

Tabidorum narratio: a treatise of consumptions, scorbutic atrophies, tabes Anglica, hectick fevers, phthisicks, spermatick and venereous wasting. Radically demonstrating their nature and cures from vital and morbifick causes ... / [Everard Maynwaringe].

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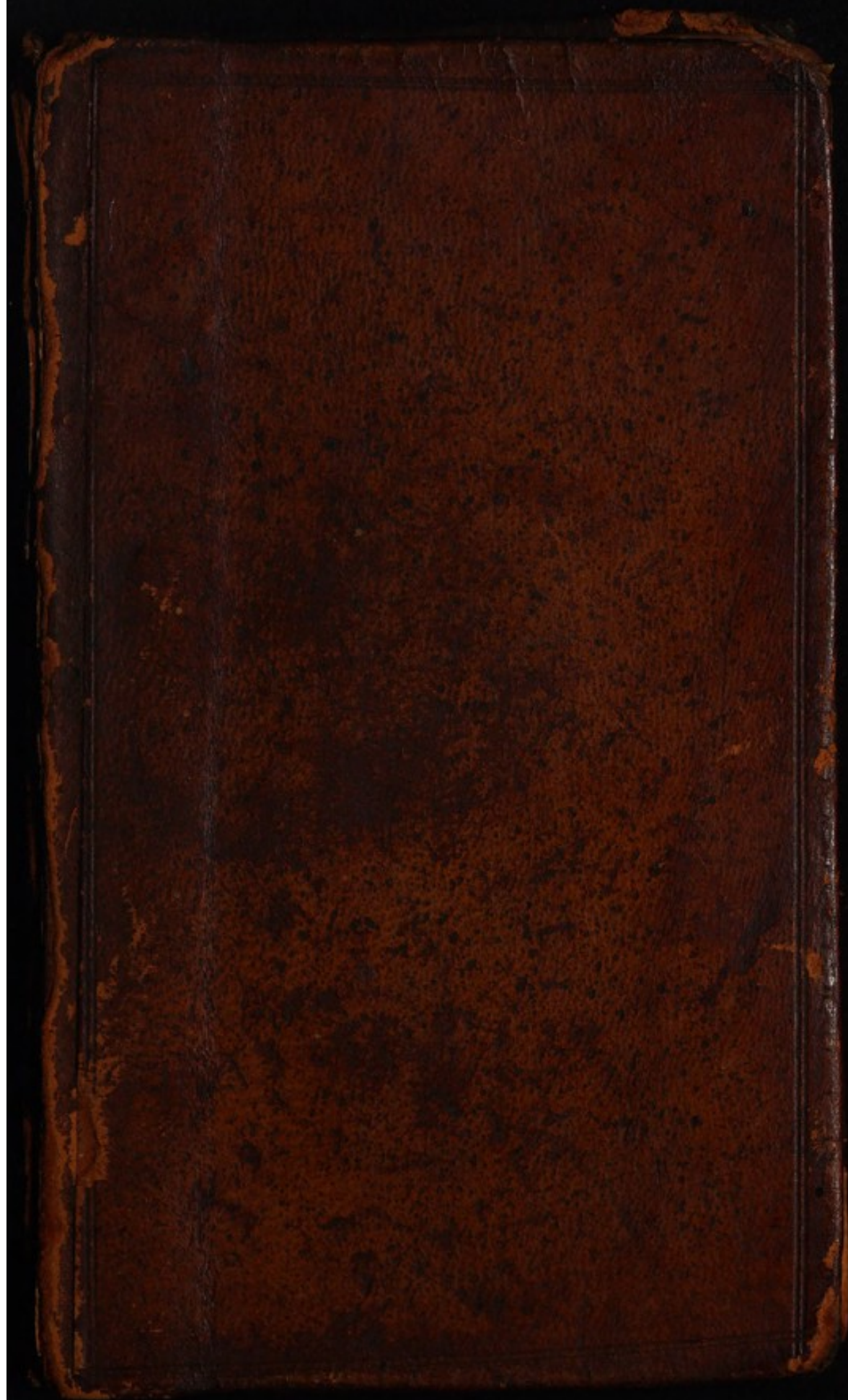
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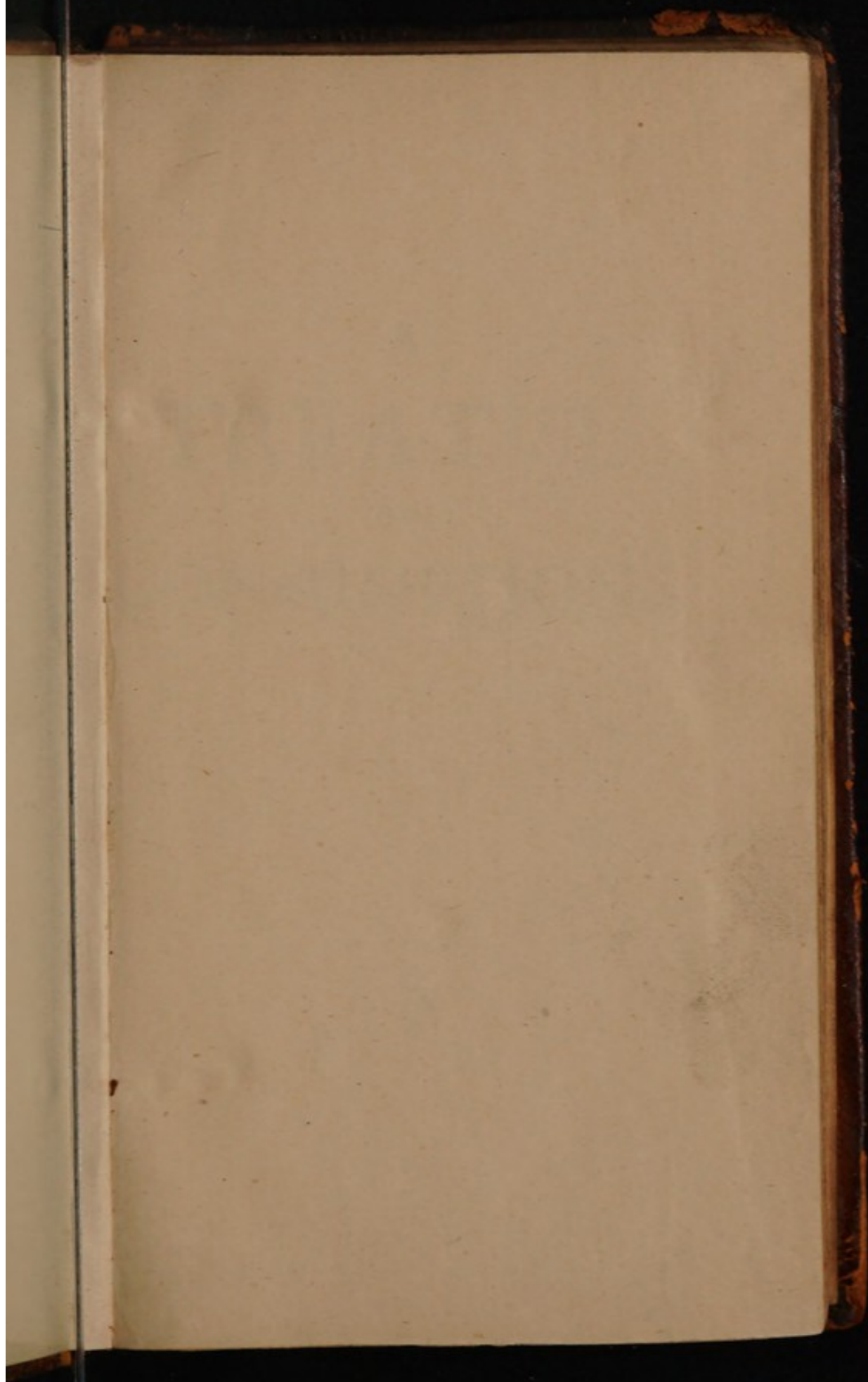
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TREATISE
OF
CONSUMPTIONS



THE UNIVERSITY OF CHICAGO

DICER 1890

October 1890
1890

Robert T. Johnson

THE UNIVERSITY OF CHICAGO



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Tabidorum Narratio:

A

TREATISE
OF
CONSUMPTIONS

- Scorbutick Atrophies.
- Tabes Anglica.*
- Hectick Fevers.
- Phthificks.
- Spermatick and
- Venerereous Wasting.

Radically demonstrating
Their Nature and Cures
From Vital and Morbifick Causes,

Detecting the Errours of Vulgar Do-
ctrine, and Practice.

Examined by Chymical Principles
and the latest Practical Discoveries.

By *Everard Maynwaring* Dr. in Physick and
Hermetick Philosophy.

Curatio sequitur Cognitionem.

London, Printed for *T. Basset*, and are to be sold
at his Shop under *S. Dunstons* Church in
Fleet-street. 1667.

Tabidomus & ceteris

A

TREATISE

OF

CONSUMPTIONS

Scorbucik Anophias

Labes Anglica

Hebick Fever

Phibick

Spearmick and

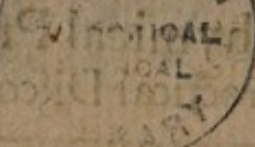
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Radically denouncing

Their Nature and Causes

From Vital and Mercurial Causes

Discerning the Nature of Various Ho-



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Preface.

HAVING surveyed and seriously perused many Volumes of the most learned and eminent Physicians ancient and modern; I find a great progress made in the Art of Physick, being modelled and methodized into such order, as if nothing were wanting to its perfection; and that the burden of this business hath wholly rested upon the shoulders of our Predecessors in this Faculty and Profession; so that it may be thought (by superficial indagators) there is nothing new to be inquired after; that the work is done to our hand, and we may

Preface.

fit down and rest satisfied in the enjoyment of their labours; that tracing their footsteps, we are sufficiently guided in the right practice of Physick.

Though others are contented to acquiesce in traditional notions, and jog on in the common road, as being most easie and beaten; and to look upon the inquiries and determinations of our Ancestors, as a ne plus ultra to any disquisition or sedulous indagation of their own: for my own part I am willing to step aside sometimes into rough untrodden ways, to find out some secrets in Nature, not confining my self within the Rules of Common Practice, nor
think-

Preface.

thinking my self bounded and restrained by the Canons of the Ancients, but guided by Reason and true Experiments, the best and safest conduct that leads to truth.

But I would not be mistaken, as if I contemned the works of other men, endeavouring to build upon their ruines; I have as great a regard to all the Learned in this Faculty as any whatsoever; and am so far from blasting any one, that I would rather smother then willingly blaze their errours: but where necessity compells me (for truths sake) I am blameless when I name some: nor is it to be look'd upon as a defa-

A. 5 mation,

Preface.

mation, men are but men, and we know but in part; and if another can convince me of error, I shall thank him for his admonition, and submit to his more prevalent and persuasive reasons: until then, I shall adhere to, and defend the Assertions delivered in the following Discourse, as most consonant with reason, and verified by my practice and observations.

London,
At my House in
Clerkenwell-Close.

A

**A Table of the Heads, and
chief matter treated on.]**

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several Denominations and
their Etymologies.* page 1.

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Tabi-



Tabidorum Narratio:

Of Consumptions in general; several Denominations and their Etymologies.

AT the entrance of our discourse upon this Subject, it will not be unprofitable to examine the word Consumption; for that Diseases most commonly have their denominations significant, intimating the nature of the Disease, or something eminently appertaining thereto.

Consumption in its genuine signification, denotes a wasting or wearing away, from *Consumo* to spend, wast, or lessen: but the Latine word most commonly us'd by Physicians is *Tabes* from *Tabeo*, signifying also to consume or wast; and in the latitude of this signification most diseases may be called Consumptions, because they do prey upon the vital and fundamental principles, spend and wear them; yea after the vigour and strength of our age is past,

2 *Consumptions in general.*

although we continue without a manifest depravation of the functions belonging to vitality, and in a state of health; yet there is a declension, spending, and decay of the vital and fundamental principles, which do *deficere*, fall off from their pristine integrity and vigour, though we are not sensible of it, but by space of time: we cannot perceive daily they do *decrefcere*, but we find them *decreviffe*; that they are wasted and decreased in their vigour and strength, which this word Consumption does comprise.

But this is not the intent of our discourse, although the latitude of the word will admit: yet it will be profitable and useful to consider the variety of Consumptions and Declensions of Nature, although in a state of health, for the better illustration of those arising from morbid causes. which strictly and more peculiarly intended are the subject matter of this work; and they are distinguished by these several appellations: *Atrophia*, *Febris Hectica*, *Phtifis*, *Seminis excretio*, called *tabes dorsalis* by Hippocrates.

The first signifies barely a defect or want of nutrition; the second a Hectic Fever; the third a Ptillick, an exulceration or rottenness; the fourth an involuntary

luntary

luntary emission of seed, or voluntary but immoderate.

Of Life.

FOR your better understanding the whole frame of this discourse, and to facilitate your apprehension of what shall be delivered, (which otherwise might seem obscure, and incongruous with the present design) I shall first lead you to the foundation, that you may see what basis it hath, and then your reason will determine of the superstructure, and the conformity of its parts. This work takes its rise from, or is bottomed upon the life, the vital and fundamental principles, to which the whole discourse refers and depends upon: and since our Subject to be handled and treated on, is a Consumption, a decay and wasting of the vital principles; it is requisite in the first place you should know what this life is, the vital and fundamental principles are, being the basis of the discourse, which unknown, or not rightly and exactly discovered, clouds all that shall deductively from thence be asserted and delivered.

Of Life.

And first I shall recite some opinions of great Philosophers concerning life what it is. Aristotle lib. de respir. says, that life is, *μονὴ τῆς θρεπτικῆς ψυχῆς Cύν τῷ θερμῷ* *mansio animæ nutritivæ cum calido*: by which we understand only a conjunction of the vegetative soul with the body: and like to this is Scaliger's Definition, Exerc. 102. sect. 5. where he saith the life to be *σύνθεσις, ἢ σύνδεσμον ψυχῆς καὶ σώματος*, *unionem animæ cum corpore*, to whom Hollerius agrees, *quid aliud vita est, quam animæ & corporis firma copulatio*: Comm. 2. lib. 5. Coac. Hippocr. what is life (saith he) but the connexion or coupling of soul and body.

