

**The Kings medicines for the plague. Prescribed in the year, 1604 / by the whole Collodge [sic] of Physitians, both spiritual and temporal. Generally made use of, and approved in the years, 1625, and 1636. 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 : F. Coles & T. Vere, 1665.

### **Persistent URL**

<https://wellcomecollection.org/works/etjc8u95>

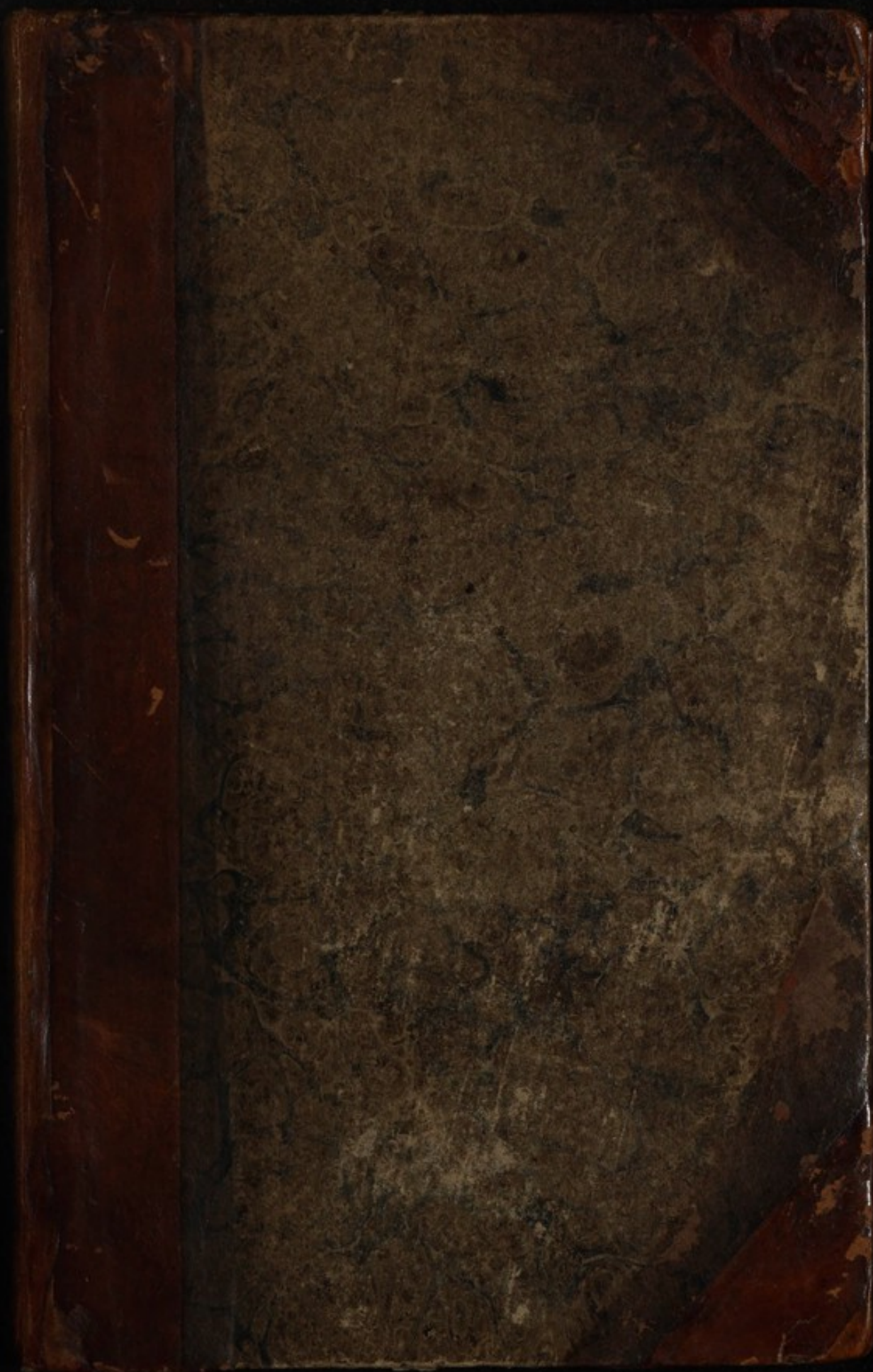
### **License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>











Plague  
Rings  
Medicines  
ts | d 1886  
Gr. VI.

