative or consecutive, it is therefore expedient to observe whether the disease be privative, that is, first, or consecutive, that is, when it doth flow from another.

An Idiopathy is discerned from a Sympathy, when the fore or grief is alone continually without intermission, and receiveth neither encrease nor diminution, by the augmentation or declination of any disease, that is in any other part, but remains still in one state and

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10 *Canons of Physick.*

condition, the Remedies applyed serving for the good of the same, by these signes the indisposition is Idiopathetick; but when it followeth another disease, and groweth according to the growth of the same, and also is mitigate by the same Remedies, and when the Remedies applyed to it self do not help, it is then by Sympathy; so the pain of the head arising from the stomach, is distinguished from the dolor that comes of the proper fault of the braine, in that it succeeds to a belching and desire to Vomit, to an evil smell or taste in the mouth, with a falling away or Lipothamy, that is, a swooning; and when it growes with an indisposition of the stomach, not receiving help from the topicks applyed to the head.

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Canon 6.

Having found out the part of the body offended, the next inquisition must be of the indisposition.

The indisposition that hinders the Action is called *Morbus* or sickness, that which followeth is tearmed Symptome, and that which engendreth is named Cause, so all the indisposition against nature, is either *Morbus*, *Symptoma*, or *Causa*.

The Symptome is known of itself without other signes, because it is objected still to some of the senses, but the disease and the Causes are for the most part removed from the senses; but they are known by the Symptomes, which are the signes, namely by the Actions hurt, by the Excrements and by the Accidents of the body.

Canon 7.

Malady or Sicknes is an indisposition against nature, that hurts immediately the Action of the part affected: whensoever then the Action is found to be hindred or hurt, then it is a disease.

Sicknes or Malady is triple, *Similare*; Instrumentall and common, the first hurts the Action of the part Similary, the second troubles the use of the organick, the third hinders both; wherefore if the Action of the part, insomuch as it is Similary be hurt, the disease shall be *Similare*; if it be so far as an Instrument, it shall be instrumentall; and if they both fall together it shall be common.

The action of the part *Similare*, is hindered by a simple intemperature, as heat, cold, moistnes and drowth; or by one com-

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composed, as hot and dry, hot and humid, cold and dry, cold and humid, and that either with or without matter, the use of the Organ is perverted by the fault of the greatness, number, situation, but ofteneft by confirmation and obstruction, both the one and the other is troubled by the breach or solution of continuity in the parts, as by Phlegmon, or Inflammation, Scirrhus or hard swelling, or by any other tumour contrary to nature, as also by Ulcer, Wound, Fracture or Luxation; so Intemperature is a sickness Similare, obstruction a disease Organick, and solution of the Continuity is a sickness common.

The diversity of *Especies* or Kinds, are known by the variety of the Actions hindered; so the continuall desire of sleep, signifies an indisposition cold
and

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and moist of the braine; a continuall watching shewes a hot and dry Pulse; frequent, quick and unequall, a Fever: likewise the kind of the paine points forth the disease, as a dolour inflamative; a hot distemper, a dolour stupefactive, a cold distemper.

The Excrement serves also to find out the Kind of the sickness, as sand in the water shews gravell; the meat sent forth below without change, declares a Lientery or imperfect digestion, as also the Accidents of the body: So the colour green shews an opilation or stopping in the Liver, brown colour an obstruction in the Spleen, a black Tongue, a burning or Fever, the nailes crooked, a Consumption, Prisie or Cough of the Lungs, the Cheeks red, a Peripneumonie or inflammation of the Lungs; amongst

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amongst these Accidents, such as are proper and inseparable, are holden for the most certain; because they have a great demonstrative faculty.

Canon 8.

The nature and scituation of the place, serves much to the knowledge of the kind of the sickness, for every part hath its own proper sickness; so the eyes onely are subject to a Pearle, the Kidnies and Bladder to the Stone, the Guts to Worms and not the Stomach; the heart can never suffer an Ulcer profound, nor the Lung any dolour.

Canon 9.

For the better taking the disease, let diligent consideration be had to the things antecedent, such as are the Nature, the Habitude, the Age, the Country, the Season, the disposition
of

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of the Aire, the form of Life with the diseased; and the sickness wherewith he useth to be molested, for one is soonest overtaken with a disease wherewith their nature hath greatest familiarity; so hot diseases are most frequently incident to hot, bilious or cholerick people, and cold sicknesses, to cold lumpish natures, and that as well to those who are such by Nature, Habitude and Age, as to those who are so by reason of the Region, the season and the constitution of the Aire; and albeit that all sorts of sickness may befall to all sorts of Persons, of all Ages, in all Places and Times; yet they fall most frequently on the Temperament, Age, Place and time, with the which they have some affinity; an Epidemick or universall sickness, is known incontinently by the
run+

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running of it among the people,
seizing on many at one time :
All hereditary diseases, as the
Epilepsy, or Falling-sickneis,
the Gravell, the Gout, are su-
spected to be incident to Per-
sons descended from Parents af-
flicted with such infirmities.
Moreover the kind of the di-
sease, is often found by using
such things as hurt or help it,
for the hot intemperature doth
encrease by the use of hot
things ; but is mitigated by the
use of cooling things, the cold
intemperature is contrary.

Canon 10.

After the acquired knowledg
of the disease, search next for the
Cause of it ; which is either ex-
terne, or interne, inward or out-
ward. The interne is twofold,
antecedent or conjoyned. First
then seek out the Cause con-
joyned, because it immediate-
ly

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ly produceth a disease; it is therefore needfull to search, whether it be wind or any other superabounding humour, as Blood, Choler, Melancholly, or Phlegme; or any other thing contrary to nature, as Stone, lump of blood, wormes, or any other sort of Excrement, the colour and nature of the Place, the kind of the dolour, and the sort of the Excrement; these with the predominant humour in the body will serve for Marks.

Canon 11.

For when the part inflamed is red, it is full of Blood; when yellow full of Choller; that which is cold and white is replenished with Phlegme; when blackish with melancholy, for the colour of the skin doth commonly point forth the humour that is within; divers parts are appointed for the engendring

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gending of divers humours excrementitious, as the Liver for breeding of yellow Choler, the Spleen of black Choler, the Stomach, the Lungs, the Braine of Phlegme, the Kidnies and Bladder, of Gravell and the Stone, the Guts of Wormes.

The pain pricks sore when it is caused of choler, & more moderate when it proceeds of blood; blunt when it comes of Melancholy, Phlegme or Wind, except when they make great distention through their abundance.

If that which issueth forth by the Excrement, be a portion of that which is continued within, it shews either by the substance or colour what it is, we shall speak hereafter of the predominant humour.

Canon 12.

After the knowledge of the Cause conjoyned, it followeth
to

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to know whether it be alone, or if it be fostered and furnished by any other Cause antecedent; that which gathers is by way of congeſtion through the fault of the part offended, and is reputed to be alone, but when all the body or any part of it doth exonerate it ſelf, on the member affected of any ſuperabounding humour which overburdeneth, there is then the Cause antecedent, which doth accompany the conjoynd; ſo there be two ſorts of Cauſes interne, to which Remedies muſt be uſed.