But this opinion when it comes to be thoroughly examined will not hold; because there is several gradations or degrees of life, whereby the Creatures are differenced in their stations, the one more noble than the other, according to the eminency and degree of their vitality: as the vegetative life of a Plant, is below the sensitive life of animals; and this sensitive life of animals, inferior and ignoble compared with the rational life of man: Now in respect of conjunction they agree equally, that the vegetative soul of a Plant is as really united to its body,

body, as the soul and body of man is coupled: here is no gradation in connexion to distinguish them; therefore Life is something else that will admit of degrees: and here many arguments might be used to prove, and some objections to be answered; but it was not my intention to ingage so far in polemical discourse and controversie, therefore I pass on.

Cardan and others determine, *vitam esse egyptiay formæ*, life to be the operation or action of the soul; and by how much the actions or operations in one Creature are more noble than in another, by so much is the life of that Creature more noble than his fellows: and although *Greg. Horstius* condemns this opinion, and adheres to the *Aristotelian*, yet it is much more rational, and less intangled with objection.

Helmont speaking of the life of Creatures in general, gives this definition; *vita est lumen & initium formale, quo res agit quod agere jussa est*: Life is a formal light, of a luminous nature; and he accounts the life and form of every thing to be synonymous; *natura recipit distinctiones specificas à lumine formali*: there is so many distinct lights in nature (saith

he) as there is things: *Forme quaedam nitent, ut in lapidibus & mineralibus; quaedam aucta luce splendent, ut in plantis; alie verò sunt etiam lumine, ut in animantatis*: by which we understand their degrees in eminency of being.

And the same author in another place, treating of the life of man, saith, *vita humana est lux formalis*, life is a formal light: and if we admit of this Definition, all vital operations or actions are emanations and streams issuing from this formal light, so that *lumen formale est causa & actus vitalis*. Now because *forma est indemonstrabilis à priori*; the essence of things is not demonstrable in their causes; but are the *ne plus ultra*, the bounds and limits of our reasoning and disquisition: I shall level the following discourse, that you may take a view of this life *à posteriori*; since the Creator hath veiled the face of the Creature that we should not behold their essence, as being his prerogative.

For these two latter definitions of life, although they differ, yet we may receive information from both: the last appropriates the word life to the soul or specific & individual form of every thing; and so *vita, anima & forma*, are synonymous; the other to the operations that do *emanare*, proceed
from

from that form or soul; and in this accep-
tation, *vita* is *actus vitalis*, *ενεργεια istius*
formæ: what this life is, as it is *actus pri-*
mus, *forma & anima rei*, I shall discourse in
due place following: and as *vita* is *actus*
secundus, *ενεργεια formæ*, action or ope-
ration, I think it necessary to explicate.

And here I might observe and lay open
the variety and difference of life in the
several species of Creatures; yea those
things that seem to be dead and inani-
mate, are alive, do *edere actiones*, per-
form operations more or less eminently,
to testifie and prove that there is life in
them: and therefore Minerals, as Stones
and Metals, do live and can exert their
power proportionable to that life which
is in them; though their life is not so
perspicuous and refulgent as those of a
higher orb and degree in vitality; yet
their life is not so mean and contempti-
ble as some may imagine, but their ope-
rations are such as may and oftentimes do
caule our admiration; *vivunt animalia*
& vegetabilia & mineralia, suo qualibet
vivendi modo.

But I must wave what collaterally falls
into this discourse, and prosecute direct-
ly the intention of this Treatise; and
therefore setting aside the life of other

Creatures, I shall strictly examine the life of man, in its initiation or plantation, gradations and exaltation, declensions and period: and for the better understanding of this life in its several degrees of vitality; how and by what means the life of man is so fluxible and mutable, I shall bring into consideration the principles of life, which is the subject of our discourse, in the following section.

Of vital and fundamental Principles, and their operations.

HAVING undertaken to declare the life of man what it is, wherein the *ratio formalis* does consist; which we have determined to be operation or action: and since vital operation is not simple and univocal, but equivocal and various; humane vitality being compounded of, or admitting different actions comprised within its latitude: I shall therefore examine how it comes to pass, and from whence these different actions do proceed, that the principles and foundation of this life may be discovered.

The vital and fundamental principles,

Vital Principles.

9

I call such as are principally and fundamentally concerned in vital operations; and they are three, the sensitive Soul, the *Archæus* or vital Spirit, and the ferments: and these are the three grand wheels upon which the life of man doth move, by their distinct causations, cooperating subordinately, and consering in uniformity and conformity with each other.

In natural actions of compound bodies, there is both agent and patient, part moving and part moved: in humane vital actions there is, first, *anima movens efficienter*; the Soul moving as an efficient principal cause: secondly, there is also *spiritus movens instrumentaliter*; the vital spirit moving as agent or instrument: Thirdly, there is *fermentum partium*, the ferments, which is the peculiar and different Crasis of each part: the two former are active and more general in causation: the latter passive special and distinct; determining the other and specifying their efficiency, to produce various effects; to which organization and different fabrication of parts suiting whose purposes, does contribute.

The proprieties of life result from these principles: hereby the Creatures

10 *Fundamental Principles.*

are distinguished one from the other, producing such and such distinct operations answerable to the principles of their vitality: so that their peculiar distinct beings and operations, arise from the peculiarity of their vital and fundamental principles: and if these vital principles be the basis on which the several degrees & orders of Creatures do stand, by which they are ranked and placed in their proper stations, as their distinguishing characters; then we must conclude that a right notion and conception of these, unfolds the Creature, discovers its being by this light of their vitality; which unknown, our knowledge is very dark and uncertain: and as life consists in and manifests it self by operation; then by how much those operations are more noble, vigorous, free, and operative, by so much is the life more excellent in that Creature, *sam in essentia specifica quam in esse individuo*: and as the life of man is distributed into several faculties by fit organs; we may judge of the integrity of that life, by the performance and execution of each function.

What these vital and fundamental principles are I shall distinctly examine them apart, for a clearer discovery of their peculiar nature, as followeth. The

*The material, sensitive, and mortal
Soul of man.*

MAN falling from that state of integrity in which he was created, lost his honour and supreme priviledge of being wholly governed by his rational and immortal soul in all vital actions; but being degraded from that perfection, the regiment of the body was delegated to a sensitive and mortal Soul (common to the brutes) and made the immediate Rectrix and Governess of man in vital actions.

By this means death entred into mankind, the immaterial and immortal principle of life being supplanted; thereby forfeited Sovereignty and Jurisdiction, total and uncontrolled power in man, did resign great part of the government, and was thereby made subject to the over-rulings and contradictings, allurements and seductions of a depraved and sensitive Soul, the substitute of that immortal and first total Sovereign and Rectrix of our vitality.

This material, irrational soul having the Reins and Government of man, in

vital and animal actions; as the brutal soul of beasts governs those Creatures; and being a material substance subject to mutability and decay, as other sublunary bodies are; hence the life of man became frail and mortal, being the result of corruptible principles; depending on them in mutual concurrence, conspiration and vigour; but *è contra* subject to irregularity, discord, and defection.

This sensitive or brutal Soul, is a principle of life, giving sense and motion; distributed into several faculties by the spirit of life, which is *animæ instrumentum*, conveyed through the body by fit organs for the execution of divers functions.

If you ask what is the Office of the rational soul, and to what purposes doth it serve, since the vital œconomy and government of the body is transferred and committed to another power?

To give satisfaction herein, and to determine distinctly between the rational and irrational soul, that their conjunct and disjunct operations, their subordinations and dependances in vitality may more clearly be discerned, I shall in these following Theses give solution to some nice questions that may be started,
and

and reduce the whole to our present design.

First, That the rational Soul hath delivered up the Power and Government of the body in vital actions, (that are meerly animal) to a sensitive and inferior power, immediately acting *tanquam ejus vicario*, for governing the vital functions.

Secondly, That the rational Soul (*post lapsum*) being seated in the bosom of the brutal, and united *quasi in connubio* to this vital principle, hath influence upon the sensitive by way of promotion, assistance, or direction, *usque in vitæ periodum*, through the whole term of life.

Thirdly, That the sensitive or brutal Soul, taking its origination and introduction into mankind from a defection, lapse, and depravation; remains perverse, repugnant to reason, and refuseth often to obey the dictates and instructions of the rational Soul in vital actions and government of the body.

Est lex in membris Contradicens legibus mentis immortalis. Scrip. Sac.

Fourthly, That both rational and sensitive Soul do often concur, consent, and cooperate unanimously for preservation of the body and integrity of vital actions: the sensitive Soul obedientially and willingly

lingly receiving concurrence, aid, and direction from the rational as supreme Moderatrix.

5^{ly} That the sensitive and mortal Soul arising *seminaliter* and of material production, hath a temporary increment, state, and decrement, does *senescere* & *tabescere*, as other perishable bodies subject to corruption.

6^{ly} That the mortality and decay of man does not arise from any deficiency and decay of the rational Soul, which is in *sua natura* of perpetual duration; but from the fragility and corruptibility of his other principles, both active and passive; forcing the immortal Soul to an egress by ruine and inhabiteness of her mansion.

7^{ly} That the rational Soul though immortal, and a principle of perpetual duration; yet being obnoxious to passions and inquietudes, thereby disordereth the œconomy and regular execution of vital operations, by disturbing the sensitive Soul in her several functions: and this, à *necessitudine combinationis* & *vinculi*; being both connexed in the bond of vitality, are both compatible and liable to each others injuries and discomposures.

That

8^{ly} That the sensitive and mortal Soul in esse, and in execution of vital operations, depending on material and organical parts, is wholly lyable and obnoxious to their deficiencies and decays: and therefore hath her duration, exaltations, and declensions, according to the disposition and durability of the material and organical structure.

9^{ly} That the sensitive Soul hath distributed her faculties necessary for life, by the severall organs of the body; which vital faculties are distinct in duty and office, though not in vitality; being the same stream, issuing *ab unitate animæ ad organa diversa*, and transmitted by the vital Spirit which is *animæ minister*.

10^{ly} That sensitive and brutal Souls as they do excel one another in *specie*, having peculiar endowments and properties distinguishing their kinds: so likewise in *individuis ejusdem speciei*, they transcend or degenerate from one another in some properties; and therefore the material and mortal Souls of men, *à principio* are of longer or shorter duration, *juxta exigentiam seminalium dispositionum*, being propagated *per successivam sexuum copulam*, according to Helmont.

11^{ly} That the sensitive Soul is supported
and

and best upheld by the placid and unanimous concurrence with the rational Soul; by whose irradiations, pleasant estate, and amicable conspiration, the sensitive Soul is vigorated, cheared, and enlivened: and therefore it is not a little prejudicial, but much detrimental, and a shortning of mans life, the distractions, passionate tumults, and indisposed sadness of the rational; which otherwise, as the Sun in the Heavens gives a chearful brightness and reviving lustre through the world, so the Soul by a bright and chearful aspect through the microcosm of man.

The vital Spirit, or balsome of Life.

IT is rightly affirmed by a learned Philosopher, *nullum est sensibile quod non ab insensibili intus agatur spiritu*: every corporeal thing manifesting it self a sensible object, is acted by an insensible principle, that evades our senses: the successive generation of all things in this sublinary world, *è centrīs tenebricosis surgunt*; they arise out of darkness: thae

is, are produced and brought forth by invisible principles and secret agents, the Authors of such mutations; which being invested and clothed with sensible corporeity, act their parts in divers figures and operations; and as the sensible world is various, so is the insensible answerable thereto: *à principiis insensibilibus omnia moventur*; every thing hath its insensible movent principle.

In the generation of man, the *materia ex qua*, the material passive and visible principle, is seed; this active and invisible principle contained in this seed, that disposeth this matter and exerts a power of formation, *per modum instrumenti*, to delineate and erect a fit mansion for the Soul to dwell in; that fabricates and contrives fit organs for execution of her various functions, is the innate spirit or vital spirit in the seed.

This is called *vis plastica*, *vis formativa*; the formative power wherewith the seed of man is impregnated, as a propagative and prolific principle for successive generation, and this *virtute verbi*, from the Creators institution, *Crescite & multiplicamini*.

The *Archæus seminalis*, this vital spirit is not only an active principle in generation,

ration, to delineate and fabricate the seed into various parts for several offices and purposes, but also doth continue *balsamum vitæ*; being of a saline and balsamic nature, which preserves the body from corruption.

This vital spirit is called by many vital heat, because in many animals this spirit manifests its presence by sensible heat; and we may judge of this vital principle in what state and condition it is, by this concomitant heat, which is a character and signature of life: yet heat is not inseparable and necessary to this vital principle in *genere*; but that it may act in vital operations as vigorously without this adjunct property, as we see in Fishes, which are of a cold nature and void of all heat, yet are as vegete, lively, and brisk as any animals of a warm nature: so that heat and cold does emerge from life, not life from these accidents; are but *Characteres vitæ*, distinguishing qualities appertaining to several species of Creatures, suitable to their several natures and stations, for which they were created and destined.

What this vital Spirit in humane bodies is, and the properties thereto belonging, I shall lay open distinctly in these following Theorems. First,

First, That this vital spirit, contained in the seed, is *spiritus architectonicus in generatione*; doth delineate, fabricate, and form the seed into divers parts and figures, to construct and build a fit mansion for the soul to dwell in, with necessary organs for the execution of her several functions.