ROYAL COLLEGE, OF PHYSICIANS  
OF LONDON

A little popular tract, which  
contains extracts only from the  
official prescriptions named in  
the title; mingled with religious  
exhortations. It is very rare: I  
have seen no other copy. J.F.P.

44884/A

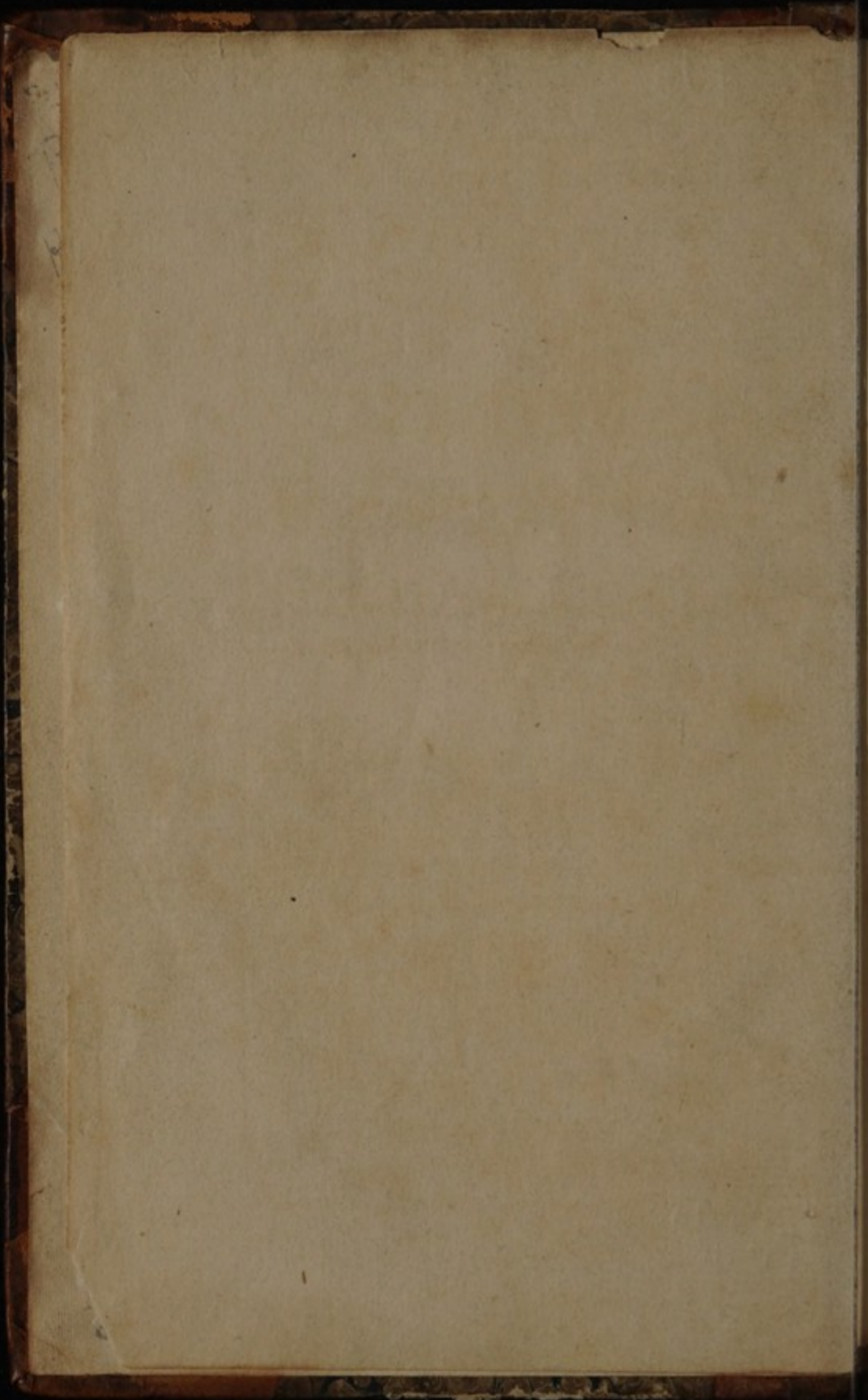
44884 1A

65.c.96

30152

Payrol  
12/1/11





K

Preld  
the

Gener

And n  
of I

Princ  
be f

THE  
K I N G S

Medicines

For the Plague.