Canon 13.

The Cause antecedent of the ſickneſs is double, the one is named *Plethor* or Plenitude, the other is named *Cacochymie* or evil digeſtion. *Plethor* is a repletion of all the humours equally augmented, or of blood onely. *Cacochymie* is a repletion
of

of Choler, Melancholy or Phlegme, the signs both of the one and the other, are taken both from the causes antecedent which co gather the humours, that is to say, from the temperature of the whole body and of the principal parts, from the age, season, constitution of the Air, from the Region, Manner of living, and of the evacuation ordinarily suppressed: As also from the accidents that befall all the qualities of the body; such as be the color, the habitude, the functions animal, vital and natural, as from the sleep, dreams, pulse, concoction, excrements of the diseases ensuing, and of the things that hurt or profit.

Canon 14.

There be two sorts of Plenitude, the one called *Plenitudo ad vires*, in which the blood, though

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though it be not excessive neither in quantity nor quality, doth nevertheless overcharge the weak forces of Nature: The other is *Plenitudo ad vasa*, the which in quantity surpasseth the natural limits or bounds; and this either light or gentle, that is, when it filleth onely the cavity of the vein, not far exceeding mediocrity; or it is excessive, when it extends so that it almost rends the veins through the fulness of it by too great abundance; and although it be very excessive, yet it may be, so that Nature be not choaked by it, for commonly the force grows with the blood: but if it fall out that the forces are abated, then it is *Plenitudo super vires*.

When then in a *Plethor* the body is no way, by a too great weight, lazy or heavy, and the
force

force or strength remains still in one state, it is onely a *Plenitudo ad vasa*; but when the body becomes heavy, lazy and doiled, the sleep troubled and profound, seeming to carry, as it were, something whilst he sleeps, it is then *Plenitudo super vires*.

Canon 15.

The causes that engender blood in abundance are signs antecedent of a Plenitude, as the Complexion temperate of all the whole body, but chiefly of the Livor and the Heart, or else moderately hot and humid.

The Age growing is another, for children and young folke have much blood, because they are not far from their principes or beginning of their natural generation.

The Spring also is a cause, for
in

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in it the Blood abounds, for then the cold ceaseth and the waters descend.

Also good fare, a pleasant passed life, without care, with moderate exercise and sleep. The naturall evacuation of Blood suppressed, or the artificiall for long time intermitted.

The Accidents which shew the domination of Blood in the body, are the signes consequent of Blood, such be the colour of the face and all the body, red by the ordinary custome or mixed of red and white; the swelling of the Veines equally appearing through all; a manifest bending of the Vessels, being full of Blood by measure, a laziness or weariness coming of it self without any labour, under the which the joynts, by reason of their weight, with great difficulty do move themselves;

selves ; for it is when the great Veines over-full of blood, do exonerate themselves into the little, and they again into the Muscles, that they are thus filled and bended.

The Habitude of the body fleshy, because it doth proceed of abundance of blood, yea the Mediocre fleshy accompanied with a heat benigne and vaporous ; this is a signe of a nature temperate which ingenders abundance of blood: The fashions and carriage merry, joviall, peaceable and gentle, are good signes, because they are marks of a body well-disposed : The heaviness of the head proceeding from the abundance of vapours, ascending upwards increaseth blood ; so doth the deep profound and pleasant, with dreames of things pleasant ; the same also strong, great and full,
C for

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for in it the veines are so full, that they do infuse a part in the neighbour-Arteries, by an Anastomatie or transfusion of the blood through the veines, which being filled, causeth such a pulse, and that not onely in the Wrists, but also in the Temples, the Fingers, and over all the body.

The respiration or breathing more difficile and frequent, chiefly after exercise, is another signe of encrease of blood, because the Muscles of the breast are made lazy through the abundance of blood. Hence it is that the respiration is made more frequent by reason of the use, but shortened, because the capacity interiour of the breast is made more strict.

The promptitude of rendring blood by the Stooles, the Em-
 rods, the monthly Courses, the
 Wa.

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Water, the Nose, and the Spit-
tle ; And finally by a continuall
sweating, during the time of the
disease, are tokens of much ple-
nitude.

Canon 16.

Cacochimie, or evill digestion,
is three-fold, Cholerick, Melan-
colick and Phlegmatick ; the
Causes that gather abundance
of Choler are signes preceding
the same, and such are, 1. The
Complexion hot and dry, for
commonly there engenders
much Choler in men of a hot
and dry Complexion, by reason
of the conformity of this hu-
mour with that temperament.
2. The manly age which is be-
ween twenty five, and thirty
ve ; for in that age Choler
both abound, because the natu-
ll heat is much more dry and
active then before, in which also
great part of inbred moisture or

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sap is consumed. 3. The Summer, for the Choler is more abundant then, by reason of the circumfisting Aire, which maketh the blood more hot and dry. 4. The Climate hot and dry, the precedent dyet of the same qualities. 5. Great exercise, Travell, Anger, Care, Watching, Fasting and Abstinence, do all gather Choler. 6. The suppression of the ordinary evacuation of Choler by Vomit, by the Stool, by Urine, and by Sweat.

The consequent marks of abounding Choler are 1. The whole colour of the body pale, yellow, or blackish, drawing near to that of the Jaundies or brown; for when the temperament is excessive in heat, the Choler is black. 2. The state of the body dry, leane and small, for such proportions are commonly
Cho-

Cholerick; as also such as be hairy, with the haire red, for that is the Excrement of Choler, but more the black, for black haire is when the exhalation, burnt by the force of the heat, is changed into black, but the red is when it is not so burnt. 3.

The greatness of the veines extended by the heat, for they who have great veines are of Complexion hot, but such as have strait and narrow veines are of cold constitution, for it is heat that doth enlarge. 4.

The heat sharp and biting to the touch. 5. Promptitude to courage, and a disposition to anger and revenge. 6. The sense lively, light and suddaine. 7.

The spirit subtile and of great invention, for the subtilty and industry of the judgement comes of the humour Bilous or Cholerick. 8. The sleep little

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and light accompanied with inquietudes, great watching, testifying the great dryness of the braine, or from abundance of an humour bilious or Cholerick with them. 9. Dreames of War, Fire and things furious. 10. The pulse vehement, hasty and hardy. 11. Bitterness of the mouth, losse of Appetite, great Thirst, venting of Choler upward and downward, with the belly often constipate or bound. 12. The Urine yellow, biting, inflamed, and with little grounds. 13. The diseases cholerick frequent, as Fevers fierce and ardent, Raving, Jaundies, Herpes or Ring-wormes, Erisipie or S. *Anthones* fire, Pustules, Cholericks dispersed through the whole body.

Canon 17.