Secondly, That this *spiritus formator*, contained in, and arising *ex semine*, having its origination *materialiter* from the seed, hath its aptitude and hability, or ineptitude to act, *juxta seminum dispositionem*; and therefore the infœcundity, miscarriages, and errors in formation, is not to be imputed alwaies to this Sculptor or Limner, *qui generati imaginem habet*; carrying the idea of the *fœtus*, impressed *à generantibus*: but *inobedientie materiae*, to the indisposition and intractibility of seminal matter, or external occasional causes intervening and disturbing the workmanship.

Thirdly, That this seminal Agent which is *Rector generationis*, the Frammer, Director, and Delineator in the generation and fabrication of man, does also perform and carry on all vital actions or functions in the body, during the whole course and progress of mans life, and is *vite regiminis moderator*.

4. That

4th That the *Archeus*, this seminal Spirit for its own preservation and additional supply in carrying on the work of vitality (which by time increaseth as this microcosme framing comes to perfection and growth) does therefore associate with, and assimilate to its self an influxed spirit, congenerous with its own nature, extracted from our aliment daily brought in by natures appointment to preserve the innate spirits in vigor and strength, preventing their exhaustion; which order is observed during the course of life, at least during the regular method of nature, until she fall off and decline.

5th That this vital spirit is planted *essentialiter*, in the whole body, *Tanquam subiecto adequato*, that no part can be without it, and live; but dispensed by nature *geometricè*, not equally distributed to all alike by arithmetical proportion, but each part is furnished and endowed, *pro dignitate ex officio*, suitable to its office and duty.

6th That the vivacity, or liveness, strength, and durability of our bodies is more or less, according to the plenty, or want of this vital spirit, which is *principium movens* in all the faculties, and

condimentum corporis, the balsomick preserver of our bodies from putrefaction.

7^{ly} That *semen humanum*, the spermatick extract, containing in it this fecundital spirit, elaborated for generation, is not *excrementum* (according to the erroneous opinion of the Ancients) but *complementum*, the perfection and choicest extract, impregnated, and richly endow'd with vital spirits, for propagation of the species.

8^{ly} That prodigality in emission of seed, unwisely expending that elaborated extract, containing the seminal balsamick spirit, which is *robur nature & custos corporis à corruptione*, the strength of nature, and preserver from putrefaction, must needs enervate and weaken the faculties by draining the whole body, and impoverishing the treasury of vital balsamick spirits; upon which our alimentary liquors of the body do *degenerare in ejus*, degenerate and alter from their primitive goodness, producing various changes in the body, as their several natures and properties are various in their integrities: Hence several morbifick productions, bearing several denominations from the deficiency of one vital principle,

9. That

22 *The Balsamic Spirit.*

9th That this Vital Spirit, which is, *Robur & balsamum nature*, the strength of our bodies, and balsom of our alimentary liquors; yet being a material corruptible substance subject to mutation, hath its increment, state, and decrement, as other natural bodies in the common course of Nature; from whence Consumptions and many chronick languishing Diseases take their rise, from the declension or infirm radication of this our innate *robur*, not to be restored or retarded by the common Medicines adapted, *à posteriori*, to effects, the producted degenerate matter, but by such as are applicable and accommodated to this vital principle, being auxiliary and restorative, congenerous with its own nature.

10th That the vital spirit contained in *semine parentum*, being an extract from the whole body, elaborated to that perfection gradually by several digestions and contributions of divers parts, and impressed with the *Idea* or image of man for propagation, does also carry the vices and imperfections of those parts to the *proles*, the following generation being a draught from that copy, must bear a proportion in the imperfections,

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plus minus, more or less manifested, according to the concurrence of intervening, accidental and external causes, aggravating or correcting; as Astral Influx, Education, and Diætick Customs.

11th That the Morbific Imperfections of Parents are not all transferred to the Children, but such as are sigillated upon the innate Spirit of the Parents.

12th That *Morbi à parentibus traducti*, hereditary Diseases, being transplanted or inserted into the off-spring, *per ideam morbificam in parentum semine sculptam*, and connatural with us by our seminal principles, are latent until the time of their maturity, do appear successively, at certain times according to other seminal proprieties; and therefore hereditary Consumptions, Gouts, Scurvy, &c. do not appear in the infancy, though really existing, but approach to the time of their manifestation and production sooner or later, according to regular or irregular education, and external occasional causes, promoting or retarding their germination and maturity.

13th That *calidum innatum* (a substance) this Vital Spirit manifesting its presence in some species of Creatures, *per calorem* (a quality) by sensible heat,

as in man; yet being a body of the finest rarified substance, and spiritualized matter, does evade the senses, and is imperceptible *immediatè*, by the touch or sight.

14th That *calor naturalis*, our natural heat being a consequent or concomitant property arising, or resulting, from this vital principle, and varying *per gradus*, by intension and remission; does shew the condition of this vital principle, whether in *statu naturali, vel præternaturali*; whether æstuating, irritated, and disturbed, or placid and quiet in its ordinary course.

15th That this seminal spirit which is *aura vitalis*, being of a luminous æthereal nature, having some analogy with celestial Bodies, does much consent and correspond, is fortified and depressed by Astral Influences according to their various Aspects, benevolent, or malevolent: and therefore it is that at sometimes and seasons we are variously disposed and affected, well and ill, *pro diverso siderum influxu, clementia & inclementia cæli.*

Concerning Fermentation and
fermenting Principles.

THE Doctrine of Ferments being but
of *junior* standing in the world, hath
brought much light into the practice of
Physick: the clear knowledge whereof
discovers new truths to those who hap-
pily labour to find the depth of this my-
sterious operation in nature. And since
there is such great fundamental truths
discovered, which were latent to the an-
cients, it is not strange, nor a dishonour
to them, if we deviate from their steps,
and neglect their precepts, being calcu-
lated for that height they lived in, not
the meridian of this brighter age, and
clearer light of knowledge.

And here I cannot but admire the folly
of many, though ingenious men, to dote
upon Antiquities so much, and bind up
themselves so strictly to the Canons of
our Predecessors; as if nature were clear-
ly and thoroughly unvailed to them, that
nothing remains for us to do, but to ac-
quiesce in their labours, and to learn the
lesson they had prickt down to our hand.
How unreasonable is it to alledge autho-
rity

rity of the Ancients, and urge it as a convincing argument, when the principles of Phisick to them were but in part known, and principles then asserted which now are exploded? necessarily the superstructure upon them must fall; for for what is deductive from a false supposition, must also be false: but I would not have any think hereby that I despise the labours of ancient Philosophers and famous Physitians of their times; I have as great a veneration for their works as any; but they were men and knew but in part: we see their failings, and the generation to come will see ours; there is yet much work to do in the unravelling of nature; great secrets yet to be discovered, that none may take it indignly to be admonished of error, or insufficiency.

But to return to our purpose in hand, from whence we digressed: Now that you may know the reason of handling Fermentation in this place; consider, I have laid the foundation of this Treatise upon the vital and fundamental principles, on which our discourse depends, and to which it refers: in the prosecution therefore of this work, we are necessarily led to contemplate Fermentation, being

being of great concernment, and so great, that it is the parent of vital operations, from whence the rest do issue, and are continually supplied for conservation.

By Fermentation are all the digestions performed; and from thence are the several faculties of the body supported and maintained: by due fermentation are the alimentary liquors of the body generated and preserved; and by defect thereof are they impoverished, dispirited and alienated from their genuine proprieties.

And although our food received abundant with much fixed salt, (which if so remaining produce various diseases) yet by due fermentation, in the digestive offices it is so elaborated, changed, and volatilised; and being so prepared is then fit for the extraction of spirits, to support and maintain our bodies in vitality and vigorous condition; as we see in our operation upon vegetables, that the spirits are not drawn out but by the help of Fermentation, which does unfetter them and free them from their bodies, in which they were incarcerated and locked up; for by the help of fermentation mixt bodies are unravelled, resolved, and a disunion of parts made, that distinctly they may be separated, artifici-

ally, or by natural Chymistry, as it is performed daily in the body of man, operating upon food received. The great mutations and changes in the body, both perfective and corruptive, are fermentative and arise from hence: by Fermentation diseases are generated, and by Fermentation are many cured: this is the great wheel by which sublunary bodies are moved and change their stations, graduated and degraded again: minerals into vegetables, vegetables into animals; animals of one species into animals of another species: and that this wheel may go round with a perpetual motion, animals return into vegetables, and vegetables into minerals; so that nature is never at a stand or idle, but always moving; sometimes upward tending to perfection, and producing a more noble form; sometimes downward by corruptive alteration, unravelling her own work she had curiously wrought and composed, and transposing it into another, though meaner and baser form.

We may either consider Fermentation as it is *actio vitalis*, a vital operation producing such effects, and cast an eye upon the products thereof, and see the variety of production; or else we may look to-

wards

wards the *principia fermentativa*, from whence this Fermentation does arise, and to have inspection chiefly into the causes.

Famous *Helmont*, who hath merited much in the opinion of most ingenious men, I mean those that are the truly knowing men in the study and right practice of Physick; yet in his discourse of Ferments is very obscure and ambiguous, that little satisfaction can be had from his writing on this subject; particularly a Tract entituled, *Imago Fermenti*, &c. and elsewhere frequently mentioned in other Tracts of his, discordantly; as those that trace him, I believe, will consent with me in this: but I shall not spend time to point out the places, and prosecute him, having deserved so well in some of his other works.

But to illustrate the Doctrine of Fermentation, Dr. *Willis* hath learnedly discoursed, and with him, I conceive, most of our modern Physicians agree.

For Fermentation and Ferments in their latitude is not necessary to discuss, here we shall only consider the fermentative principles in *Corpore humano*, for the purpose in hand to lay open our design: Dr. *Willis*, *De Fermentatione*, saith, the

life of animals does arise from a fermenting principle in the heart: *prima vita*

Diatrib. de *iniitia à spiritu in corde, ve-*
Ferment. p. *lut punctulo quodam ferment-*
 24. *rescente ducuntur.*

And in the page following: *Præter hoc fermentum in cordis foco constitutum, à quo sanguinis motus & effervescentia plurimum dependent, sunt & alia diversæ indolis passim in visceribus recondita, quorum ope & Chylus (qui est sanguinis rudimentum) & spiritus animalis, ejus quinta essentia, vitæ elaborantur; sunt etiam alia, quæ sanguini perficiendo, in alios liquores transmutando, ipsamque à materia excrementitia liberando inserviunt.*

Whereby you may understand there are divers ferments in the body, for various transmutations, elaborations, and depuration of alimentary matter.

What this worthy Author means by divers Ferments, I shall not take upon me to deliver his sense; but by way of enquiry let us examine the reason of the diversity of Ferments, and what they are. If every fermentative transmutation in the body does arise from peculiar and distinct Ferments, then every part hath a peculiar Ferment implanted in it the parts being different one from the other in of-

ce and use; from thence a very numerous company of Ferments must be allowed, which are so many vital principles, which to me implies some difficulty in the admission.

Entia non sunt multiplicanda sine necessitate: to avoid this inconvenience, and to clear this Doctrine in order to the present design, I shall deliver my opinion, and determine the matter in these following Theses.

First, That the various Fermentations in several parts of the body, producing distinct alterations in the alimentary matter fermented, are promoted and differenced by the peculiar Crasis and different composition of the parts, designated for the offices of digestion.

Secondly, That the alimentary matter consisting of fermenting principles, and having all the prævious dispositions necessary to fermentation; as causes occasional, adjuvant, and *sine qua non* contributing, does co-operate in the work of fermentation, and that *ex principiis intimis*, of which it doth consist.

Thirdly, That the different Crasis and peculiar mixture of the parts of mans body (thus necessary for fermentation and vital operation upon the aliment received)

ceived) by time and the continual transition of various matter, does alter, change and obliterate.

4th That the peculiar Crasis and temperature of the parts in juvenile persons of a sound and due composition, do vigorously shew their different natures, by causing several and various fermentations, answering their several compositions, according to the institution of Nature, for elaboration of the alimentary matter received, until it attains the due perfection.

5th That the distributive justice of Nature (fabricating the parts and structure of humane bodies) in her Geometrical proportions is various *in diversis*, and disproportionate *in eodem individuo*: hence the different propensions to diseases in several persons, and the constant inclination to this or that, in the same; *propter inequale robur partium*.

6th That the alienation and degeneration of the Crasis of parts by time, begetting a new fermentation and transmutation of alimentary matter received, does produce new and strange morbid effects in the body: hence it is, (and every person may observe) the alteration of their bodies apparently different in seven
years,

ears, or sooner *pro vitæ genere*: and in the progress of mans life, some diseases appear at one age, other infirmities at another, *pro varia fermentationum differentia*; and so the whole course of a declining life produceth, either new diseases or aggravations of the old; or commutations for others; or new complications; and this to be expected *à naturæ fragilitate*, after the manner and for the reasons foresaid.

7^{ly} That by reason of the continual action and re-action between the parts recipient and the food receyted, the Crasis of the parts suffer an alteration, and degeneration from their primigeneous temperature and harmony of principles. So that by time, it is no wonder if our desires to this or that kind of food be varied and changed; or that our digestions be much different in vigour and what else attend, or are the products of the several digestions.

8^{ly} That the residue of the chyliferous or alimentary matter remaining after every digestion, is by such remansion so strongly altered and assimilated by the ferment of that office, that it acts *per modum assistentie* with the natural innate ferment of the part in the subsequent di-

gestion of the same office.

9^{ly} That certain meats carrying in them a stronger fermenting nature, are more gratefully received by the stomach, and better digested then others of a lighter nature, and seemingly of more easie digestion: and therefore it is that some tender stomachs can better digest, and do covet salt Beef before Chicken, Lamb, &c.

10^{ly} That as the vigorous unaltered Crasis of the parts (*cæteris paribus*) produce a good fermentation, and consequently good nutrition; s^o è *contra*, the debility, disproportion and variation of the ferments beget a corruptive and morbidick fermentation, diverse *pro varia eorum læsione & disproportionione*.

11^{ly} That this declension and decay of the ferments (which is the natural and due constitution of parts disordered) is hastened and procured sooner by irregular injurious living, offering violence to Nature; does pervert the principles of fabrication and government in the Microcosme, causing a ruinous disorder, before a spontaneous falling off, and inevitable inability to subsist, *secundum leges Nature*.