Prescribed in the year, 1604. by  
the whole Colledge of Physitians, both  
Spiritual and Temporal.

Generally made use of, and approved in the  
years, 1625, and 1636.

And now most fitting for this dangerous time  
of Infection, to be used all *England* over.

L O N D O N :

Printed, for *F. Coles*, and *T. Vere*, and are to  
be sold at their Shops in the *Old-Baily*,  
and without *Newgate*. 1665.

THE  
KING'S

30152

Medicines

For the Plague

Ascribed to the year 1665 by  
the work of one of his Majesty's  
physicians, Thomas Sydenham

Printed in London, and sold in the  
years 1665 and 1666.



Printed by W. Stansfeld, at the  
King's Arms, in St. Dunstons  
Church-yard, London.



The  
th

T

of each  
all toge  
fine linn  
of very  
ity of w  
together  
of white  
to drink  
(for the  
quantity  
(by God  
of a wbo



## The Kings Medicine against the Plague of the Body.

### *The First Part.*

**T**ake *Sage of Vertue*, *Rue*, (otherwise called *Herb-of-grace*) *Elder leaves*, *red Bramble leaves*, and *Wormwood*, of each of them a good handful; stamp them all together, and then strain them through a fine linnen cloth; and put to the juyce a quart of very 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 small powder, use to drink this *Medicine* every morning fasting (for the space of *Nine dayes* together) the quantity of a spoonful at a time; and this will (by Gods help) preserve you for the space of a whole year.

The Kings Medicine

The Kings medicine, for this present year,  
against the Plague of the Soul, and the  
effect thereof.

**T**ake the herb of Vertue, (the doing of  
good, Psal. 34. 14.) & the herb of Patience  
(otherwise called a waiting upon the  
Lord, Psal. 37. 7.) wherewith possesse your  
Souls, Luk. 21. 19. Instead of Herb-of-grace  
take another called Christs-grace; and in  
the place of Elver-leaves, Elders examples,  
following & imitating the Elders of Isra-  
el, 1 Chron. 21. prostrating your selves  
before the Majesty of God. Let not two  
things be the ingredients of this Spiri-  
tual Kings Medicine, which are in the  
corpo. 1. The Bramble and the Wormwood.  
Leave out the proud Bramble and his leaves,  
for he would exalt himself above the other  
trees, Judg. 9. 15. Secondly, leave out also  
the bitter Wormwood of hate and envy;  
and according to the Counsel of God (the  
best Physician) Deut. 29. 18. Let there not  
be among you any root of bitterness & Worm-  
wood. Instead of these two, take the  
humble Figge tree and his leaves, who would  
not exalt himself above others, Judg. 9. 11.  
Single

for the Plague.

**S**ingle herein the broad Figge-leaves of  
Lowliness, humbling your selves under the  
mighty hand of God, 1 Pet. 5. 6. Covering  
your good works (as the Fig-tree his sweet  
fruit) with the broad leaves of humility.  
Take of each of these a good quantity, &  
be abundant in good works, and in the work  
of the Lord (as the Apostle speaketh) being  
filled with all fulness of God. Eph. 3. 9. Strain  
these through the fine strainer of upright-  
ness & integrity, walking uprightly, Psal. 15.  
Avoyding all hypocrisie, and laying aside all  
guile and dissimulation, 1 Pet. 2. 1. Instead  
of white Ginger, put thereunto the hot  
Ginger of Love towards God and thy  
Neighbour: let it be white and pure, lov-  
ing without dissimulation, Rom. 12. 9.  
Further, hot and fervent. Abode all  
things, having fervent love among you,  
1 Pet. 4. 8. Break with the Hammer of ob-  
edience & humility, the hardness of thy  
heart: Let it smite thee as David did,  
make as it were a small powder of it  
through humility: and if to day thou  
hearest the voice of the Lord, harden not  
thy heart, Heb. 3. Instead of white Wine,  
put to the sayce of these; The perfect  
white and pure Wine, that is, the Blood

The Kings *Medicine*, &c.