The Melancholick distemper is known, First, by the causes
pro-

productive of Melancholy, such are, 1. The temperature cold and dry, with a debility in the Spleen; or hot from the beginning, but becoming cold by change; for if any hot and dry before, by an aduſtion of the blood ſhall ingender much black Choler, he becomes cold and dry, and in the end Melancholy. 2. The declining Age, which is between thirty five and forty five, for melancholy doth abound in that age, because it ſucceeding to the youth, which is the moſt Cholerick of all, it receives the Choler burnt. 3. The Harveſt, for in it alſo melancholy abounds, because ſucceeding from the Summer, it receives the burnt Choler from it. 4. Groſs food and viſcous increaſe melancholy, as brown-Bread, Hogs-ſleſh, Beef, Hares-ſleſh, Harts-ſieſh, and chiefly

any of these salted, thick, black-
Wine, Beer and old Cheese.

5. The life sad, occupied in
great affairs, in contemplation,
Studying without Recreation or
exercise of the body, for by it
the naturall heat diminisheth,
and the humours become grosse
and thick. 6. The suppression
of melancholy which used to be
by the Emrods, monthly Cour-
ses, Seeges, Scabs or by Medi-
cine.

As also by the signes of me-
lancholy predominant in the
body, such are, 1. The colour
brown or blackish of the Face or
all the body, the skin full of
Scabs, Hardness, Swelling and
pain of the Spleen, the habitude
of the body dry and leane, the
visage sad and heavy, Feare, Si-
lence, Solitariness, Urine, Ima-
gination, Conceits, for the con-
stancy of the spirit comes of an
hu-

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humour melancholick. 2. The mind slow to wrath, but being incensed hard to be appeased. 3. The sleep troubled with horrible Dreames, as with sights of evill Spirits, Tortures of Death, Sepulchres and other things fearfull. 4. The pulse light, slow and hard. 5. The appetite depraved, sometimes disordered by reason of a fower matter adhering to the orifice of the Stomach. 6. The water clear and white, where there is no melancholy mixed, but thick and black, where there is melancholy mixed with it. 7. Where the diseases melancholy are frequently arriving.

Canon 18.

The knowledge of Pituinous or phlegmatick distemper, is taken from the causes antecedent procreating it, and the signs assequent following it: The ante-

Cs

cedent

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cedent are, 1. The Complexion of the body cold and humid; the old age, which is from Forty nine to the term of Life, for in that age, by reason of the weakness of the natural heat, much phlegme is engendred.

2. The Winter, because that season (as *Hipocrates* reports) replenisheth the body with phlegm, both by the length of nights, as also by reason of the abundance of rain, for in the rainy season, the warry air which doth environ the body, gathers quantities of puitous humours and watery superfluities. 3. The great uses of humid and moist meat, the frequent drinking of water, and any kind of excess either in meat or drink. 4. Idleness or want of exercise, with a sedentary or sitting life, long sleepe, and especially after meat.

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The assequent or following marks of phlegm are, 1. The color of the face and all the body somewhat whitish, grayish or livid, being withall swell'd, the whole body grown and fat; for fat folk are commonly cold and phlegmatick, grease being ingendred by the coldness of the habitude of the body, the veins and Arteries being little and strait, as coming of little blood and few spirits. 3. The skin white and soft without hair, because the complexion cold and humid is no wayes hairy, the hair is white because it is created of phlegm. 4. All the senses of the body heavy and lazy, the spirit stupid, the sleep profound, the pulse small and soft. 5. Slow digestion, of belching, with a fower tast, a desire to vomit, the water whitish, crude, and sometimes troubled with a thick ground

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ground. 6. Pituitous and phlegmatick diseases frequently occurring, or old Cattarrhs and the like.

Canon 19.

The antecedent Causes declaring a windy Cacochymie or Digestion are, 1. The stomach cold and humid, with a debility of natural heat, proceeding of a simple intemperature, or with humours indigested. 2. The Spleen swell'd and bound up with melancholy, hindring, by a Sympathy, the digestion of the stomach. 3. Meats windy, as raw Fruits, Beans, Pease, Chestnuts and the like, over-much drink, too much boyled meat, Drunkenesse and Gluttony. 4. Lack of Exercise, great sleep, the Age, the Country, season of the Year, Cold doth cause abundance of Ventosities. 5. When wind is gathered in the

the body by reason of the former causes, there is found a distention of the Ventricle, of the Collick, Gout, chiefly on the left side with a noise. 6. The wandering discenting pains running here and there through the whole body. 7. There is wind heard to issue at all occasions both upward and downward, from whence cometh some ease; there is also often to be observed a singing in the ear. 8. The Chollick, with other diseases arising of wind, do often trouble.

Canon 20.

The external causes of sickness, called by the Greeks *Procatarticks* or primitive causes, ought diligently to be searched, for they lead us to the knowledge of the cause intern; as of the disease, for aire, meat and drink too warm, watching, great and violent motion, anger and the

the suppression of the Excrements, these engender hot humours and hot diseases: On the contrary, cold food with a cooling air, sleep, idleness, fear, and all evacuation and immoderate causes beget cold humours and cold diseases. Dry diseases commonly accompany hot causes, and humid diseases arise from cold causes, for hot do ordinarily bring with them drowth, and cold produceth humidity, because it is the parent of crudities.

To find out therefore exactly the cause and effect of a Malady which is hid, it is needful, by a diligent inquisition and interrogation of all things, which commonly are not natural causes, to learn of the sick, if he hath exposed himself to any intemperate or impure air, if he hath committed any excess in meat or drink, in watching or
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labouring, or if he hath been too fierce in Venery ; if the spirit have not been troubled by passions, or if some ordinary evacuation be not suppressed, as the monthly courses to women, and the flux of Emrods to men : and so much the rather, because he ought to enquire carefully of the things past, because ignorance of the causes is not without great danger; for if a fever should happen upon a long watching, fasting, or too much Venery, then without consideration of the cause of the disease, should they presently draw blood and purge, they should hazard the life of the Patient, seeing the disease came from evacuation ; but on the contrary, he ought rather to repair the spirits by Analecticks or Restoratives, and to augment the disease by drawing blood and Catharticks or Purges.

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PART. II.

*To foresee the issue of the
Disease.*

CANON I.

THe fundamental Laws
of Prognosticks or Fore-
knowledge, are taken
from the things Natu-
ral, not Natural, and contrary to
to Nature. As of the Spring, for
the sickness may be foreseen and
foretold to be salutiferous or
mortal, short or long, by the spi-
rits, by the constitution of the
body, by the age of the Patient,
by

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by the season, by the form of life, by the cause, by the Espece or kind, and by the siege of the evil, with the symptomes which are remarkable in the change or diminution of the actions, the excrements, and in the quality of the body.

Canon 2.

If the body be strong to obtain the victory over the disease, without doubt the sick shall escape, if not he shall die, for none die so long as their spirit remains, but so soon as the spirits begin to yield to the burden of the sickness, then follows death. Now to foretell the day of death good observation must be made, how far the sickness surpasseth the spirits, and well to mark the most violent access; for it is observable, that when the sickness doth transcend the spirits, so as they
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can no longer resist, death must necessarily follow; but if it appear otherwise, death shall not so soon approach. So that the original of Prognosticks doth consist in conferring the spirits with the sickness; for if Nature be strong enough to overcome the sickness, then the Patient shall escape; but if she be so weak that she cannot obtain the victory, death then of necessity must follow; and the Physitian must wait on the one or the other sooner or later, according as the spirits are stronger or weaker; hence it appears that all other signs, salutiferous or mortal, are no otherwise fore-signs of life or death, but as they point forth the strength or weakness of Nature in the combat with the sickness.