12^{ly} That the food received having an aptitude for alteration and change, con-

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isting of fermenting principles, is promoted and inclined to this or that transmutation, *pro varia partium compositione*, according to the nature of the part recipient, where this fermentation is wrought.

13th That some peculiar food injuriously long accustomed to, depressing some and exalting others of the fermenting principles, disposeth to this or that disease and infirmity: and therefore the diætetic part of Physick is not to be slighted and neglected, but carefully to be observed by all persons, especially such as incline and have a manifest propension to some disease above others.

14th That the debility or digression of a fermenting principle (within the possibility of restauration) is raised and advanced by medicament or aliment, having that congenerous principle, *eminenter in sua natura*.

15th That the concomitant and subsequent effects, attending the digestion, are declarative to an acute Spagyrist or Chymical Physitian, and do shew the intension and remission of the fermenting principles, whereby correctives medicinal or alimental, or both, may duly and seasonably be appointed and exhibited.

Obiter

Obiter. 16th That our diætetic part of Physick, differencing the proprieties and nature of food from the temperature of their qualities, is insufficient and unprofitable; shewing only the husk or shell, not their internal constituent natures and principles, chiefly to be known, and that by a Chymical analysis.

17th That the error of nature in the particular composition and frame of some parts, *ab initio*, does necessarily dispose some persons to this or that disease, never to be totally amended, but will admit of some correction and palliation: and therefore Patients sometimes wrongfully complain of their Physitians, for that they have a continual propension to such or such diseases, which is not in the power of man to eradicate, being so planted by nature in the fabrication and first constitution of parts.

A Survey of the vital and fundamental Principles Conjointim.

HAVING traced through the vital principles apart, and viewed their distinct beings and proprieties, we will make

make some result thereof, by applying it to our present design, as the front of this work does import and promise; and having surveyed them disjunctively in their offices and peculiar proprieties, we will consider them in their co-ordinate and subordinate acts, in their mutual compliance and assistance one to the other, in vital and animal actions, and what relation they have to health and sickness.

These vital principles are the basis upon which the whole discourse of Physick ought to move, and to which it does refer; for health is the integrity and perfect state of the vital principles, performing the operations and functions of the body duly: and sickness on the contrary is their deficiency, depravation, and decay; so that health and sickness have their dependence here as the approximate causes.

These principles are not equal in degree and power, but one is principal and more noble than the other, which is instrumental and subordinate: man considered as a mere animal, hath his vitality, or performeth his vital actions from these three principles; the sensitive or brutal soul, the vital spirit, and the ferments of
the

the parts; these are joint agents in vitality, and co-operate consentaneously; have their defections, and roborations sympathetically: the one is not depressed but the other is languid: and when one is exalted and elevated, the other is strengthened and fortified: if the Soul be sad, the spirits are dull, the ferments languid, and digestions weakly performed: if the spirits be exhausted by immoderate fluxes, bleeding, *Venus*, &c. the soul is sad, heavy, and drooping, the ferments not so acute and active in their several offices of transmutation: if the ferments be alienated from their genuine proprieties, by improper, irregular, and disproportionate food, or otherwise; or spontaneously languishing through their innate disability to a longer duration in their integrities; soon follows a defection, depauperation, and drooping of spirits; since their generation and supply, depends upon a vigorous and due fermentation in the grand laboratories of transmutation.

Thus the vital principles in a due harmony concur and consent in all vital operations; each being assistant and coadjutant one to the other, and participating in the ill or welfare of one another:

but

but any one disordered or depressed, disturbs the regular œconomy of the vital functions, tending to ruine and decay of the whole frame of man's body: this is the golden chain of health, one link whereof being broken, enervates the strength of the whole man: these are the springs that move in the performance of all the functions and vital operations, whose vigour and harmonious consent, preserve the body in a prosperous and flourishing state; but being weak and languid, man declines and degenerates from his pristine vigour of vitality, when this trine conjunction of co-operation and subserviency begins to be dissolved,

What is Health, but a due performance of all the Functions? What is Sicknes, but their disorder, irregularity, and deficiency? and both health and sickness depend upon these fundamental principles, since all the functions are performed approximately and immediately, duly or unduly, from their regularity or depravation.

If so, as it is most true, here is the centre of all our discourse concerning health and sickness: here is the basis upon which health and sickness depend; and here are we to aim and direct our endeavours for the preservation and continuance

nuance of the one, and also for the remove of the other.

I have read voluminous, large Discourses, and tedious Tracts in Physick, but with much dissatisfaction, acquiring thereby a superficial and distracted knowledge only: particularly a large Scheme or Schedule of diseases is drawn out, methodized in that order, as some, nay the most, take for a compleat platform (and I was of that opinion) wherein every part of mans body hath its diseases assigned; and from hence an innumerable company of medicines are mustered up, singly to oppose them: but upon due examination and scrutiny into the whole matter, I was better informed, and taught how to contract both Diseases and Medicines into fewer Heads and Classes; not relating to temperaments and humours, nor the variety of parts of mans body; but respecting the vital Principles from whence result both health and sickness; that so applying to these, which are but few in number; their assistance required, for reduction and restauration, is not so perplexedly various as the grand Authorities our Predecessors would have it, and their disciples, the maintainers of it in this our age, who relish nothing but

re. out what favours of Antiquity; who
our. coop and yield to an *ipse dixit*, being
but more prevalent with them than the
ere- strength of reason. But to proceed, they
edge hat look only, or mainly at tempera-
or ments, and the various sorts of degene-
me- rate humours, are such whose know-
the- ledge gives them not admittance to view
and nature stript naked, ript up, and her in-
very- trinsic parts, but externally to behold
sign- er invested in such a garb.

com- What are temperaments and humors,
fin- ut a result and the effects of the vital
exa- rinciples, changing into this or that
whole- ate and condition; from whose vari-
ought- ous gradations, mutations, compliance,
Me- and mutual assistance, variety of humors
d hu- and degenerate matter is produced;
mans- which for distinction sake you may call
ciples- umors and temperaments? but you
d sick- must not content your self with the nomi-
which- al knowledge of these visible appearan-
stance- ces, but make disquisitions into the in-
ation, visible procurers; why do you so much
grand- e and aim at effects, neglecting their
d have- causes, applying Remedies only *à postero-*
ainers- ri, when you may and ought to do it
othing- radically, and *à priori*, at the springs
but- rom whence they arise?

The result of this discourse I shall sum-
p in this corollary. That

That the fragility and morbifick state of mans life depends or ariseth as well from the active, principles of vitality, declining, spending, and hastening to a period, *ex natura imbecillitate; vel detrimento ab extra*: as also from the passive principles of mans composition, constituting the Fabrick and organical parts, being subject to dissolution, disjunction, and decay. If so, as it is most true, then Physicians need not so much insist upon, and mire themselves to finde out Diseases in the superfluous humors and excrements of mans body, which is the product matter, and requires only evacuation; but chiefly to eye the principles of our vitality, which are the springs from whence Diseases take their rise; requiring restauration, reduction to their integrities, roboration and confirmation.

*Of a Consumption Atrophy,
Tabes Anglica.*

THe word *Atrophia* is a Compound of a privative or rather diminutive, and *ἴσχυς nutritio*; signifying non-nutriti-

Consumption Atrophy. 43

on or little nutrition. This is very frequent with us in *England*, that some have given it a peculiar title, and called it *Ta-bes Anglica*.

By an Atrophy you are to understand a leanness, diminution or decay of the body from a frustrated nutrition.

Not a few there are, who enjoying their health, at least not complaining of any manifest infirmity, and eat their meat indifferent well; yet do not thrive in their bodies, but pine away and grow lean, thin and weak: What secret causes there are to deprive the body of nutrition, we shall endeavour to detect and discover, that a right course for Cure may be instituted.

A Consumption Atrophy is either universal, when the whole body languisheth, by reason of some principal part that is ill affected; or particular, when some part only decays, diminishes and becomes weak, from a particular defect of that part.

To know the causes of an Atrophy, is first to know exactly the causes and after what manner nutrition is performed, with the requisite Circumstances. The Philosopher saith, Ἐστὶ δὲ βία, βεφορμύρον, καὶ δὲ βέρεται, καὶ τὸ βέρον, *Tria sunt requisita nutri-*

44 *Consumption Atrophy.*

nutritionis, There are 3 things requisite to nutrition, *Quod alit, quo alitur, & quod alitur*; *Quod alit* is the Soul; *Quo alitur* is the food or alimentary matter; *Quod alitur* is the body.

That which nourisheth as the prime efficient cause, is the material and mortal Soul, under which the subordinate causes, adjuvant and instrumental are included, and do act.

This principal efficient cause being of seminal production and corruptible, is subject to the deficiencies, inabilities and decays as other perishable bodies; from whence I shall draw this Conclusion: That Consumptive Atrophies sometime take their rise from the labefaction, and infirm radication of this vital principle, that does *senescere & tabescere*, decline and waste, sooner or later, *pro seminalium dispositionum conditione*: and therefore we need not wonder, that some persons in their juvenile years and prime of their age, whose bodies are equally fabricated and organized with others, and laudably preserved; yet decline and terminate their course sooner then the accustomed time of Nature: which if so, as it is true and rational to affirm, then I must superadde these two Assertions:

First,

First, That the debility, infirmity and declension of the mortal soul, is upheld and preserved, *à dextra*, by the fortitude and magnanimity of the rational; and therefore it is, that a cheerful, placid and vigorous soul, does bear up against many bodily infirmities, that a pusillanimous, dejected, drooping mind does sink under, and unable to bear; and gives advantage to their infirmities.

Secondly, That the mortal Soul this vital principle, being extended *per partes corporis*, receiving its increment and decrement, and hability for operation, according to organical disposition and Crasis, is maintained and preserved, *à sinistra*, in power and well-being to act, by their integrity and aptitude for their subservient duties.

The instrumental efficient cause is the *Archæus* or vital Spirit, the Souls grand Agent in all the faculties serving to nutrition; which being deficient, weak and insufficiently supplied by an auxiliary influxed spirit, these faculties are languidly or depravedly performed.

The next considerable about nutrition, is *quo alitur*: the nature of our food wherewith this nutrition is maintained: our bodies being in a continual transpiration,

46 *Consumption Atrophy:*

ration, efflux, and emission, requires a constant reparation, to preserve the body from decay and Consumption; and this is supplied by aliment or food received, to be assimilated and converted into the substance of the body: but if this food be improper or unfit in its own nature, or the circumstances attending discordant and irregular, that this food obtains not its due end for which it is received, then instead of a good nutrition there follows an *Atrophy*, or *Cacotrophy*: although the digestive faculties be strong: yet if the food be aliene and discordant to that body, carrying in its nature some noxious altering property, perhaps not to man in *specie*, but to this or that *individuum*, does act *per modum medicamenti*, is as medicine to change the body, not aliment to nourish.

Food may be unfit for the body three ways or in three respects; either in the substance, the quantity, or quality: by substance I understand consistence, when it is gross, hard, or tough; so that the separation of parts by fermentation is imperfect, and also a slower distribution: in quantity food is injurious, when 'tis either too little, that the body decays for want; or too great, which causeth ob-

structions.

structions, crudities and depraved nutri-
 ment; the digestive faculties not being
 able to elaborate it, but are oppressed and
 over-loaded; *non enim ingestis nutrimur,*
sed iis quæ ingesta concoquuntur, saith *Men-*
otius; we are not to account of nutri-
 tion by the quantity and proportion of
 food received in, but according to the
 digestions, whether good or bad: in
 quality food offends, or is less nourish-
 ing, by exceeding not only in the first
 qualities, but in the second also; as too
 salt, too sour, sweet, &c. therefore ac-
 cording to the nature of our food and
 circumstances that attend it (*cæteris pa-*
ribus) is our nutrition good or bad, more
 or less.

Some kind of Creatures there are that
 can live a long time without food, of
 which the Poet speaks:

Tota mihi dormitur hyems, & pinguior illo
Tempore sum, quo me nil nisi somnus alit,

Mart.

But to man seven days fasting, according
 to *Hippocrates*, is accounted mortal; so
 that nutrition and life are Consorts, and
 have a mutual dependence upon each o-
 ther: that Atrophia is not meerly priva-
 ve, but imminutive; not an absolute
 cessa-

cessation from nutrition, but a diminution; and therefore the Philosopher said, *Nos tamdiu nutriri, quamdiu vivimus.*

Quod alitur, is the body; and here we must take notice, that a body fit for nutrition must have a due *crasis* and *organization*, especially the principal parts: the body as to the figuration and fabrication of parts, must be rightly framed and organized, each part being right in station, figure and magnitude; ductures of Communication, for reception and emission free and open; which if otherwise, disposeth the body to various diseases: and therefore those which are gibbous, either back or breast, are most of them consumptive. The Spleen sometimes increaseth beyond its due magnitude, and robs the rest of its fellows: and therefore *Hippocrates* saith, "Ὅτε πολλὴ δάλλει, τὸ σπῆμα

φθίσει, Ubi lien floret, corpus tabescit; When the spleen increaseth, the body diminisheth. Contumacious obstructions of the Mesentery, are sometimes the cause of an Atrophy: Worms do often defraud the body of its nutriment and corrupt it and therefore such persons do not thrive in their bodies, but pine away and become leane: other diseases there are which

which may procure a Consumption Atrophy, whose causes are apparent: but here is an Atrophy frequent in this our Region, and therefore called by some *Tuberc Anglica*, whose causes are more latent, and creeps on more slyly; and few there are that know how to check and oppose it, (witness their medicines and method of Cure) because the rise of it is obscure and undiscovered.

This Consumption is a wearing and wearing away, without manifest cause; notwithstanding the body receives good food, but is not nourished, strengthened and improved by it. Several conjectures there are concerning the causes of this disease, but I shall not insist upon their opinions, being much beside the mark.