of Iesus Christ; and the lowre Vinegar  
of his death and passion: For, only by  
the vertue of this, the Medicine must o=  
perate. Use to take in this Medicine e=  
very day fasting: sometime outwardly  
and corporally (when in publick Cala=  
mity it is appointed by the Superiour  
Power, to remoue a present Judgement)  
but alwayes inwardly and Spiritually,  
loosing the bands of Wickednesse, taking  
off the headie burthens, letting the op=  
pressed go free; covering the naked, deal=  
ing thy bread to the hungry, *Isai. 5. 8.*  
Use this, I say, not for the space of nine  
dayes together, but the whole year, yea  
all the dayes of thy life. So continuing  
in the Lord, *Phil 4. 1.* and being not weary  
of well-doing, *1 Thess. 3. 13.* And this will,  
by Gods help, Preserve you from the  
Plague of the Soul, and the infection of  
the World. I say, not a whole year;  
but all thy life time, till against the fu=  
ture Resurrection, both with Body and  
Soul, thou mayest live eternally,



The



## The Kings bodily *Medicine*

after Infection.

---

### *The Second Part.*

---

**I**F it fortune, that one be striken with the Plague before he have taken the former Medicines; then take the things rehearsed, and put thereto a Spoonful of Bettony water, and as much Scabious water, and a pretty quantity of fine Treacle, and temper them well together, and let the Patient use to drink it often, and it will expel the venome or poxson forthwith. But if the Botch do happen to appear, then take a good quantity of Elder-leaves, red Bramble leaves, and Mustard seed; stamp them well together, and make a Plaster thereof: apply it to the sore, and it will draw forth all the venome and corruption

---

### *The Second part of the Spiritual Medicine.*

**I**F it fortune, that thou art striken with the Plague, before thou hast taken in the former Kings Medicine of Repentance, then take the things afore rehearsed: and lett in thy Affliction



### The Kings *Medicine*

tion thou wax impatient, put thereunto, not the Balm of Giliad, Jer. 46. 17. But the Spiritual Treacle and Mithridate of the consideration of Gods Will & Providence, Psal. 39. 9 opening not thy mouth because he doth it; and holding, that nothing can happen unto thee without his appointment. Further, that thou shouldest not distrust or despair of the remission of thy sins, of the health of thy soul, and of the goodness and power of God the Physitian; Instead of *Bettony water*, put thereto a good quantity of that *Aqua Benedicla*, of that blessed water of Gods mercy, praying with David, Take away, O Lord, the trespasses of thy servant, 2 Sam. 24. 10 and wash me that I may be whiter then snow, Psal. 51. This will cool the heat of thy Conscience, and comfort thy weary bones. Ad as much of the water of life, Joh. 4. 10. which is poured into our hearts by the holy Ghost, unto everlasting life. Fetch it by prayer, of Christ the Physitian and Doctor of our souls: for he doth give it to quench our thirst, Iohn 4. 14. Put hereunto thy *Baptism water*, representing the blood of Christ Iesus; It is one of the three witnesses I Iohn 5. Assuring thee of the remission of thy sins. Leave out *Scabious water*, I mean that *Scabby holy water*, with the *Bulls* and *Indulgences* of the *Antichrist*: for it will make thee

for the Plague.

to get scabs and sores in thy soul, and be unto thee, not the water of Life, but the water of Death. Adde also a good quantity of that comfortable *Treacle of hope*, with the consideration of the future glory, being sure that thy Redeemer liveth, and that thou shalt see him with thine eyes, *Job 19. 25*. Mingle and temper thus well together, this Patience, Faith, Confidence and Hope, and let the Patient that is infected with either of them both; use to drink this *Kings Medicine* often; let all his life, in health or in sickness, be a continual repentance and meditation of those things, and it will expel the venome of his sin, of impatience, distrustfulness, and immoderate fear. But if the filthy botch of impatience, distrustfulness, and immoderate fear do happen to appear: then instead of *Elder-leaves*, take a good quantity of *Elders* examples: the Faith of *Abraham*, Patience of *Job*, the Hope of *David*, and take (my brethren) the Prophets for an example of patience in suffering Adversity, *Sam. 5. 10*. Further, take also the *Mustards seed* of Gods word, *Mat. 13. 31*. with the excellent Commandments, 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

### Several Medicines

nome and corruption of impatience, distrustfulness, and immoderate fear. The *Mustard seed*, as *Pliny* doth witness, is both *purgativum* and *Curativum*, it purgeth the body of ill humours, and cureth the venomous biting of a Serpent: even so the *Spiritual Mustard seed* of the Word, purgeth and avoideth the evil humours of the soul, and healeth the venomous biting of that old Serpent the *Devil*.