Canon 3.

It is a great help to health to
be

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be of a moderate constitution of body, that is, neither too fat nor too lean, for such a body hath great strength to resist any disease which doth present it self; but where this moderation is not, a gross body is in a worse case than a lean, for they who are fat die sooner than such as are otherwise, because the veins and arteries of grown fat people are narrow and strait, and have but little blood and spirit; so that the age concurring upon a light occasion, the natural heat is choaked or extinguished; but such as are of a lean and thin constitution, because they have the veins and arteries larger, and therefore contain more blood and spirits within them, do not so soon incur the danger of death: yet so it is, that they are sooner troubled by external causes, and that for want of flesh
and

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and fat : so then the gross are more obnoxious to intern infirmities, and the leane to extern.

Canon 4.

Youth hath great strength to withstand a disease, because he hath store of natural heat, requisite to the concoction and excretion of the evil humours : contrarily, old age is not able to resist, because of the defect of strength, not having much natural heat ; hence it is that sickness staves longer upon old people than young, because they abound in cold humours, the digestion whereof cannot be but in a long space, by reason of the weakness of their natural heat, yea, the greatest part of sickness that doth arrive to old people, conveys them to their graves.

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Canon 5.

The Spring is very wholesome and no wayes mortal when it keeps temperature, but in Harvest diseases are very strong and deadly for the most part ; First, because cold and dry are diametrically opposite to life, which consisteth in heat and moisture, for those humors hinder the generation of blood, whereof the body is made and nourished. Secondly, because it receives from the Summer proceedings from the body languishing and weary. Thirdly, because it suppresseth within the body the superfluous humours, melted by the heat of the Summer, which come forth to the skin, to the end they may go forth. Fourthly, because about the twelfth hour it openeth the pores of the body by the heat, & incontinently after becoming cold,

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cold, it ariseth within the body as an enemy to extinguish, by its malign quality, the natural heat already feeble and languishing ; moreover it gathers store of crudities within the body, which do choak the natural heat, and that especially by the use of fruits which it produceth. The Summer hastens sickneses, but the Winter doth retard them, because in the Summer, the pores being open, the evil humours of the body being melted by the heat of the air, are suddenly dissipated ; but in winter, they being closed by the cold, are retained within.

Canon 6.

Amongst constitutions of the Seasons the dry is most wholesome, and not deadly, as the rainy, for it gathers no Excrements, and better resists to putrefaction. The humid, on the
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48 *Canons of Physick.*

contrary, causeth many superfluties, from whence are the generation of diseases. When the seasons are constant, keeping the temperature ordinary, so that all things do naturally fall out in them, the diseases are likewise constant, and easie to be understood: but when the season is inconstant, so are the sicknesses variable, and hard to be understood, for the *Crisis* or conflict is accompanied with dangerous Symptomes, where they suddenly cause death, or else leave a matter to a new sickness.

Canon 7.

When the sick proves a good second to the Physitian fighting against the sickness, it is then easie to obtain the victory; now when he believeth the Physitian, and puts his Ordnances in practise, he serves him for a second,

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diseases, which determine and end within a few dayes, because it is easily resolved by its subtility. But Melancholy is the most viscous of all the humours, and makes longest accesses, because it is dry, cold and thick, being the life of the blood. Next to Melancholy is Phlegm in difficulty of digestion and expulsion, by reason of its viscosity.

Canon 10.

The diseases which have some resemblance with the nature, bodily constitution, and age of the Patient, are less dangerous than those that have no conformity: for all sicknesses, hot, cold, dry or moist, being conform to the complexion, age, and bodily constitution of the sick, as also to the season, hath so much less danger as it is less removed from the natural constitution,

Canons of Physick. 51

stitution, and so may more easily return, as proceeding from a lighter and slighter cause : as on the contrary, the disease which hath no affinity neither with the temper, likeness, nor age of the Patient, or with the season, is much more dangerous than the former, being further removed from the natural complexion, and therefore worse to cure, as proceeding from a greater and stronger cause ; so that of two burning Fevers, equall in grandeur, that which falls out in Summer to a young man, lean of body and hot of temper, shall not be so dangerous, as that which falls out in Winter to an old man, of a fat body and cold complexion.

Canon II.

Meek and gentle relenting diseases are commonly long, but the sharp, fiery and fierce are

ended within fourteen dayes,
and the extreme hot in seaven
dayes.

There can be no certain prediction made of hot sharp diseases, either for health or death, for because they are quickly ended they become suddenly great, so that both for the greatness of the disease, with the sudden change which befalleth in the Crise or conflict, as also because the humour is often transported from one place to another, the issue is uncertain: wherefore whilst the humour is in its motion, it is best to suspend judgment, for it is not certain whether it will rush on a noble or ignoble part, within or without, by passages convenient or inconvenient; and though the humour were stayed in one place, yet the Physitian ought not resolutely to affirm that the
sick

sick shall escape, but with this provision, That no new change befall, and that he follow the advice, and keep the regiment prescribed.

When a woman with child is overtaken by any fiery hot disease, she is in danger of her life, for a hot fiery Fever requires a strict diet, which she cannot admit, lest the child being robbed of the food, she be delivered before her time : and again, if sometimes to save the child the mother should often eat, the Fever thereby encreasing, the mother shall be precipitate in manifest hazard of her life : and if it be any other strong sickness without Fever, as Epilepsie, Apoplexy or Convulsion, she shall never be able to support the vehemencie of it.

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Canon 12.

To foresee the event of the disease, diligence must be used in considering the part that is offended, whether it be noble or ignoble, publick or private ; for the condition, dignity and necessity of the part that suffereth, are of great importance for the pronouncing of the sentence to the profit or prejudice of the Patient.

Canon 13.

In all diseases the constancy of the reason not troubled, together with the bounty of the Appetite, still ready for whatsoever shall be offered unto it, it is a good sign, and the contrary is an evil sign. The settledness of the Reason and sharpness of the appetite are numbred amongst the good marks, because the former bears witness of the temperate disposition of the brain,

brain, the tyes and ligaments of the brains, of the marrow of the back, of the Midriff, and of all the nervous parts ; and the later shews the integrity of the Stomach and Livor.

On the contrary, the alienation and troubling of the Reason, and the loss of Appetite, are evil signs, because the one betokens the animal parts to be affected, the other the natural.

All they that are troubled with pain or dolour in any part of the body whatsoever, and are not sensible of it, have the reason troubled, because the apprehension doth not in any measure perceive the evil.

Canon 14.

It is good to sleep in the night to make reparation of the spirits animal, and a digestion of the humours, by the means of

the heat that enter; within the center of the body, and to watch in the day for clearing of the same spirits, to give motion to the humours, and to make expulsion of the Excrements; but it is a very pernicious sign not to sleep night nor day, for continual watching cometh either of dolour, pain and torment suffered, or of the dryness of the brain, which, in the end will cause an alienation of the mind.