This Consumption owes its origination and being from the Scurvy, and may well be called *Atrophia Scorbutica*, the Scorbutick Consumption; and he that is well acquainted with the subtlety of the Scurvy, will find it often palliated under the appearance of a Consumption: *Eugenius* who hath observed the various phenomena and disguises of the Scurvy, takes special notice of this Atrophy caused thereby. We will examine now how it comes to pass that the Scurvy ap-

D appears

appears in the shape of a Consumption, and how it is procured: And here I must inquire into the state and condition of the blood, which is the *objectum circa quod*, the matter of nutrition. Those of a hot constitution, and whose blood is sharp and thin, do not feed and grow fat, but are spare, slender and lean; according to *Hippocrates*, οἱ θερμοκόλλιοι λεπτοί. such are ὀξύθυμοί τε, prone to anger, and fierce in their passion: the alimentary liquors of the body being thus attenuated and made thin, are not so capable and fit for nutrition; because they have not a balsamick consistence, and are circulated with a swifter motion, are carried away before there can be an adhesion and assimilation to the several parts.

When the blood degenerates from its true balsamick state and requisite proprieties, the body is not nourished as it ought, but instead thereof an Atrophy, little or no nutrition; or a Cacotrophy, a depraved and bad nutrition is the consequent: when the nutritive faculty does reject or is weak and unable to assimilate, it argues the alimentary matter to be very bad, or the faculty to be much decayed and spent; and therefore a consumptive Atrophy, is worse than a Cacotrophy or
ill

habit of body, where nutrition goes
and proceeds, though depravedly and
bad matter.

In Scorbutick Consumptive Persons, I
find a *serosa colluvies*, the blood to abound
with a filthy serous or watery liquor,
which is altogether unfit to nourish or be
assimilated; for the blood in its due state
with a homogeneous balsamick consist-
ence, by the *fibræ* wherewith it abounds
and hath its concretion; but being de-
prived of these, there follows *ἀμαρτῶ ἐκ-
πέρας*, a separation of parts does ensue,
and then the blood runs not entirely as
before, but a degenerate colligated se-
rum abounds, unfit for nourishing: and
for this cause many Scorbutick persons
are consumptive; which *Brunerus* also
describes: *Scorbutus frequentissimè
in atrophiam & tabem, quan- pag 15.
do in cachexiam melancholicam, interdum
in dysenteriam definit*: The Scurvy, saith
Boerhaave most frequently terminates in a Con-
sumption; sometimes in a melancholick
Connexy or Dropfie; sometime in a Dy-
senterie or Bloody Flux. *Horstius* and
Martinus also do not let pass this Atro-
phy without due observation from
whence it proceeds: *Sennertus* also takes
notice of a Scorbutick Consumption;

Tract. de
Scorb. where he saith, *Quibusdam cru-
ra Atrophia laborant, & ita gra-
cilia redduntur, ut vix ossibus ha-
rere videantur: interdum & totum corpus
emaciatur, &c.* But *Eugalenus* relates par-

Lib. de
Scorb. ticular cases of these Atrophies,
which he frequently met with in
his practice.

I shall not here launch out in discourse
of the Scurvy, having run through that
disease, and made some new discoveries
in a particular Treatise of that Protean
fallacious disease, whither I refer you
for further satisfaction: here only I must
inform you, that the Consumption Atro-
phy, which is so frequent with us in *Eng-
land*, is the off-spring of the Scurvy;
which not being discovered or rightly
observed in the process for Cure, hath
caused many to fail in their expected suc-
cess.

For the Cure of this *Tabes Anglica*,
which is a Scorbutick Consumption, An-
tiscorbutick choice Medicines are to be u-
sed, or you will find your endeavours
frustrate and unsuccessful, as thousands in
this Nation by sad experience have found;
who have languished and pined away,
under a long and tedious use of restaura-
tive Broths, Kitchen-distillations, Jellies,
and

and such kind of Cookery, when the radical of the disease hath not been touch'd by medicine, nor rightly understood: but aiming only at nutrition by great nourishers, not considering the spring from whence the Atrophy does arise, you feed the disease rather than eradicate it. *Corruptio impura quò plus nutrias, eò magis læsas.* Aph. If the Scorbutick feculency be not removed, and the vital principles established and confirmed in the rectitude of their functions, by proper efficacious medicine; then your high and daintiest feeding instead of nourishing, turns to the worst and most degenerate matter.

Corruptio optimi est pessima.

For diæteticck customs and rules, or the most legitimate use of the six non-naturals (so termed by Physitians) most requisite for your condition, you may learn in my Treatise of the Scurvy, which are general and applicable to the most Scorbutick cases; but if your condition be extraordinary from great weakness, or complication of divers symptoms, you must declare it, for a particular satisfaction answering the peculiarity and specificity of your case.

For medicine I have not prescribed any here, for the reasons delivered hereafter.

Of a Hectick Fever.

IN the number of Consumptions a Hectick Fever justly deserves to be ranked: it is called a Hectick *ἀπὸ τῆς ἐξέως*, because it possesseth the habit of the body. This kind of Consumption sometimes acts its part alone; but always accompanies a Phthisis or Consumption Phthisical: Much talk there is of this Consumption, but few there are that rightly understand the nature of it.

A Hectick or habitual Fever, is an effervescency and inquietude of the *Archæus membrorum* or innate vital spirit in the solid parts, procured by some offensive cause; whereby the rorid substance of the body is wasted, and nutrition frustrated.

It is called a Fever Hectick or habitual, because it is more fixed and radicated in the solid parts than other Fevers, that are seated in the humours; and may well be called a Consumption, because it wastes the body and vital spirit.

Sometimes it is the remains of a burning Fever, or other, a long Fever ill cured:

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Sometime it is procured by long passions of a troubled mind, continually keeping the spirits in inquietude and disturbance. But of the causes hereafter.

There are 3 degrees or gradual progressions of a Hectick Fever distinguishable, and to be known by certain signs or symptomes that discover them.

The first degree or beginning of it is, *quando humiditas alimentaria tantum effervescit*; when the body is not emaciated and grown lean, nor strength sensibly decayed; but there is a slow febrile heat manifested commonly in the palms of the hands, and feet; chiefly after meat: this is easily cured, but not so easily discerned, except by a skilful Physitian.

The second degree is an augmentation and increase of the first; *quando humiditas alimentaria consumpta est, sed alimento reparabilis*; the body is lean, thin and poor; the intemperature of heat greater and constant, apparently at all times; with a quick sharp pulse; not so lively as before, but sluggish, dull, and indisposed to action either of body or mind: this degree is easily known, but not so easily cured; because a putrid Fever is joyned with it.

The third degree is, when the body is

consumed and wasted that no flesh appears, but a dry wrinkled skin; the countenance changed, of a dead pale colour, and hollow eyes: this degree is called a *Marasmus*, or *Hectica Marasmodes*, accounted incurable; but I have seen some recover out of this deplorable condition, that have been my Patients.

Physitians have divided the causes of a Hectick Fever into external and internal: External are all such as procure other Fevers, as vehement exercise, inflaming drinks and hot meats, immoderate excretions, as *Diarrhæas* and *Dysenteries*, vehement passions of the mind, &c. Internal causes nominated are burning Fevers, or long Fevers; inflammation or ulcer of a part; or a putrid humour contained therein.

When a Hectick Fever or habitual febrile heat is induced or procured, without any manifest cause, such as are before mentioned, you may conclude a latent Scurvy; that the blood, that vital stream is defiled, alienated and changed from its nutritious balsamick state; abounding with a saline, acid or acrid serosity, does provoke the *Archæus membrorum* to disturbance and anger; and that *calidum innatum* which before was placid and amicable,

amicable, does now *effervescere*, kindle
 and consume the substance of the body,
 and destroy its own work: as a Candle
 burns clear, quietly, and undisturbedly,
 so long as it is maintained with a sulphu-
 reous unctuous fit matter; but if it hap-
 pen that Water, Vinegar, or such liquor
 comes to it, presently spatters, waxes, and
 is unquiet until it be overcome.

In the enumeration of causes that ge-
 nerate a Hectick Fever, the Scurvy
 might well stand in the front, and lead
 the way, as its proper place, being more emi-
 nent than the rest of its fellows: *Engale-
 us, Horstius*, and others allow the Scurvy
 to procure Fevers, continual and
 intermitting, Quotidian, Tertian, Quar-
 tane, Quintane, not excluding malign-
 ant and pestilential; and we may well
 see that it is not in Hecticks, which it often procures,
 and will not be cured but by antiscorbu-
 tick Medicines: and therefore it is, that
 many linger under this Fever so long,
 because the spring from whence it ariseth
 and is maintained, is not found out: But
 you may farther satisfie your self in my
 Treatise of the Scurvy, therefore I fore-
 bear to enlarge my self here.

A Hectick Fever is constant, without
 accessions or paroxysms as other Fevers;

save only that an hour or two after meat the heat is greater, and the pulse quicker, which is common to all that have this Hectick Fever.

The question may be asked, what is the reason that this preternatural heat should continue so long and constantly, and how it is maintained, when other Feavers last but for a time, and yet procured by the same causes? to which I answer, A Hectick in the first degree is not of long continuance, nor difficult to remove, except the procuring cause remains in force and power: a Hectick in the second degree is of duration, and with difficulty removed, though the procuring or procuring cause cease and be suspended; because it cannot make this progress and arrive at this height before the constitution be much altered; that is, the natural balsamick state of the alimentary liquors of the body be much changed, and the Crasis of the parts alienated: the reduction of which is a matter of time, and that by the prudence of an expert Physitian: but few there are that will have the patience to continue in such a due course as this requires; or will be so observant of the Physitians precepts in the dietetick part, as also in the pharmaceutical

cutick, without which no good will be one; and therefore it is that many linger under this disease a long time, and some until their death: but a Hectick in the third degree is seldom or rarely cured, (which most Physitians account incurable: the reason I judge to be this;) because the fermenting distinguishing crasis of the principal parts is obliterated and rased out; so that there is no fermenting and vital transmutations or precious digestions, to bring the aliment sooner the nature of the body, that it might be assimilated into the substance thereof; but only receives a corruptive and depraved alteration, not a perfective progression for nutrition; so that the body does daily pine and wast away, and strength decays, until the little remainder of spirits be suffocated in a putrid carcase.

Before you enter upon the cure of a Hectick Fever, you must consider the rise of it, what was the first procuring cause, and whether such procuring cause yet hath influence upon the disease; which if so, must first be removed: for if a Hectick Fever be introduced by immoderate exercise, watching, or vehement passions; these must first be suppressed and changed, or you labour in vain to cure the Hectick caused thereby. Con-

Consider and be sufficiently satisfied whether this Hectick Consumption be primary, or hath its dependance upon another disease seated in some part of the body: for, if a Hectick takes its rise from another disease, as an inflammation, or Ulcer in the Lungs or Kidneys, your endeavours will be frustrate in curing the Hectick, which is symptomatical, until you have first cured the other disease upon which it is founded, and from whence it is supplied and fomented; so likewise if it arise from the Scurvey, you must set about the cure of that disease.

Know certainly whether this Hectick Consumption you are about to cure, be simple and solitary, or complicated with a putrid Fever: if simple, the indications of cure are fewer, coindicating and concurring; but if complicated, the indications are various, contraindicating and discordant; requiring great judgment and circumspection in the intention of cure, lest while you abate the one, you do not augment the other: this is not the work of every pretender to Physick, but one that is well graduated in knowledge, that is Doctor in Physick *nomine & re*, being expert in the diagnosticks of diseases, whereby their simple state, and

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complications with others, are easily discerned and judged.

For the cure of Hectick Fevers, as also other Fevers, most Practisers have recourse to Julips, Emulsions, and cooling drinks to allay and extinguish the preternatural heat, as the chief intention and greatest assistance in cure; and this because they are deluded in judgment concerning this febrile heat, taking it to be some exotick strange heat introduced in the body; or arising elementally from the predominancy of some fiery or sulphureous matter that must be quenched, as fire with water: Hence preposterously the most go about to reduce a preternatural heat, applying remedies *à posteriori*, to the produced heat, labouring to quench that, not discerning *à priori*, whence it does arise, and the occasional procuring causes; which being not understood and found out, at least neglected in curation, they labour in vain, opposing qualities with qualities, by a long and tedious contest, knowing not that *natura est morborum factrix & medicatrix*, as *Helmont* speaks: and therefore he that will cure, must cure radically and substantially, applying to the fundamental principles, which are disorderd and irregular, and

and removing morbid causes; not qualitatively, superficially, and *à posteriori*, to the products: in satisfaction therefore to this point, I shall lay down this conclusion:

That febrile distempered heat in mans body, *ex Archæo irato surgens*, being the æstuation of the Archæus or vital spirit, manifesting its disturbance and insurrection at some peccant matter, does require sedation and allay; not by opposing the consequential heat with coolers chiefly, but by removing the morbid cause, which is hostile and injurious to this vital principle, provoking it (*nisi expulsivo*) to be in fury (*ut ignescere videatur*); from whence preternatural febrile heat does arise: which if so, as 'tis true and rational, then the common course of curing Fevers by Juleps, Emulsions, and other cooling Medicines aiming at an allay and suppression of this heat, is erroneous; for if heat whether natural or preternatural does *emanare*, proceed from this vital principle, as a distinguishing character of its state and condition (as certainly it doth,) then the application of a medicine to check this, is a levelling at the vital principle, not at all aiming at the morbid cause; and in so doing

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is violence offered to Nature, damping and suppressing its fortitude and courage in resistance, instead of exterminating the hostile and injurious matter, *minera* or *fomes morbi*, which is the cause of this reluctance, perturbation and struggling of the *Archæus*: and therefore this intention only or chiefly by refrigeration is a retention of the Fever (which is not *nuda calor is tempestas, sed materia occasionalis*) fixing the febrile matter, that it is not so fit nor easily proscribed by transpiration or otherwise, and protracts the disease. Yet I would not be mistaken herein, but do allow such refreshing coolers as the Patients inclination does crave, and finds benefit by; yet not to lay the stress of the Cure upon the contest of heat and cold.