### Sundry Medicines for the Plague.

Those that fear the *Plague*, and are not infected, let them take of this drink hereafter following, which is twice in every week half a sponful at a time: it hath been observed, that never any one died of the *Sickness*, that did take it in time.

**T**ake three pints of *Malmsey*, a handful of *Rue*, as much *Sage*, boyl these to a quart; then strain out the herbs, & then take an ounce of *Long Pepper*, *Winegar*, & *Nutmegs*, all beaten small in a *Mortar*, & put into the wine, & boyl it a little, then take it off, & put into it one ounce of *Mischridate*,

for the Plague.

thridate, two ounces of the best Treacle, and a quarter of a pint of Aqua-vitæ, and put all into the Wine, and so keep it.

The use of it.

If any be infected, Take one spoonful of it as soon as the party doth presume himself infected, luke-warm, & so go to Bed, and sweat two or thræ hours, & then dry the Body well, and keep warm, and drink no cold drink, but warm drink & caudels, & posset-drink with Parigold-leaves, and flowers; and let the Party sweat, and be well dzyed with warm cloaths; and so long as the Party is ill, take a spoonful morning and evening.

---

These things ought duly to be looked unto, viz.

**I**t is very convenient, & you keep your houses, streets, yards, backstides, sinks, and kennels sweet & clean, from all standing Puddles, Dunghils, & corrupt moysesures, which ingender stinking labours that may be noysome, or breed Infection: nor suffer no Dogs to come running into your houses: neither keep any [except it be backward in some place of open Air]

for

Sundry Medicines

foz they are very dangerous, and not sufferable in time of sicknes, by reason they run from place to place, & from one house to another, feeding upon y<sup>e</sup> unclean things that are cast forth in the streets, and are a most apt cattel to take Infection of any sicknesse, & then to bring it into y<sup>e</sup> house.

For Ayring your Rooms.

Air your several Rooms with Charcole-fires, made in stone Pans, or Chaffing-dishes, and not in Chimnies: set your Pans in the middle of the Rooms; air e<sup>very</sup> Room once a week, at the least, and put into your fire a little quantity of Frankincense, Juniper, dried Rosemary, or of Bay-leaves.

To smell to.

The root of Enula-Campana, steeped in Vinegar, and lapped in a handkercher, is a special thing to smell unto, if you come where the Sicknesse is.

To taste, or chew in the mouth.

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

To eat.

Eat Sorrel steeped in Vinegar, in the morning

for the Plague.

morning fasting, with a little bread and butter: Horrel sauce is also very wholesome against the same.

To drink.

Take Rue, Wormwood & Scabious. Steep't in Ale a whole night, and drink it fasting every morning.

Another.

The Root of Enula-Campana, beaten to powder, is a special Remedy against the Plague, being drunk fasting.

Another.

If any feele themselves already infected, take Angelica water mixt with Mithridatum, drink it off, then go to bed & sweat thereon.

Another special preservative.

Take an Egge, make an hole in the top of it, take out the white & the yolk, and fill the shell only with Saffron, roast the shell and Saffron together, in embers of Charcoals until y<sup>e</sup> shell was yellow: then beat shell & all together in a Morter, with half a Spoonful of Mustard seed: Now so soon as any suspicion is had of Infection, dissolve y<sup>e</sup> weight of a French Crown in ten Spoonfuls of Posset Ale, drink it luke-warm, and sweat upon it in your naked bed.

Drink

Sundry Medicines

Drink for ordinary diet.

So nêr as you can, let y<sup>e</sup> patients ordina-  
ry drinke be good small Ale of 8 days old.

For Vomiting.

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

To provoke Vomiting.

Take thrê leaves of Eltrabecce, stamp  
it, and drinke it in Rhensh-wine, Ale, or  
Posset-Ale.

For Purging.

If the Party be full of grosse humors,  
let him bleed immediately upon the right  
Arm, on the Liber vein, or on the Median  
vein, in the same Arm: so as no soze ap-  
pear the first day.

A very wholesome water to be distilled.

Stêp Sorrel in Vinegar 24 hours, then  
take it out, & dry it with a linnen cloth,  
then Still it in a Limbeck, drinke four  
Spoonfuls with a little Sugar, then walk  
upon it till you sweat, if you may; if  
not, keep your bed and sweat upon it. Use  
this before Supper on any evening.