Sleep likewise surpassing the bounds of mediocrity, is in like manner evil, because it is a mark of extreme coldness in the brain, which causeth a Lethargy or Obliviousness, if it be mixed with humidity, or else a Catalepsy, which is a kind of the Falling-sickness, if it be accompanied with dryness. When in a sickness sleep is noysome and hurts,

hurts, there is danger of death; for if the sleep doth hurt in that time that it hath been accustomed to help much, as in the declination of any sickness, it is not without cause that it foretelleth death, and that because the heat, retired within the body in the time of the sleep, doth by this means encrease; and being not able, either by reason of its weakness, or the maliciousness of the humours, to overcome the causes of the disease, it shews that Nature (no way strengthened or comforted by this means, but rather hurt) is ready to sink under the burden, the disease being stronger.

Canon 15.

The Pulse is the faithful messenger of the heart, bringing certain news of death or life. The Pulse great and strong is a token of strength, on which is

D 5 build-

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builded the hope of the healths recovery ; but the Pulse little, weak and languishing, sheweth the weakness of the vital faculty, from whence is the fear of death. The inequality of the Pulse is also evil; when it continues an intermission in young men it is most dangerous, for it threatneth present death ; if it be not from an obstruction and oppression of the Arteries, it is less dangerous in children, and least of all in old men.

Canon 16.

The respiration free without stop or let is very wholsom in all sharp and quick diseases, because it denotes the temperature of the breast, and of the parts therein contained. So also the respiration remaining whole, declares the natural heat yet to be strong to fight valiantly against the disease : On the
con-

contrary, the difficulty of breathing shews the indisposition of the vital parts, and the suffocation of the spirits.

For the respiration frequent and great, is a sign of some inflammation of the parts within the breast, but the great and seldom breathings do foreshow a future alienation of the spirit, as the respiration little and rare betokens death, because it bears witness of the extinction of the natural heat, which is clearly perceived by the coldness of the breath issuing at the nostrils and the mouth.

Canon 17.

It is a good sign to have constantly a whole heart, for they who fall often into Lipothamy or swoonings, without a manifest cause, do die in the end suddenly, because of the debility of the vital faculty.

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60 *Canons of Physick.**Canon 18.*

The coction of the humour appearing in the Excrement of the Patient, signifies the Crisis or conflict to be speedily in assurance of health ; but the crudity denotes, that either there shall be no Crisis, or that the Patient is mightily troubled, or that the disease shall be longer, or that afterward it shall return, or finally, that death shall follow upon it. For as when the coction is made, Nature is victorious over the causes of the disease, so the contrary comes to pass when she is overcome by them : for instance, the fecal matter being soft, equal and yellow, not having any evil smell, is judged to be good because it is well digested ; in like manner the water being of a middle consistence, of colour somewhat yellow, having grounds

grounds white, united and equal, is reputed to be singular good, because it bears witness that the vitious humours are digested, and consequently that Nature hath gotten the victory over them. On the contrary, the digestion liquid and watery, white and pale, is reputed evil because it is crude and raw; so also the Urine watery and smal, white and exceedingly shining, is not good, because it is raw and without digestion.

Canon 19.

When the Excrements of the sick are not very different from the Excrements of the whole, it shews the disease to be light; but if there be a very great difference, the disease must be apprehended to be deadly; for the Excrements differing shew Nature to be overcome by the greatness of the disease.

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Therefore the foecal matter black, livid, green and stinking, are mortal, because they are wholly alienated from the natural constitution; and the water that is black, and thick, and troubled, like that of Oxen, is most evil, because extremely removed from the natural.

The same mixed in colour foreshews a long disease, for they denote diverse indispositions caused of divers humours, and therefore it is necessary that Nature employ her self a long time to the concoction, having so many Enemies to combat.

The Urine, in which grease is seen to swimme like spiders webs, is evil, because it declares a melting of the body by an extraordinary heat.

Canon 20.

Sweats are good in all sharp
and

and fiery diseases, when they fall on critical dayes, and they cause the Fever wholly to cease. They are good also when they make the disease more easy to the Patient, provided they be universal; but the sweats which bring no ease, nor serve to any use, as also those that are cold, and appeare onely about the head, face and neck, are most evil; for in a hot, fiery and quick Fever they prognostick death, and in a gentle Fever they shew the longness of the disease. A cold sweat, running without ceasing and in great abundance, is a mark of a long disease, because it comes by reason of a great quantity of gross and cold matter, which cannot easily be dissipated or tamed by the natural heat. A hot sweat, on the other side, shews a short disease, which being caused of a sub-

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subtile matter, will in a short space be dissolved.

Canon 21.

If the visage of the sick be like to the countenance of whole persons, it is a very excellent sign, chiefly if it look like it self being whole. On the contrary, it is a very evil sign when it is different from the natural, and when it is hideous to behold, as it is when the nose is sharp, the eyes hollow, the temples abated, the ears cold and drawn in, the lap of the ear turned, the skin of the face hard, extended and dry, the colour of the face pale or black, livid or lead-coloured; for if this deformity do not proceed of a manifest cause, as of lack of sleep, or of meat, or by reason of a Flux of the belly, without doubt it presageth death to be near, for this great extenuation is made by the malignity of the disease. *Ca.*

Canon 22.

Where a change is perceived through the whole body, so that it is now cold, then hot, sometimes of one colour, then of another, it foretelleth a long disease ; for the indispositions diversly mixed are still longer than those that are of a fast form or fashion, for Nature cannot tame or overcome more at once. Now the changing of qualities and humours demonstrate the disease to be caused of divers humours, in the coction whereof Nature hath need to employ much time, for according to the variety of the humours within, there appears a variety of colors without.

Canon 23.

It is a good sign to have the *Hypoconders*, that is, the space under the short ribs on either side, soft, equal and without do-
lour,

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lour, but very evil to have them hard, bended, unequal and painful; for as the former shews the good temperature of the *Epigastricks* or skins covering the Muscles, of the Mesentery, the Livor, the Spleen and the Stomach; so the later declares an intemperature, that is, an inflammation, a skirr or wind to be in those parts.

In all diseases it is good that the parts above the Navel, and the inferiour part of the belly be gross, fat and in good case; for the Hypoconders gross and fleshy are marks of strength, but the small and extenuate are evil both as signs and as causes, for as much as they are signs of the debility of the parts extenuate, and causes that the digestion is not well elaborate in the stomach, nor the sanguification in the Livor, for the grossness
or

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or fatness of the Epigastre or lower parts of the belly do augment the naturall heat, by the parts within, being warmed they better digest the meat, and so make better blood.

Canon 24.

As to the consideration of the things that fall out in the body, every good sign is not an assurance that the sick shall escape; neither on the other side, though evil signs appear, are they to be taken for warrants that he shall die, for a good sign may be over-weighed by an Evil being great; and on the contrary an evil sign may be overcome, a good being stronger.

Canon 25.

The disease quits the sick either wholly at once, by way of Crise, or by little & little, by way of Resolution; Crise is a sudden change of the Disease into Health,

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Health, or else into Death, which is then, when Nature separates the vicious humours from the good in order to expell them; of it there be two sorts, one is by Excretion, and the other is by Absesse; that comes by a flux of Blood, or Sweat, or by a flux of the Belly or Vomit, or flux of the Urine.