Having laid open briefly what a Hectick Fever is, the causes, and declarative signs, both proper, gradual, and distinguishing from other Fevers; it will be expected I should say something more of curation and preservation, for the benefit of those that are hectically inclined, as also such as are macerated and wasted hereby; so far as a general discourse will admit, allowing peculiar cases, and proprieties of individual constitutions, some variation.

In chronick diseases the diæterick part rightly observed, is of great advantage; but in a Hectick Fever is specially to be regarded. A sweet, cleer air is of great advantage; it refresheth the vital spirits, promotes transpiration of putrid vapours, and is very helpful in the Cure: therefore it much concerns the Consumptive person, what place he lives in; and that he be advised by a Physitian in this particular. At hot seasons of the year, be not abroad in the heat of the day, but then keep in cool places; parching heat is very injurious, by drying the body and lassaing the spirits, both which your disease procures.

Use little, or no exercise; except at the beginning of your disease, or when it is in the first degree, your strength will then allow it: but after the spirits are fretted, tyred and enfeebled by their constant agitation and inquietude, motion or exercise provokes and aggravates: but refresh them with rest and ease, which will cool and abate their æstuation and distempered motion.

Motus omnis calefacit corpora; quies vero refrigerat.

constant agitation and inquietude, motion or exercise provokes and aggravates: but refresh them with rest and ease, which will cool and abate their æstuation and distempered motion.

Cherish sleep, although in the day time; that will humect and moisten the body,

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ody, and restore the lassated spirits: but
ze not long in the morning, which re-
ains excrements beyond their due time
or evacuation, and heats the body.

Watching and setting up late dries,
nd heats the body, by keeping the spi-
its so long upon their duty; and is very
injurious to Consumptive persons.

Avoid passions of the mind, which di-
urb and waste the spirits, exsiccate and
ry the body; but endeavour a placid
uiet mind, which refresheth and paci-
es the spirits, and mitigates their febrile
eat and æstuation: but cherish mirth,
nd recreate your self abroad with plea-
ant company; and it will be of great
dvantage to you in regaining your
ealth and lost strength.

Bathing is good to cool and refresh the
pirits that are grown hot and fiery; to
oncenter them and give them rest, that
re tired by their continual æstuation;
o restrain their efflux and emission,
where transpiration is too great: but this
s to be understood of a cold Bath only,
which does repell and drive in.

Concerning drink take this Caution,
That you load not your self with sma^l
Beer, Barley-water, and such slops, think-
ng thereby to quench your thirst and
cool

cool your body; for thereby you overthrow your stomach which must carefully be preserved, and abate nothing of your heat: but be moderate in drinking, yet drink to satisfaction and refreshment; let it be indifferent strong, and sometimes a glass of Wine, which will not injure you in respect of heat, but revive and cheer the drooping spirits, and give strength to the languishing faculties: but it is the common opinion and practice of Physitians, severely in Hecticks and most Fevers to forbid all strong drink and wine, as a great aggravater of their disease, and not to be permitted. But this ariseth from some of their false principles in Physick, and a wrong notion of Fevers, which would take up too much room in this place to discuss: I shall therefore refer that to another opportunity. I remember a story related by a learned Physician in his own works, of a Nobleman that was long sick of a Fever, and strictly forbidden wine by his Physicians, though much desired by him; yet did forbear in obedience to them, and observed all their rules; notwithstanding continued lingering in his disease: It hapned that a servant of this Lords being in drink, came into the chamber;

er; his Lord asked him what he had been drinking that made him so drunk; he answered Claret-wine, such as he had in his Cellar; and withal desired his Lord that he would drink but one draught, and it would recover him he was sure, or let him be hang'd if his Lordship was the worse for it. This Lord being something cheered at the merry talk of his servant, commanded him to give him a glass of wine; when he had drunk that, was so well pleased and refreshed with it, that he called for a second and drank it, and then a third; after which his spirits were drowfie, and he lay down to sleep; that night he slept very quietly, and the next day was very well, and his Fever gone: so he dismissed his Physicians, and well rewarded his servant for his advice: And concludes the story; *Ecce quam noxia saepe est Medicis pertinax scholasticæ methodi custodia & vobrosa; aegris autem damnosa!*

For eating observe the inclination of your stomach; let no body impose upon your natural appetite, artificial broths that are not acceptable nor desirable: but if your stomach de-
 ight in sine restaura-

Quanto jucundius fuerit quod quis comedit, id tanto uti-

tive

que fit illi magis nutriti-
 nutriens. tive broths, it is good
 food and proper for
 your condition, if prudently appointed:
 but some there are though weak sto-
 machs will better agree with a piece of
 mutton or beef, then the lightest dish
 you can invent; and many being tyed up
 from the meats they love, by the prohibi-
 tion of their Phyſitian, have loſt that lit-
 tle ſtomach they had, and received much
 prejudice thereby; not remembering the
 Aphoriſm, *Paulo peior ſed ſuavior cibus &*
potus, meliori at ingrato præferendus.

Here are many questions yet in this di-
 ætetic part to be answered, but are
 more proper to be reſolved in peculiar
 caſes of this or that perſon; and that
 which may be allowed to one, may not
 to another: therefore I muſt forbear un-
 til I receive a particular account of their
 condition.

Having done with the diætetic part
 accommodated generally to this diſeaſe,
 Pharmacy in the laſt place comes to be
 handled.

And here I muſt take notice of a great
 error and folly of our Phyſicians, that
 preſcribe nourishing Clyſters to Conſum-
 ptive and weak people; and for that pur-
 poſe do appoint the beſt reſtaurative
 broths

broths they can invent to be given by Clyster; thinking that way to nourish their Patients, when their weak stomachs are not able to digest, nor longer able to endure the loathsome potions and dyet-drinks: but how ridiculous this is, may common reason judge. It is determined, and 'tis very true, that the first digestion of our food in the stomach is the groundwork of the subsequent digestions; and an error in the first is not corrected by the second: if then a deficiency or fault in the first, be so great as not to be amended afterwards, what then do you think of no digestion at all? that must be much greater and produce worse effects: such is your nourishing Clyster, that never had any digestive transmutation in the stomach. What do you judge of a Lientery? you say that is a flux or looseness, caused from indigested meat; when the stomach by default transmits to the second digestive office, crude indigested meat; the parts that receive it afterwards do not close with it, nor embrace it as their nutrimental object, and therefore do not set about to elaborate, digest and perfect it, but with indignation reject it and throw it out: What can you expect then from this Clyster-broth,

broth, that never had any digestion in the stomach, but a rejection by all the parts; no fermenting prævious transmutation for nutrition, but a corruptive alteration, from a forceable not a natural retention? *Natura nihil fecit frustra*; Nature did not appoint the stomach so indifferently, as that we might live without it, or receive any nourishment by our food, until it had first passed that necessary, præparatory and digestive office. *Natura non agit per saltum.*

Besides, what do you think of a mess of dainty broth, mixed with mans excrement? could you expect that Nature would be pleased with it, or satisfied or nourished? Such is your restorative Clyster, that so soon as it is injected, mixeth and is defiled with your excrements; nay more, the stercoraceous ferment of the lower guts, gives it a cadaverous transmutation, and the smell of it is worse then common excrement, if it stay long in the body.

Nature will not be supplied with nourishment, but by the good old way of her own institution and appointment; and therefore it were much better, you would set about the improvement of medicines, advancing them to the greatest energy,

energy, in the capacity of Nature, by fe-
lous repeated preparations and tryals,
with your own inspection and labour;
without which there is no true knowledg
of medicines, but deceitful traditional
traditions, that fail you, and delude your
Patients in the performance of Cures.
Your pains herein (and it is your duty)
should largely be recompenced, with real
Satisfaction and judgment in Pharmacy,
such confidence and reliance on you
from your Patients; greater and more
frequent success; fewer miscarriages and
disasters: but one great obstacle to this
laudable work is, that intermedling with
medicines, farther then a prescription, is
accounted (by fools only) below the title
of a Doctor, and that it looks something
like a Quack or Mountebank to deal in
medicines; this is for Physitians only of
the lower rank, but the grand Doctors
 scorn this pedling way of practice: But
I will tell you, if there be any such that
think it a derogation and lessening of
them to inspect and undertake the care
and charge of preparing medicines, that
Hippocrates, Libavius, Paracelsus, Querce-
lius, Helmont, &c. the most renowned
Physitians we read of, and to whom we
are all obliged for their Labours we

now

now profit by, did not think the preparation of medicines a work below them, but a duty incumbent on them, in which they were sedulous: and he that through simple pride or laziness, hath not bestowed some time and pains to be well informed and acquainted with this employment, I dare pronounce him a Physitian of no value; for it is not notion and talking, but good medicines that perform the Cure; without which your Learning is deceit: and I must say, an expert skill in medicines (not by book-reading, but) by ocular and manual preparation, is the most necessary part of Physick to compleat and dignifie a Physitian; and that a Physitian had better be defective in any thing belonging to his Profession, then in this; for he that is expert in medicines, though his other parts and reading be but mean, shall out-do in Cures, the best disputant and best read man in this faculty that practiseth but with ordinary medicines. A good medicine helps very much a bad Physitian, and finds out the disease (by its universality) when he cannot: but a poor common medicine is not mended by the grave and learned discourse of the Doctor; *non verbis sed herbis*. But let us inquire who is like a Quack;

Quack;

Quack; the Physician that prepares his own Medicines, or he that prescribes only to the Apothecary: A Quack is such one that pretends a great knowledge in Physick, but hath little or none; such a knowledge have you (prescriber) in Medicines, that never made any: And I am shamed to speak it, many of the Drugs you prescribe, you know not when you use them; but hope well, that the Medicine will be made up *secundum Artem*.

He cannot truly be called a Doctor of Physick, that is scarce a Scholar in Physick; for Medicines are not learn'd by reading, but by practice in making. The ancient Latine Phrase may inform you something, *Medicinam fecit, hoc vel illo loco*; he practis'd Physick in such a place; where he made Medicines, he did not prescribe: nor is he fit to prescribe that cannot make; for I am very sure, his knowledge is very small in Medicines: therefore the prescriber that hath only a traditional knowledge from Authors in his Library, must subscribe to the Maker, for he is unable to teach him, and correct him in his erroneous prescriptions: Now whether he deserves the preheminance, and who is more worthy to be esteemed in our Profession, let common reason judge.

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But this discourse falls in as a Parergy, therefore I wave it, and return to my purpose.

For Medicines proper to be used against this Disease treated on, I have not prescribed any here, and that for good reasons: First, that I might not be injurious to the professors of Physick, to whom only such secrets are to be committed, and not to prostitute this noble Art to base illiterate practisers, who are in no wise able to advance, but contrariwise to disgrace this Profession, and abuse the sick.

2^{ly} Good Medicines by unskilful, negligent, or covetous persons, not giving Medicines their due preparation, in bestowing that cost, labour and time as ought, defames a good Medicine, and brings a disrepute to the Author or Inventor.

3^{ly} The Diseas'd, though ingenious and industrious for his health, is not accommodated to prepare such a Medicine, requiring Furnaces, Glasses, and many Utensils, which would far exceed the cost of the Medicine that he may buy it for, without farther hazzard or trouble.

4^{ly} It was not my intentions and purpose to teach you the practice of Physick, how to make Medicines to cure your selfe

lves or others, to undermine the professors of this faculty; no, go to your Physicians for Medicines; as they are an order of men most necessary and useful, designed and educated for this purpose; let their practice be entire to themselves, you would have your own Trades and Arts to your selves: nor shall I encourage or inform any pragmattick person, that would be prying into the arcanes of this Art, that is not qualified and legally inducted: *Procul hinc, procul este Ipphani, sacra enim medicina res est.*

Thus far I shall go, and be helpful to you in this, which is no small satisfaction and advantage; to inform you of your Disease, what causes, and how procured, what signes that discover it in being and gradual progress; in what part chiefly situated; what danger you are in; how to order your self in your daily and necessary customs, that you may not aggravate and heighten your infirmities, by your impudent government & inadvertency; but to the contrary, by good rules and warnings, you may check your Disease, and keep it under: this is sufficient and enough for you to know that is not a Physician; nor is it against charity to counsel the rest: as for Medicines (for the

reasons aforesaid) apply your self to such an able Physician that is industrious and expert in preparing choice Medicines that makes it his great design and daily labour to acquire noble efficacious Medicines; but if you be unacquainted with such, or know not whom to apply to upon a due information of your Disease I will supply you with such Medicines of my own preparation, as your condition requires.

Of Consumptions Phthifical.

BY Consumptions Phthifical, I mean all such as have any internal part ulcerated, or putrid and rotten: The word *phthifis* as it is commonly used, denotes an exulceration of the Lungs only; but may properly fignifie another part fo affected; as the Liver, Kidneys, Mefentery, &c. The Lungs being a foft tender part is more eafily invaded, and a breach made fooner then upon other parts that are more foild and firm; and in this part we find Consumptions more frequently indicated, and primarily affected.

These Phthifical Consumptions are generated, either by fome acrid humour corroding the part, having frequent tranfition that way does by time fret and excoriate; or by the apertion or rupture of a vein; from whence extravafated blood does putrifie and corrupt the adjacent parts: according to *Hippocrates*, *A sanguinis fputo puris fputum, à puris fputum*: or thirdly, by a deficiency of tranfmutation when the vital principles of the parts are debile, weak or alienated,

78 *Consumption Phthifical.*

does not assimilate the nutriment brought thither for its supply and maintenance: but *è contra*, does suffer it to degenerate, infest the part and putrifie; from thence a Phthifical Consumption of that part soon follows, and by degrees is communicated to the whole body. The reason of it appears thus; after all the prævious digestions and alterations of aliment received, in the publick offices which administer to the whole, there is also an ultimate and proper digestion in every part, whereby it converts and assimilates into its own nature and substance such a portion as is fit to nourish and maintain it: but if this digestive innate faculty of transmutation and assimilation be deficient, alienated or extinct, then that which is brought to the part to nourish it is corrupted and vitiated; which if the *robur* and strength of the part be not able to expulse and carry off, does then invade and corrupt that part, with a tabifick and consumptive impression.