If the Patient happen to be troubled  
with any swellings, botches, carbuncles,  
let him sweat moderately, now & then.

Outward

for the Plague.

Outward Medicines to ripen the Sore.

Take the root of white Lilly, roast it in a good handful of Sorrel, stamp it, and apply it thereto very hot; let it lye 24 hours, and it will break the Sore.

Another.

Take a small quantity of Leaven, a handful of Gallows, a little quantity of Scabias, cut a white Onyon into pieces, with half a dozen heads of Garlick, boyl these together in running water, make a Poultis of it, and then lay it hot to the Sore.

Another.

Take a hot Loaf, new taken out of the Oven, apply it to the sore, & it will doubtlesse break the same; but afterward bury the same Loaf deep enough in the ground, for fear of any Infection: for if either Dog, or any other thing, do feed thereon, it will infect a great many.

For Ayring Apparel.

Let the Apparel of the diseased persons be well and often washed, be it linnen or wollen: or let it be dried in the Sun, or over Hans of fire, or over a Chafingdish of Coals, & fume the same with Frankincense, Juniper, or dried Rosemary.

B

To



Sundry Medicines

To preserve from the Infection of the Plague.

Take Garlick, & péele it, & mince it small, put it into new milk, & eat it fasting.

To take infection from a house infected.

Take large Onyons, péele them, and lay three or four of them upon the ground: let them lye ten days, & those péeled Onyons will gather all the Infection into them that is in one of those Rooms: but bury those Onyons after ward dæp in y<sup>e</sup> ground.

Against the new burning Feaver.

If the Patient be in great heat, as most commonly they will: take of fair running water a pretty quantity; put it on a Chafin dish of coals, then put thereinto a good quantity of Sanders beaten to powder, & let it boyl half an hour betwèen two dishes: that done, put a couple of soft linnen clothes into a dish, wet y<sup>e</sup> clothes well in water & Sanders, & apply the same so hot as you can suffer it to your belly.

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

Take of Romans best-milk a good quantity, put thereunto of y<sup>e</sup> like quantity of AQUA-VIEÆ, stir them well together, & moysten therewith the Temples of the Patient,

for the Plague.

Patient, and his Postzils; lay it on with some feather, or some fine thin ragge.

Butter-milk, in this Contagious time, is generally wholsome to be eaten, & is a good Preservative against either the Plague, or the pestilent Feaver.

A general Prayer to be used in private Families, in this time of Visitation.

**O** Lord God, great Jehovah, thou merciful Creator of man, & founder of Heaven & Earth, we (most miserable and dejected sinners) here present ourselves before thy heavenly throne, intreating thee to look down upon us, poor distressed offenders; we confesse we are unworthy of the name of thy Children, we have despised thy Laws, and forsaken thy Wayes, made slight of thy Words, & refused thy Chastisements, without thinking what we deserve: We have not feared thy Judgements, nor dreaded thy Threatnings; We have not sought thy Favours, nor listned after thy Mercies; We have winked at our small Sins, and smothered our great Sins; We have drawn down thy Judgements now upon us, & thou hast justly sent the Plague of

Comfortable Prayers.

Pestilence amongst us: Our sins are manifold, our transgressions without number, they have even sought for vengeance, and now, according to our deserts, thou hast sent the destroying Angel to mark us out for Death. The Graves seek to devour us, the Bells to wle for us, Death & Time are agreed to carry us away; but in thy merciful help only there is hope, & on thee we depend for help: O help us good God, O spare us sweet Saviour, and as thou didst spare in the time of King David, and chargedst the destroying Angel to cease; so we beseech thee now to spare thy people, cease thy anger, take we intreat thee this Plague of Pestilence from us; withhold back thy wrath, and as thou sparedst the repenting Ninivites, so make us repent, and save this City and Nation. O Lord, help us unfeignedly to bewaile our former life past, and seek effectual amendment for a better life hereafter, to which better life presently bring us, Lord we beseech thee, & therein hold us for ever by the power of thy grace in Jesus Christ, to whom with thee, O Father, & the blessed Spirit, be glorified by us, for all thy mercies on us, now & ever, Amen. A

Comfortable *Prayers.*

A Prayer for those that are not visited.