Canon 26.

The good Crise arrives on the 7, 14, or on the 20 day, wherefore these dayes are called Critical, the future Crise was fore-seen by the signs of digestion appearing on the 4, 11, and the 17 day; hence these dayes are called by the Greeks *ἐπιδήλαιοι καὶ θεωρηταί*, that is, *Indicatives, Contemplatives*, for according to the doctrine of *Hypocrates* the 4 day is the *indicative* of the 7. the 8 is the beginning of the next moneth, the 11 is also remarkable.

markable, because it is the 4 of the second week, and the 17 is also to be observed, because it is the 4 after the 14, and the 7 from the 11.

Canon 27.

When the Crise is to be on the 7 day, there is to be perceived on the 4 day preceding a red cloud in the water, and other signs correspondent, for because the 4 day points out the Crise, if there appear any sign of concoction that day, it forewarns the Crise to be on the 7 day; here then there appears a cloud in the water, not onely red but white, and yet rather a white *Hypostasis* or ground united and equall: if it so happen that the motion of the sickness be sudden, it is a presage of the sure Crise.

When the Crise draws near, the night preceding is very from

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troublesome, but that which follows is ordinarily more easie to be endured; for whilest Nature is making a separation between the good and evil humours which disagree, in this exercise of nature, the disease is much troubled; but so it is that this great work appears the night before the Crise, because the sleep is interrupted, but the night which follows the Crise being perfect, the humours are much more at their own ease, because nature is disburthened of superfluous humours.

Canon 28.

The universal signs by which one discovers the espee or kind of the Crise to come, are taken from the kind of the Disease from the part that is diseased, & from the nature of the Patient, for hot and quick diseases are ordinarily judged by excretion, but the

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the cold and long by Absesse. If there be an inflammation in the gibbous or rising part of the Livor, then must be expected a Crise by a flux of Blood, at the right Nostrill, or by a flux of Urine; if the inflammation be in the hollow part of it, then expect the Crise by a flux of the Belly, or by Vomit, or by Sweat. The inflammations of the Brain and of all the Head, are commonly judged by an Hemorrhagie or bleeding at the Nose, but that of the Stomach and Mesentery are judged by Vomit or Flux downward.

Moreover a flux of Blood falls ofteneft to young men chole-ick, overtaken with a hot Fever, and a flux of the Belly to old men phlegmatick, there the common, and now here the proper Prognosticks of every Crise.

Red-

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Redness of the Face and extreme dolour of the Head and Neck, a beating of the Arteries in the Temples, the distention of the Hypochonders with difficulty of breathing, a dimnesse and watering of the Eyes, ringing of the Ears, and itching of the Nostrils, prognosticks the Crise to be a flux of Blood by the Nose.

A heat and heaviness of the Loynes, with a pain and extension of the Hypogastre foreshews a Crise to be by a flux menstruall.

A suppression of the Water with a pricking and shivering through the whole Body, with the Pulse soft and watry, and the exterior parts of the body hot and vaporous, betokens that it will be a Sweat.

Belching Ventosities, or Winds, a bending of the Belly, and pain
of

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of the Kidneys, by a flux of the Belly, loss of Appetite, or loathing of Meat, with a throwing of the Heart, soreness of the Head, giddiness, great spitting, bitterness in the Mouth, and a trembling of the under-Lip, these are prognosticks that a future Crise will be by Vomit.

When the signs of Concoction have gone before, and when the motions of a Crise have been perceived, then it may be expected by a flux of Urine; if there do not appear any mark of a Crise by a flux of Blood, nor by Sweat, flux of the belly, or Vomit, & especially when the Patient feels a heaviness in the Hypogastre, and heat about the end of the privy Member, having also made his water thick and gross during his Disease, or if he be aged and sick in the winter,

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74 *Canons of Physick.*

it foretelleth it the rather.

A heaviness and pain of the Head, with profound sleeping and deafness, succeeding immediately to a difficulty of breathing, suddenly arriving without any manifest cause to one sick with a long Disease, do intimate an Absesse to be behind the ear.

But if there be no sign of a Parityde, and that the sick hath had his urine of a long time clear and indigested, and when he finds a heaviness, a paine, a bending, or tension, a heat in the Hypochondres, he must then expect an Absesse in the lower parts; if any part of the body hath been hurt before, there shall the Aposteme or Absesse be; an Absesse falls out most frequently in winter, and after an imperfect Crise.

Canon

Canon 29.

Moreover, a good Crise ought to be signified before in the day of indication, and should fall out in a criticall day with a manifest Excretion, or notable Absesse, without dangerous accidents; it ought also to be perfect; a perfect Crise is that which evacuates all the vicious matter, and an imperfect Crise is that which evacuates but some part of it; the former is sure, but the latter is not to be trusted, for the evil humours remaining after a Crise, are wont to make one recidive or relapsing; moreover a Crise is judged to be good by reason of the convenable quality and reasonable quantity with the former agreeable, and the time oportune.

A Crise is known to be perfect and assured, by the re-establishing

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thing of the Functions Natural, Vital, and Animal, by the coction of the Excrements, or by the quality or form of the Body, reduced and made conform to the natural.

Canon 30.

There is no trusting to any ease or allegations which happen without cause, nor fear evil Symptoms arising against Reason, for the most part of those are inconstant, and do not last any long time; for when any vehement Disease ceaseth of it self without any evacuation either by Sweat, Vomit, Flux downward or upward by Hemorrhage, or without any sign of concoction, that ease is not to be taken for granted, neither must it be believed, seeing it doth threaten that something of greater evil will follow thereon; neither need affrightment be
upon

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upon the evils which befall without, or rather contrary to Reason, as difficulty of Breathing, Ravery, Shivering, Reduplication of the Fever, seeing they are not constant, nor of long continuance, and so far they are from signifying any thing that is evil that on the contrary they often presage a good Crise, which shall arrive to the great ease of the Patient.



PART III.

*The right Method of curing
the Disease.*

CANON I.

WHosoever will
exactly keep the
Method of right
proceeding in
the Cure, ought to begin at the
first Indications, then to come
to those that follow, afterwards
to the next, and never to leave
off till he shall come to the end
pretended. Indication is here
to be taken for that which ser-
veth

veth to teach the way in the cure of the Disease, to attain to Health. *Canon 2.*

The Forces, Strength, or Spirits ought before all things to be preserved and encouraged in those who are diseased; After the indication of the Forces follows the consideration of the Indisposition which is proposed to be cured; the Force or Spirit intends alwayes the Conservation, and the Indisposition its Ablation: now as the Forces are kept and conserved by the like, so the Indisposition is taken away by the contrary.

Canon 3.

In all diseases where the efficient cause is yet present, the cure must begin at the same, for it is impossible to cure any Disease perfectly while the cause that ingenders it doth continue; so the Maladies never cease till the

ction and excretion of the noy-
some humour, ought not to be
diverted or hindred by any re-
medy; for seeing the digestion
is then, it is better in the begin-
ning to evacuate a part of the
vicious humour, that Nature
may the more easily overcome
the rest; but when the Malady
is in its vigour, Nature busied
already about the concoction,
it is no proper time to use eva-
cuation.