Though all the *viscera* be liable to this *Tabes*, yet I find Consumptions of the Lungs most frequent, as being most obnoxious to external and internal injuries: First, *quia celerrimè afficitur ab extrinseco irruente*, because the Lungs are
more

Consumption Phthifical. 79

ore subject to assaults *ab extra*; and chiefly from a bad air and tetrid vapours at sometimes set such impressions, hereby the Crasis of the Lungs are de-ayed and altered, so that the *succus nutritivus* which should nourish them, is converted into an excrementitious foul matter, clogging and loading the parts of respiration. Secondly, the Lungs are more apt to decay because of their soft and spongy nature, are more apt to imbibe and receive an exotick ferment, more easily penetrated and eroded than other more solid resisting parts; as also less able to retain their native goodness.

For this cause the Lungs are more frequently the foundation and part primarily affected in Consumptive persons; yet not all persons are not equally subject to this Consumption, but some more inclined than others, *ex vitio fermenti intrinseci*; by an innate bad Crasis and Constitution, *primo ortu contracta*, radicated in the seminal matter; which secret indiscernable efficiency *cum tempore maturefcit*, does by time appear and explicate it self as other seminal proprieties: now this natural propensity is retarded or promoted, according to external occasions and provocations, and shall manifest it self soon-

80 *Consumption Phthifical.*

er or later according to your regular diætetic customs and accidents.

Having spoken something of the subject part, we will now consider the antecedent and continent cause: and here we must take notice of the alimentary liquors of the body, their degeneration, deviation and extravasation; from whence many Consumptions do arise and are generated. Bodies of a sound and good constitution, living laudably according to diætetic rules prescribed, in the right use of meat and drink, sleeping and watching, exercise and rest, passions of mind, &c. do preserve the integrity of their natures, and ability of their faculties much longer than those who by accident, or a careless irrational course of living receive much detriment and decay in their bodies: the stomach abused by meat and drink, alienating the digestive ferment of that part, leaves its wonted integrity and performance of office; from thence a vitiated digestion follows, which continuing is manifested by an ill savour in the mouth, or unwonted taste, bitter, sowre, foetid, &c. flatulency, eructation or nauſeousness: but the ill effects and their signs are not confined here, but are transmitted into the mass of blood, producing

Consumption Phthifical. 86

degeneration and change there also; from whence Consumptions, and various firmities arise in several parts: sometimes it makes impression upon the Lungs, discharging its acrimony and eroding tightness upon that part: sometimes upon another; not long confined within its own ductures and channels, but by apertion or erosion is extravasated, and includes the parenchyma of the *viscera*, with tabifick impression.

The acid impurities that flow with the blood, so long as they keep within their vulets, do not so much molest, nor are easily detected; but being separated and extravasated, whether *per anastomoz*, *diapedesin*, or *per anabrosin*, the parts hitherto such matter takes its course, and by which it passeth, is made very sensible of a strange unwelcome guest; witness the dolorous pains of the Gour, of the Teeth, venereous and scorbute pains in the Head, Limbs, and habit of the Body; griping of the Guts, when Nature *per iacrisin*, hath separated that hostile matter, and brought it thither for extermination; vellicating pains of the Back, counterfeiting the Stone, but caused by an acrid serosity; violent coughing, and painful irritations of the Lungs; pun-

82. *Consumption Phthifical.*

ctures and pains in the Breast, the fore-runners and warners of a breach and Consumption there. These and many more such like pains in divers parts are caused from a degenerate acrid humor, extravasated and expelled from place to place, does chiefly invade and infest those parts, whose innate robur and strength is too weak and unable to resist the assault, or by organical disposition and aptitude is liable for the reception. In this deviation and inconstant residence of morbid humors, the Lungs is frequently infested; sometimes with extravasated blood, which if not timely expectorated, does putrifie, and layes the foundation of a *tubercle*; or a saline corroding serous humor, which by excoriation invades the tender Lungs, and an Ulcer is plant'd there.

If we make inquiry into the causes of Phthifical Consumptions, we shall finde a phthisis of the Lungs may be procured several wayes, or from these causes: First, *Domestica indispositio*, a bad Crasis of the part; that is, a tender infirm constitution of the part apt to decay and corrupt: and this is either native, or hereditary, from the first constitution and fabrication of parts by seminal matter; or adventitious,

Consumption, acrid, noxious, depraved, morbid, exultant, the aperture, vein; where, Lungs. E, the adjacent, Lungs; inflammation, pyaemia, Erysipelas, non reparatum, morbum acutum, Causes, concurrunt, in the, notice of, retentis a, in evil d, Crasis: a, ces, that, more a P, Lungs me, of another, curative: is to con

Consumption Phthifical. 83

ous, acquired by time, through a bad
r, noxious fumes, accidents, and evil
ving, disposing the Lungs to a vitious
epraved constitution. Secondly, by the
crimonious saltness of humors, fretting
and exulcerating them. Thirdly, by
ie apertion, rupture, or erosion of a
ein; which extravasated blood lodg-
g there, does putrifie and corrupt the
ungs. Fourthly, by an Imposthume in
ie adjacent parts breaking in upon the
ungs; as by a Plurisie, Squinance, In-
ammation of the *Mediastinum* or *Dia-*
bragma; and therefore Hippocrates said,
empyema si 40 dierum spatio per sputum
non repurgetur, in tabem degenerat, quae
vortem accersit. Aph. 15. Sect. 5.

Causes also external do promote and
concur much to the generating of a Phthi-
s in the Lungs; and here you must take
otice of the air, by whose intempe-
ateness and impurity the Lungs contract
n evil disposition and alteration of it;
Drafsis: and this we observe in some pla-
es, that the air does procure and pro-
note a Phthifical Consumption of the
Lungs more frequently; and that the air
of another place is more preservative and
urative: therefore the Phthifical person
s to consult the Physician what place is
best.

best for his abode, whether it be for prevention or recovery: For this cause, great Cities being much annoyed with unwholesome fumes and vapours, from Sinks, Privies, and Chimnies, offensive nasty Trades, &c. made *London* abound with Phthifical Consumptive persons more then half the Nation besides; and from Consumptive Parents a numerous progeny of the same kind is propagated. Society also is to be regarded; and you must not frequently converse with a Phthifical person, whose unwholesome breath may infect the sound, by drawing in the putrid vapour that the other breaths forth: but above all, a Phthifical Bed-fellow is most dangerous to infect a sound person, and chiefly to be avoided.

Certain seasons of the year, and constitution of the air, though in the same place, are worse then other; as the Autumnal Quarter is the worst, and Phthifical persons do most decline at this season, and are worse in moist foggy weather, then in a dry clear open sky.

That you may not be surprized, but have some warning of this Disease, and characters to know it by, I shall set down some signal tokens whereby you may

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Consumption Phthifical. 85

may discover it afar off; and certain marks to know it by, when fixed and seated in its proper place.

Consumptions in their first approaches tread very softly, that you are not so sensible of their invasion; but having gained some footing, are more bold to awake you, and appear in the breach and decay of your wonted health and strength: a long time perhaps you carry this secret enemy in your bosom not discernable but by the sagacious judgment of a very able Physician; but when you find some unwonted alterations in your body, of which you cannot determine, what or whether they tend, look out betimes, apply your self to the most skilful of our Profession, that by his timely advice and prevalent Medicines, you may obviate and stop the proceedings of a secret destroyer.

*Obsta principiis, serò medicina paratur,
Cum mala per longas, invaluere moras.*

The forerunners and warners of Consumptions are many, declaring a degeneration and change of the constitution; as, bleeding at the nose often; signifying the blood to have lost some of its balsamick consistence, being grown thin, sharp

86 *Consumption Phthifical.*

sharp, or hot, will not be confined within its rivulets, but opening its own ductures gives vent and issue.

2^{ly} Spitting of Blood imports the like, and is procured by the same causes.

3^{ly} The Spittle which before was sweet or insipid, is become salt or sharp, denotes the vital stream to be degenerate, from whence it proceeds; for as the Blood answers the Chyle, so the Spittle answers the Blood, the one depending upon the other.

4^{ly} Frequent and often spitting, not provoked by any manifest cause.

5^{ly} A constant Cough, provoked by a sharp rheumatick matter.

6^{ly} The Spittle viscous, tough, or brought up in gobs.

7^{ly} Short and weak breathing.

8^{ly} The habit of the body not so plump, firm, and hard, fleshy; but unwonted softness, flaccidity, and looseness of the flesh, upon the Arms, Thighs, or Legs.

9^{ly} The complexion not so good: that person which before was fresh and clear, is become more pale, brown, or ill coloured; may conclude the limpid vital streams are defiled, impure, and muddied.

10^{ly}. The

Consumption Phthifical. 87

10^{ly} The Pulse weak and flow; or weak, labouring and quick.

11^{ly} Weariness, weaknes, and indisposition to action; the spirits not so lively & brisk as before, but sluggish and dull, given to much sleep; the vigor and strength of the body begins to abate, when the Blood, the treasury of vital spirits begins to be alienated and changed from its wonted purity; such as the Blood is, such are the spirits from thence extracted; the purer the blood is, the more vegete and lively is that person: but when the blood is changed, dispirited, flat, and sowre, the man that before was active, merry and lightsome, is now clouded, dull and indisposed to mirth or action.

12^{ly} If the transpirations and breathing sweats of your body, which before were not unsavory, are now of a stronger scent and unpleasant odour, argues the humors of the body to be degenerate, foul, and putrid.

Some of these signs are sufficient to give notice of a Consumption approaching, and the degenerate inclination of your body thereto; which being timely lookt after, and consulted, may more easily be prevented; *Ægrius ejicitur quam*

mor.

88 *Consumption Phthifical.*

non admittitur hostis ; but being neglected, proceeds and gains strength, grows more incorrigible and dangerous ; not to be reduced commonly, but by an extraordinary prudent course of an expert Physician, and the best of Medicines : the signs are these.

1. Pain in the Breast.
2. A sharp vehement Cough.
3. Spitting of purulent matter.
4. A fætid cadaverous scent of the Breath, with difficult and short breathing.
5. Fainty Sweats.
6. A continued Looseness.
7. A putrid Fever.
8. Debility and weakness of all the faculties.

Some of which do properly belong to Consumptions of the Lungs, the rest are common to Consumptions that arise from other parts.

Be careful in the observance of diætetic Rules, as the judgment of your Physician shall appoint you ; concerning the air, meat and drink, sleeping, exercise, evacuations, and passions of mind ; and herein diætetic observation is of great concernment, for alteration and reduction of the Constitution to a good state, which for the most part hath degenerat-
ted

Consumption Phthifical. 89

ed by irregularities and enormities in the
ame.

Now every Consumptive person is to
be regulated in the six non-naturals re-
nearfed, peculiarly and properly, *pro re
rata*, upon the relation and account gi-
ven of the Sick, which as the case re-
quires will be different; and therefore I
hall be brief in my prefcripts herein.

Generally a clear, sweet, dry air, in
high and gravelly grounds is best; espe-
cially when the Lungs decay by an over-
moift, spongius, flaccid, and foft dispo-
fition; but if of a hot dry withering
condition; a moifter air, and the Valley
is more agreeable: but if you be forced
to live in a place injurious for the air,
that promotes your Disease, and consum-
ptive inclination, you must correct that
by Art, and help your self with proper
fumes and evaporations in the house, as
the case requires: but concerning the
air, in relation to health and ficknefs,
read in my *Tutela Sanitatis*, where you
may receive farther fatisfaction.

In the choice of meats, eat fuch as are
of light digestion, good nutriment, and
grateful to your Stomach, not over falt-
ed, spiced, or dried; no fryed or broil-
ed meats, no Pie-crust, or bread crust.

But

But for general rules in the choice of meats and drinks, my *Tutela Sanitatis* is large, whither I refer you, that I need not repeat here: from thence you may collect what is most agreeing to your case, being here informed of the nature of your Disease, and how procured.

Also in my hygyastick precautions to a cholerick constitution, that precept for the most part will agree with phthifical Consumptions: Milk, when the body is cleansed, is proper food to nourish, and for attenuating the heat and acrimony of the Blood; but the body being foul, and when absterfion is more required, the whey of it is better; the coagulating and unctuous parts being separated.

Jellies and restaurative Broths before the use of good Medicines, do but clog the body, and increase the foulness; but after a due course of Medicines, are profitable for such whose stomachs do agree with, and desire them: therefore the practice of such are to be condemned, who presently upon the name of a Consumption, fall to great nourishers, high and plentiful feeding.

Be moderate in sleeping, and go to bed reasonably; the spirits are thereby refreshed, and the acrimony of the blood allayed; but watching tires the spirits, heats the body, and exasperates sharp humors.

In the beginning of your Disease, use gentle exercise; but when it is confirmed, and strength much abated, take your ease, and forbear all violent motion, which fires the spirits, and is very injurious.

Avoid all passions and disturbance of minde, the greatest enemy to a consumptive person; but endeavour cheerfulness, tranquillity, and a sedate spirit, a great preservative from a consumptive inclination, and a necessary remedy in the cure: but concerning passions of the minde, and their several effects upon the body, the fore-mentioned *Tutela Sanitatis* will inform you; that I forbear to enlarge here.