**O** most mighty and merciful Lord  
God, in whose hands are health and  
sicknesse, who at thy pleasure canst kill &  
comfort; I do confesse, that my sins call  
louder for Justice, than I can cry for  
Mercy; and I deserve all plagues and  
punishments in this life, and the plague  
of plagues in the life to come, damnation  
both of body & soul: but, **O** Lord, be thou  
more merciful, then I can be sinful, & in  
Jesus Christ be reconciled unto me, and  
purge me, & cleanse me from all my sins:  
and I beseech thee, **O** heavenly Father,  
at whose commandment the Angels pas-  
sed over the houses of y<sup>e</sup> Israelites, when  
it struck y<sup>e</sup> Egyptians, (if it be thy blessed  
will) & this present Sicknesse may passe  
over me & my Family. We do confesse,  
**O** Lord, that I and others have deserved  
the plagues of Egypt: but, **O** Lord, how-  
soever keep us from the greatest Plague,  
which is hardnesse of heart: and if it be  
thy pleasure, withhold thy heavy hand  
from us: Do not correct us in thine an-  
ger, nor yet chastise us in thy heavy dis-  
pleasure, but in thy Mercy release us;  
and

Comfortable Prayers.

and if it be good unto thee, that I and others should taste of this bitter Cup, strengthen our Faith, encrease our Hope, augment our Patience, that so we may rest in thy Peace, rise in thy Power, and remain in thy Glory, and that for Christ Jesus sake, in whose Name we further call upon thee, Our Father which art in Heaven, &c.

A Prayer for those that are visited.

**O** Lord God, thou best Physitian, both of our Souls and Bodies, who canst bring to the Grave, and pull back again whom thou pleasest, which wert moved at the Prayers of Moses for others; of Ezekiah for himself: O Lord, hear me for others, others for me, and all of us for thy Son: and look with the eye of Mercy upon me, whom it hath pleased thee, at this time, to visit me with the Plague and Sicknes. O Lord, I am held in thy fetters. O thou which hast bound me, loose me, and if it tend unto thy Glory, and my good, restore my health unto me. O Lord, I have been an unprofitable Servant all my life time: O then let me not then be bereft of the life of nature,

Comfortable Prayers.

nature, when I begin the life of grace: but if thou hast disposed of me otherwise, encrease my Patience with my pains: Give thy strength in sustaining my weakness: and be my strong Fortress in this hour of my Tryal: Give me grace to apprehend, and apply all the Merits and Mercies of Christ unto my Soul: And, O Lord, let thy Comforter oppose the Tempter, in such a measure, that he may not prevail against me; but as thou makest me like Lazarus, full of Sores, so also let thy Angels carry me into Abrahams bosome. O Lord, I intreat, let me obtain even for his sake, for whom thou hast promised and bound thy self, to hear and help the Afflicted, even thy Son, and my Saviour, Christ Jesus: To whom with thee, and thy blessed Spirit, be all praise, &c.

---

A Sovereigne

*A Sovereigne Medicine against the Plague,  
both Preservative, and Curative.*

**D**Rink a good draught of Josiah's  
a 2 Chron 34. 27 a humility next thy heart, then  
b Jon. 3. 8 take a dose of Ninevehs b repentance  
well soaked, or steeped. in the vessel  
c Psal. 51. of a broken and a contrite c heart,  
17. 6. well seasoned with truth and sincerity  
at the bottom; then let all these  
boyle well together in a good quanti-  
d Psal. 6. 6. ty of Davids d tears; and when thou  
hast done thus, then spread a broad  
plaister of Gods grace, and bind it fast  
to thy Soul, with the swadle-band of  
e Ecl. 7. 14 Love, and serious e Consideration;  
then cast away all thy old infectious  
f Col. 3. 5. Garments of f sin and iniquity, and  
6, 7, 8 put on the robe g of righteousness,  
g Isa. 61. and the garment of praise: then take  
10, 11 up as good a quantity of Josuah's h  
h Josh. 24. Resolution as thou canst well bear;  
15 and so walk up & down in those plea-  
sant fields, called Newness i of Life,  
i Rom 6. 4 and follow thy Calling in the fear k  
k Prov. 23. of God.  
17. & 14  
26.