Canon 17.

If the espee or kind of the
Sickness be so obscure that it
cannot be taken up at the first,
there needs no hast in using re-
medies, rather suffer Nature to
work it out her self; for being
helpt by a good diet, in the end
she will drive the sickness forth
where she pleaseth to manifest
it, for a remedy uncertain and
doubtfull cannot be ordained
with-

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without prejudice; if perhaps there be necessity to use any, let it, at the least, be light, to the end that if it be not profitable, it may not yet be hurtfull.

Canon 18.

A simple Cure is sufficient for a simple Disease, but when it is compounded with another, then it requires a composed Remedy.

Canon 19.

For the accomplishing of the Cure, it is not enough that the Physitian do his duty, but that both the Patient and such as attend do theirs also, that there be nothing wanting of that which is required; for it is requisite that the diseased strive to fight with the disease by means of the Medicine, and so to obey the Physitian, and not to give license to his own desires; he ought also to have people about fitting for his

his service, being well lodged,
and furnished with commodi-
ties needful, and not have them
to seek.

Canon 20.

The Physitian, who doth all
things according to reason,
ought not to change his end
proposed in his method propo-
sed from the beginning, though
all things succeed not according
to expectation; for it is but
small wisdom lightly to acquit
that which one seemed expedi-
ent, though the success have
failed; for as the mark of a drop
of water falling on a stone doth
not appear sensible, but after a
long space it falls; even so it is
in raw and indigested diseases,
which receive no coction but
with difficulty; unto which,
when Reason hath found that
which is convenient according
to all Indications considered
one

one after another, one must not leave off the course intended, although there hath no manifest utility been found from it, if so it be that some other accident do not happen which doth constrain to acquit the first purpose, for there is no reason to use the remedies which indications did lead unto. *Canon 21.*

There be three sorts of Remedies by which all indispositions are cured that be curable, that is to say, by Diet, by Chyrurgy or mutuall Operation, and by Pharmacy or Medicines, outward and inward: it is requisite that the diet be repugnant to the Sicknes and familiar to Nature, for wholsom food is that which is contrary to that which is contrary to nature, and like to that which is according to nature; so hot meats are convenient for cold diseases, moist
and

and humid meats for the dry,
and drying food for the weak
and moist; wherefore it is ex-
pedient to prescribe a strict diet
to fat and fleshy people, for such
diet drieth.

Canon 22.

Meat and drink more plea-
sant to the tast, but less profita-
ble is to be preferred before that
which is more profitable and
pleasant, for meats are to be
permitted which are not best,
not onely to gratifie the sick,
but also for his further good,
because the stomack embraceth
the meat more strictly, and
keeps better that which is taken
willingly, and with great con-
tentment digests it better;
on the contrary, it rejects and
disdains such foods as are disa-
greeable to the tast, because
they move a desire of vomiting,
or cause some fluctuating or in-
flation

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station in the stomach, therefore the Patient must be humoured in such things as are indifferent, and not very hurtfull.

Canon 23.

In the ordaining of the Diet there must be care had of former customes, for things of a long time accustomed, although worse, do commonly hurt less then those which are not in custome.

Canon 24.

When the disease is in its vigour, it is then necessary to use a very slender diet, as well for the greatness of the Symptomes, as for the coction of the humours, for nature must not be hindred in the coction of the humours by the coction of the meat.

Canon 25.

When the Disease is violent and quick, it immediately causeth

feth extream pain and dolour, wherefore a most sharp & weak diet is then most requisite, because such a disease is in the vigour the first dayes, as the grievous Symptomes which do incontinently accompany from the beginning do bear witness; for a sharp sickness is that which attains to its height in the first four dayes or little after.

Canon 26.

So soon as the sickness by its violence doth shew that it is drawing near the height, then a strict diet must be enjoyned; but when the height is long in continuing, as it falls out in long diseases, then a larger diet would be used till the approaching to the height, or a little before, and then it must be restrained; strict and small diets are dangerous in long diseases, because they abate the spirits
which

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which ought to be preserved in their integrity, to the end they may resist the height of the disease.

Canon 27.

When the body is not clear, the more it is nourish'd the more it is hurt, for seeing that the body full of vicious humors hath more need of evacuation then nutrition, it appears that they should not be too much nourished, because these evil humours gather'd a long time in the body do spoyle the food newly received, so that thereby the Chacochymie or evil digestion is augmented to the double, which falls out chiefly when the stomach is foul; for even as mixing clear water with muddy, it becometh all muddy and troubled, so the meat, although pure and clear of it self, yet taken by a great quantity into

a foul body, becomes wholly corrupt.

Canon 28.

A larger diet must be granted to children then to old folks, and a mediocre to those of a middle age, because old men endure hunger easily, and next to them such as are entring into the declining age, young men worse, and worst of all boyes, for such as are growing have much of the naturall heat, and therefore have much need of nourishment, otherwise the body would consume, but there is little heat in old bodies, therefore they need not much nourishment, for too much would choak them.

Canon 29.

The great Cavities in the body, in Winter and in the Spring are naturally hotter then at any other time, and the sleep longer,
F where-

wherefore in these the diet may be larger (by the Cavities the stomack is understood, the whole belly containing the guts and the rest of the natural parts which are appointed for digestion.) If any one desire to know why the naturall heat is augmented in Winter, *Aristotle* attributes the cause to the circumfisting air which is then colder, by which means it driveth the natural heat inward, whereas in Summer it extends itself ordinarily through the whole body, towards the heat which is without, as familiar to it. Hence it is that in the Summer the substance is dissipated and exhales, but in the Winter it is holden in and keeps there, and therefore all the coction is the better made.

Canon 30.

As to the form and manner
of

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of diet, one should eat less in the Sommer, and in the Harvest, and more often, but in the Winter and Spring more seldome, but more abundantly, because in the Sommer and the Harvest one doth hardly digest meat, but in Winter very easily, and in the Spring moderately well.

Canon 31.

Such bodies as have been extenuated by long sickness must be nourished gently, and repaired by little and little; and those bodies that have been suddenly brought down must be speedily restored.

Canon 32.

When the sickness gives intermission and leisure, then it is time to give meat to the Patient, but during the access and increase of the disease he must abstain, for meat is then hurtful, because it withdraws nature

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from the digestion of the humour to the concoction of the nouriture, and because by it the disease is augmented.

Canon 33.

Amongst the operations of Chyrurgery, Phlebotomy, or drawing of blood, keeps the first rank, because it is the common remedy of diseases which proceed of plenitude or fulness, for by it an evacuation is made of the humours equally, that course being for such infirmities the most exquisite of all other.

Canon 34.

Phlebotomy is not onely a remedy evacuative, but also revulsive and derivative, for it is profitable to turn the course of the Flux to the opposite part, or desire to turn it aside to the neighbour part.

Canon 35.