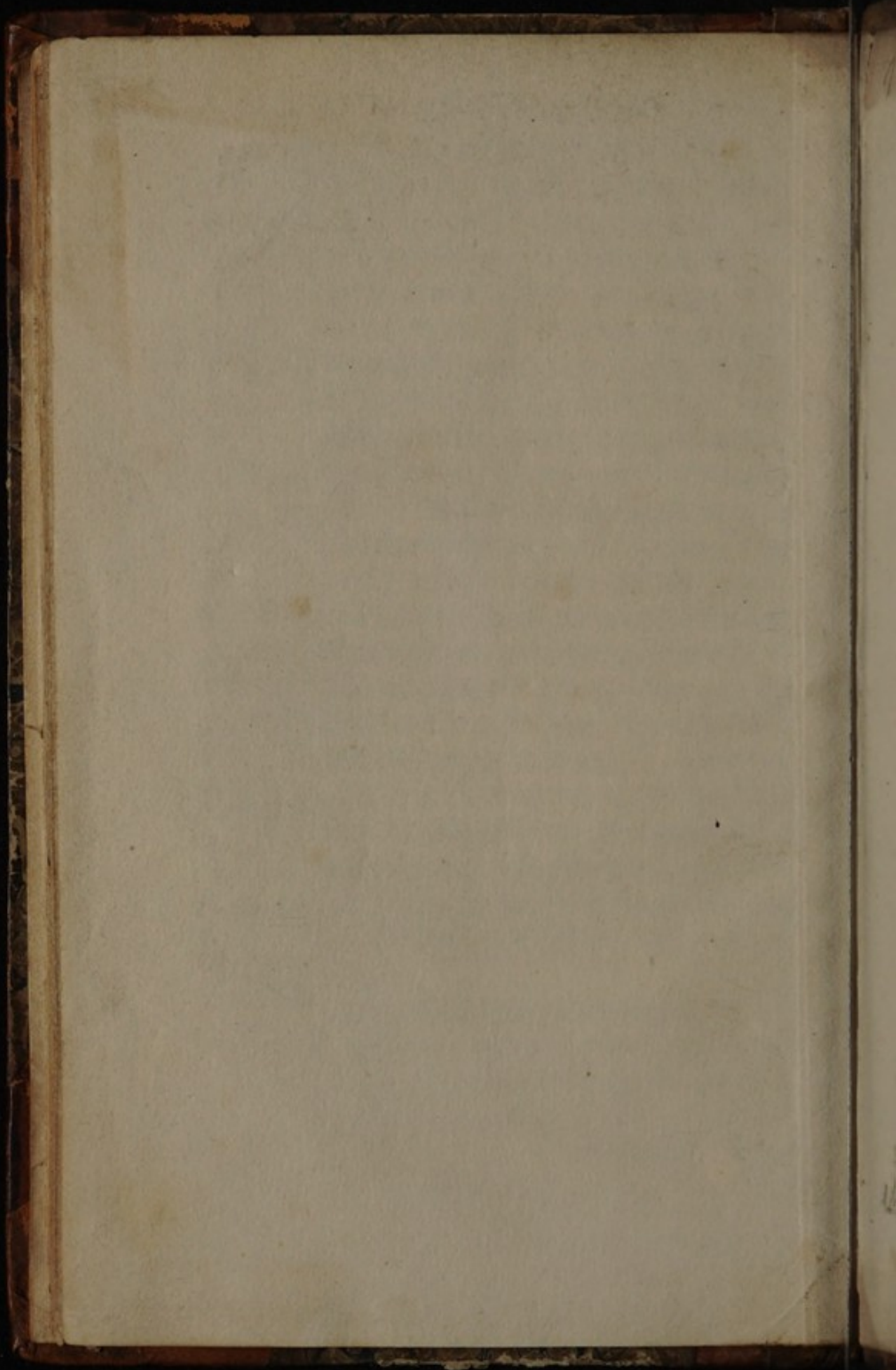
*All which being truly and carefully  
observed will undoubtedly & infal-  
libly preserve thee from the danger of  
all Plagues whatsoever.*

*Signatum Coeli.*

**F I N I S.**

his  
bet  
nce  
del  
art,  
tri-  
ele  
ni-  
nou  
oad  
falt  
d oi  
on;  
ous  
and  
els,  
nke  
s b  
at;  
ca-  
ife,  
ar k  
  
ully  
fal-  
er of  
  
celi.





75/-

12/1