In hot Fevers blood must be drawn, even to the fainting of the spirits and heart, if strength will bear it ; which course must be used in great inflammations and extreme pains ; for if blood be drawn in hot Fevers till the heart faint, the whole body is immediately cooled, and the vehement heat extinguished ; after which there followeth a flux of the belly, and a Sweat ; by this means some are wholly cured of a Fever, and others receive great ease ; when the vehemency of that sickness is past, this sort of bleeding is likewise good in great inflammations, both for the former reasons, and because it stops the flux causing the inflammation, as also it hinders the growth of the Phlegmon, by which likewise it appeaseth the great dolours caused

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by the heat of the Fever, and of its inflammations; wherefore there is not found a remedy more soveraign for insupportable do-lours then this of Phlebotomy or bleeding.

Canon 36.

If the sickness do require it, much blood must be drawn, al-ways provided the spirits do permit it; but if they fail, then take it by little and little, and at divers times, for all extreme e-vacuations are dangerous, and chiefly bleeding all at once.

Canon 37.

They to whom purging and bleeding are profitable, ought to be purged & bled in the Spring, for that season is most proper to make evacuation by Phleboto-my or Pharmacy, because at that time there is no extraordi-nary heat to weaken the body by exhalation, nor great cold to
make

make it stiff by congealing the humours in it, nor yet unequall to disturb the spirits, but rather a moderate temper.

Canon 38.

There is great cause of deliberation to be had in opening a veyn upon a woman with child, because a woman with child being let blood may thereby be brought to be delivered before her time, if the child be great, because thereby the child is robbed of its food, and shall famish in the womb of the mother, which will cause it to break the bounds and seek elsewhere for nourishment, and all before the maturity of time, except the mother abound in blood; for then the fear is so needless, as in case that administration be not used, both the mother and the child are in danger, as hath been observed upon some of the most

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eminent Ladies in the Court of *France*, where this course hath been preferred to prevent the child from be choked with the too great abundance of blood.

Canon 39.

Purgative Medicines ought to be ordained to Cacochymick Diseases, that is to say, to purge Choler in cholerick people, Phlegmon in phlegmaticks, and so of the rest, for the cure of a Chacochymy or evil digestion is made by a Purgation, which is particularly appropriate to the humour that abounds, and amongst the alterative Potions, cold are ordained for the hot, and hot for the cold distempers, dry for the humid, and humid for the dry, for the cold & moist would be made hot and dry.

Canon 40.

Strong Potions may be given
to

to strong Diseases, and gentle Medicines to the more mild, for extreme remedies are requisite in extremities; so the Roman Orator endeavouring to shew how a couragious man should enterprize hazards, saith, That in the presenting himself to dangers he must imitate the customs of Physitians, who do handle gently such as are but slightly troubled, but in greater diseases are constrained to make use of remedies more dangerous and doubtfull.

Canon 41.

Such humours as require expulsion must be expelled by the wayes most proper, whereunto Nature inclineth, and they must be diverted, if they make not their course by the way they ought; the Physitian therefore ought carefully to observe the motion of Nature, and the inclination

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clination of the humour abounding, for if it intend to any place fitting then to help it, otherwise to divert and draw it into the right course; so if phlegmatick and melancholick humours take their course downward, and nature have assay'd already to subdue the fever by retract, the Physitian ought to prescribe a Clister, or some other proper remedy to stir up nature; and if a cholerick humour bend upward, and nature strive to expel it at the mouth; a Vomit is expedient to be prescribed to draw the humour thither where Nature chiefly aimes; he that doth otherwise shall change the order and course of Nature, he shal over-strain the spirits, and put the Patient in hazard.

Canon 42.

In very sharp sicknesses purging is necessary the very same day,

day, if the humour be moved, for it is not good to drive over time then, as saith *Hypocrates*, for fear that the evil growing, the spirits become weaker, and the wandring humours seize on some noble part; if therefore in most sharp and violent diseases Nature appear to be touched with a great and ardent desire to discharge her self of superfluous humours, purging must be immediately made; and because Desire doth not often overtake Nature, to disburthen her self of vicious humours in the beginning of such diseases, good advice must be taken to purge purgations in time of such sicknesses.

Canon 43.

Before the body be purged, it must be prepared, and the humours must be made fluxile, otherwise the purgation will not be without great pain and difficulty

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culty, grinding of the belly, inquietude, fainting, debility of the pulse, and dissolution of the spirits; wherefore to make the body fluxile, all the passages of it are to be opened, and the gross humours within are to be made liquid. *Canon 44.*

The humours must be digested and prepared, and ought not to be purged, raw and unprepared, and not in the beginning of any disease, except they be moved, and have no fixed place; for as Nature is by no means moved to the evacuating of any humour, except she have first prepared the matter; so the Physitian ought to purge the matter that is digested, not that which is indigested, because indigested humours are slow to be moved, by reason of their viscosity and grossness; insomuch as they stop the passages that go from the

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extremities of the body to the belly, from which the Medicine doth draw them, and so they come to move troublesome Symptomes by not going forth.

Canon 45.

Women with child may be purged, if the matter be moved between the 4 and 7 moneth, but sooner or later is to be feared, for the infant is fastned to the body of the mother, after the same manner that fruits are fastned to trees; Fruits newly budded have stalks so tender, that being beaten by any *violent wind* they fall easily to the ground, but with time being more firmly fixed, they fall not so easily untill they be come to their maturity, and then they fall of themselves without violence; even so fares it with women after their conception, if they fall into any slippery part, or move
by

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by any means either the spirit or the body, the new conception will easily fall forth; so also fares it with them when the children are great, but in the middle term of the time they go with child, they cleave faster to the body, and are not so subject to be expelled, or to miscarry; wherefore women with child may in their middle time suffer stronger motions without hurting their fruit, and therefore may in that time be better purged. *Canon 46.*

When the Crise is, or when it hath already been, and the humours are finally expelled, then nothing ought to be moved, nothing changed, neither by Physick nor any other thing that may irritate or stir Nature, but rather suffer Nature to work it out her self; for seeing the Crise is a work of Nature, and not of the
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the Physitian, when she is about it, or hath already absolved it, the Physitian ought to move nothing, but rather suffer her for fear of troubling her action, about which she being wholly employed, it is her business.

But if the Crise have been imperfect, it is the duty of the Physitian to purge that which rests of the vicious humours, fearing lest by process of time, putrifying within the body, they renew the sickness. *Canon 47.*

During the Canicular dayes, laxative Medicines are not good, for all strong purgations are hardly supported at that time, for these reasons; First, because all purgative Medicines being naturally hot, do inflame the body already warmed by the heat of the aire; secondly, because they dissipate the spirits already weakned by the vehemency

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mency of the heat ; thirdly, because the action of a purging Medicine, and that of the environing aire are contrary, that drawing from without inward, and this from within outward.

Canon 48.

The lower part of the body or Epigastre being far extenuate, cannot suffer purgations by the stoole without danger.

Canon 49.

When a Defluxion is on any part that is troubled, it must be repelled ; wherefore Repercussives that have vertu to bind, are proper in the beginning of any Defluxion, for two respects; one because they so fortifie the part, that it receiveth not the superfluities that abound so quickly ; the other because they presse forth the most subtile portion of that which is already placed there.

E I N I S.