Concerning the smoking of Tobacco I must caution you, as a promoter of Consumptions. Tobacco of late years is become as common as eating and drinking; and some there are who had rather refrain a meals-meat than their Pipe: but since the use of it, Consumptions abound
and

and are much more frequent then formerly. I shall wave many circumstances concerning the custom of taking it, and only tell you the nature and effects of it. Tobacco is of a virulent nature, as those that first use it do find by the symptomes and effects, to be very like those that have taken some venomous thing; as Giddiness, Vomiting, Fainting; but the frequent use of it reconciles the great disgust that nature hath against it: as it is recorded by Historians, that *Mithridates* King of *Pontus* accustoming himself to eat poison, could not be poisoned when he desired it: so Tobacco though abhorred by Nature, yet Custom makes it so familiar, that the ill effects of it do not appear presently; that nature is not so provoked, and sensibly moved by it; which puts the cheat upon all, thinking it then friendly and amicable, but by time does much alter the state and condition of our Bodies. The fume of it is Narcotick, seising the spirits, and alienating their purity: It is acrid and biting, ingrateful to the tender Lungs, drawing away the dulcid moisture, and leaving the remainder more fretting and acrimonious. Many take it to prevent Rheumes, but you may observe none so rheumatick and phlegmatick

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matick as Tobacconifts ; and as it leaves a filthy taste in the mouth , so it sets a bad impression upon all the parts it reacheth ; the Lungs and vital parts especially receiving the prejudice.

Having made a progress thus far into Phthifical Consumptions , it remains I should give you something remarkable in the therapeutick or curative part.

If the Disease be but approaching, and a propension thereto , correction and altering the mass of Blood secures you from the danger ; but if it be already seated, and the Lungs ulcerated , more intentions of cure must be prosecuted , as absterfion and consolidation.

To know whether your Disease increase or abate , during the cure and use of means, observe your Spittle, which will vary as you grow better or worse ; if that which was foul become more pure , or consisting of several parts be equally concocted ; that was saltish, is dulcid or insipid ; that was fætid and ill favoured, is void of scent ; that was with difficulty expectorated , is now easily brought up : these are good signes , and promise recovery ; but the contrary are bad , and threaten death.

Those that are consumptive by an hereditary

hereditary right, derived from their Parents; are much worse, and with more difficulty preserved or cured, than those to whom it is adventitious; because in the former it is implanted in their nature, and feminally radicated, does grow up to its height, and increase with their bodies; the other being promoted by some procatartick cause, may more easily receive a check and stop by good advice.

Those that spit blood at some certain times only, if it flows plentifully, is less dangerous than those who more constantly void strings of blood; because the former ariseth from an apertion of the Veins, the latter from an erosion and exulceration; besides, the former may proceed only from plenitude; the latter from great alienation and acrimony of the blood.

Gentle purgation, *per epierasin*, by proper Purgers are necessary and advantageous; but strong purgation, and virulent purgers (as Scammony, Coloquintida, Senna, Agarick, &c.) are noxious, and do exasperate; therefore great heed is to be taken in the choice and use of purging Medicines, else you do more harm than good.

Sudorificks properly adapted and ratio-

Consumption Phthifical. 95

onally used, are of excellent use against Phthifical Consumptions, whether imminent or present; for precaution, by separating the blood from acrid serofities; for cure, by exsiccation also and healing, and transpiration of putrid humors.

Dry Fumes, and moist evaporations rightly instituted *pro re nata*, as the case requires humectation or exsiccation, and to supply the defects of an incongruous and unwholesome air, are laudable artificial means, conducing to preservation and cure.

In the performance of cure, if there be any urgent symptome, that first is to be regarded, whether it be spitting and bleeding of Blood, a defection of Spirits, or vehemency of Cough; which being mitigated and relieved, you may then proceed radically, beginning at the foundation, and removing fomenting causes, then apply to the part affected.

In complicated causes, when contraindications of cure do meet, as often it falls in Phthifical persons, the ability and judgment of the Physician is then most eminently required in the use and choice of Medicines, by moderating successively, qualifying by commixture and allay, the

96 *Consumption Phthifical.*

the thwarting intentions of Cure.

The Galenick Medicines commended by several Authors are many.

Trallianus boasts of many phthifical persons he cured with the Blood-stone, some extol syrup of Ground-Ivy, others syrup of Comfrey, and Conserve of Roses; some again commend the decoction of Guaiacum, Syrup of *St. Johns*-Wort-flowers, and syrup of Tobacco: also the powder of *Haly* is practised by some which is this; white Poppy-seed 10 drams Starch, Gum Arabick, and Dragon, each 3 drams, seeds of Purslane, Mallows Marshmallows, Cucumbers, Gourds, Citruls, and Quince, of each 7 drams, Ivory, Liquorice, each 3 drams; Penidies the weight of all; and made into a Powder of which is given 2 drams every morning, in syrup of Jujubes, or pectoral decoction. But how insufficient these Medicines and such like are, to cure a Consumption, those only can judge that rightly understand what a Consumption is; and what a radical Medicine is, that adapted, and does apply to the vital and fundamental principles; that is prevaler to restore their declension, and reduce their irregularities to rectitude and integrity of operation.

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Consumption Phthifical. 97

I have not set down here, the process of my own medicines, that I use in the cure of Phthifical Consumptive people, being above the reach of those that are not Chymical Artists; and for the reasons given before, in the 74. and 75. ages.

F **of**

Of a Spermatick Consumption.

THis kind of Consumption may seem strange in regard of the denomination being new; but it is very proper and deserves this distinguishing title.

By a Spermatick Consumption you are to understand, a decay and wasting of the body, from the expence and loss of Sperm or seed; and this is either voluntary by immoderate coition and copulation, man with woman; or by self procreation to such an expence and emission: or else involuntary, a weeping and issuing without consent, or external procreation and allurements.

First we will consider what this sperm or balsom of Nature is in both Sexes, that knowing the worth of it, how gradually it is elaborated and brought to its perfection, you may the better value it, be more sensible of the loss, and rightly understand how the detriment and decay does consecute and follow upon too large, and continued emission.

I shall not here spend time in leading you through all the digestions of mans body

Spermatick Consumption. 99

body that are prævious and preparatory
to this ultimate elixerated matter, having
come that in another place: but it is suf-
ficient you understand that this sperma-
tick *succus* being the last concocted and
elaborated matter, is the cream and quin-
tessence of the rest; having been defæca-
ted and depurated in several offices of di-
gestion; each of which does separate the
sculent and inutile parts, transmitting
the purer to receive the operation and
perfection of the subsequent digestion:
and therefore this spermatick *succus* is de-
scribed *pars purissima, electissima & elabo-
ratissima omnium partium animantium que
ferunt ad nutritionem*; the purest and
most select matter, graduated and refine-
d by so many prævious digestions,
which are as so many rectifications to
puritate, purifie and spiritallize it. This
spermatick digested matter, though the
last in order, yet it is prime in dignity;
being the quintessence and purest part
extracted from the rest, and may fitly be
called *elixir hominis* or essential balsom.
Now this elixerate choice matter which
is elaborated and treasured up in the
spermatick vessels, not only for use of the
individual, but also for propagation of
species, is not prodigally to be wast-

ed, but necessarily employed for the purposes appointed by Nature : but if it happen from what cause soever to be expended more then nature does allow, and can well dispence with, damage does arise to the whole body, enervation and consumption upon the continuance, if not timely prevented and remedied.

The danger and prejudice from such immoderate evacuations appears thus For the *ὄρα*, that it causeth great weakness and debility of all the faculties, every prodigal that hath foolishly expended Natures Treasure, can seal to the truth. The *διότι*, why and how it comes to pass, that such decay is the consequence of it, appears upon these following considerations.

First, From the commerce and consent between the Testicles, the Brain and spinal Marrow: the emptying of the former causeth an exhaustion, and a weakness in the latter; by drawing away the animal Spirits, which is their strength and vigour; and from this debility the back, venereous wasting was called *tabes dorsalis*, a Consumption of the Back.

Secondly, If you consider what the seed or spermatick substance is, the quickness

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Spermatick Consumption. 101

essence and purest part of our alimentary liquors of the body; the most refined and best rectified spirits, are extracted from the whole body, and drawn in by the spermatick vessels to impregnate and endow this sperm or seed: Now if it be so (as it is most true) that the seed or sperm is an extract of the finest matter, and spirit of mans body; and that the emptying of the spermatick Vessels puts them upon a new draining, and sucking of the body to fill again, and replenish their emptiness (as the Stomach when it is empty, desires to be filled again, and not lie idle): then of necessity it will follow, that too large and frequent emissions of this seed doe exhaust and inervate the body, debilitate all the faculties, and bring a consumption upon the whole.

Thirdly, The spirits are balsamick, and preserve the body from putrefaction; their exhaustion therefore makes the body liable to corruption and decay: and this is observable, that those who suffer such immoderate expence and loss, it changeth their complexion from a fresh lively aspect, into a pale, brown, and sad countenance.

Fourthly, From immoderate expence of seed, and too frequent emissions,

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seth infæcundity and sterility; and that by reason the seed stayeth not, nor abideth in the spermatick laboratory its due time for digestion, elixiration, and maturati-
 on; as also that the *vis spermatopsietica*, the spermatick ferment or crasis of those parts are changed, altered, and become barren, their native power being spent by too frequent emissions, and immoderate Flux; as Land is become poor and barren by being over-tilled.

These truths being rightly considered, as it is rationally apparent, none willfully (I suppose being thus warned) will be guilty in this kind: but it happens sometimes by inadvertency, natural debility or hazardous adventures with strangers in copulation, that a detrimental and consumptive issuing and dropping of Seed is procured upon man or woman, by straining beyond their strength; an unwholesome Bed-fellow, or a fluid indigested wateriness of the seed from weakness and debility of the genital parts.

That which doth proceed from impure copulation, and is virulent, manifested by the colour, greenish, yellowish, &c. must have a peculiar cure, opposing that malignity and virulency wherewith

etc.

Spermatick Consumption. 103

the crasis of the spermatick vessels are
winded and stained; afterwards robora-
tion and strengthening of the parts, to
confirm their native crasis and spermatick
power restored again: but if unadvisedly
as some ignorant practitioners common-
ly do) you stop the current and issuing of
the seed, before there be a through puri-
fication, then the malignity is retained,
and being stopt in the usual vent, regur-
itates back, and is scattered all over the
body, producing dolorous and very bad
effects: and thus the common pretenders
that boast of these Cures with speed and
infallibility, leave their Patients in a
worse condition than when they under-
took them: and not only their method
and intentions of Cure are irregular and
injurious, but also their Medicines dange-
rous, or ineffectual for want of skill in
pharmacy and Chymical Preparations, or
careless referring that charge and ma-
nagement to others. For my own part I
do not give a Medicine, but what I am
an eye-witness to in the preparation, it
being the great work and charge of a
physician so to do.

But to return to my purpose; by too
frequent copulation, immoderate strain-
ing, or the like, weakening the parts for

104 *Spermatick Consumption.*

generation, a *profluvium seminis* or Gonorrhœa, an issuing of seed may follow, which although your partner be wholesome, may produce bad effects and become virulent; for although the flux at first be mild and white, yet by continuance and neglect, does degenerate, becomes sharp and ill coloured, shewing the pravity of its alienated nature: from whence a Cachexy or ill habit of body, weakness, consumptive leanness, and a much altered Countenance.

This *stillicidium seminis*, involuntary dropping and wasting of seed in men is easily known; but in women often mistaken (and that by Physicians,) thinking it to be *fluor albus*, the whites; thereupon fall to bleeding, and purging soundly, with base virulent Catharticks, which exasperates and renders the disease more deplorable, and far worse to be cured after such rude dealing.

But he that rightly understands the disease; that is *filius artis* in Chymical Pharmacy (as Dr. George Thomson, a true Spagyrist that labours *propriis manibus* for efficacious medicines) such I say, goes another way to work, by restoring Nature with roborating extracts and balsamick elixerated spirits: with which Nature

ture

Spermatick Consumption. 105

ture closeth, and receives amicably; by whose assistance the debilitated parts gain strength, concoct and retain what before passed away crude, watery and thin.

This weakness is very frequent among the feminine sex; being more prone and apt to this wasting infirmity than men, from the difference of organization and fabrication of parts rendering them more liable; being the colder and moister nature, and the retentive faculty weaker: Some conceal this infirmity out of modesty; others neglect it as a trivial disease, that time will cure, not considering the ill consequents that this produceth; as great weakness of the brain and marrow of the back; debility of all the members, and trembling of the nerves; decay of the senses, and pains of the joynts when they come into years; sterility and barrenness in some; or if they bear children, they are feeble, rickety, convulsive and diseased from their seminal principles; an ill habit of body, and change of the Countenance, bringing them into age before their time; a languishing and consumptive leanness, or a hydropick and unwholsome corpulency.

These sad effects I have often observed

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to be procured by this secret wasting disease in many persons; the particu- lar cases and circumstances I shall not recite for modesty sake, but caution all such as are threatned with it, to seek for the best advice and efficacious means in time; and not cheat themselves (as too frequently) with the usual notion of the whites, and the frivolous common medicines that women tell to each other. The medicines I use in the Cure of this infirmity both of men and women, as a restaurative essence, and roborating extract, are not here divulged for the reasons aforesaid; which I think will satisfie all that are reasonable, and for others 'tis no matter.

I have now discoursed the several sorts of Consumptions proposed to be treated on in the front of this Book; and had not the late dreadful fire consumed my house and interrupted these labours, I had enlarged this work in several parts of it, and given you a fuller prospect into the matter: yet as it is, you may see a discovery of some necessary truths, that have been latent; and the foundation of these diseases that were undiscovered, are now laid bare and obvious to common reason. Our Predecessors in the disquisition and search after the causes of diseases, sought

ought no farther then bad humours and
lyscrafy of temperaments; which in-
deed are but the effects and products of
norbifick causes: but you have here seen
here is a farther progress to be made,
and that the foundations of diseases are
eated in the vital and fundamental prin-
ciples; upon which foundation the stru-
cture of this work is laid, and to which
all the discourse refers: this is to demon-
strate and lay open diseases radically and
fundamentally; and here is a Physicians
scope and aim, that will rightly assist na-
ture, and effectually restore and help
her, in the declensions, wastings and alie-
nations of her vital and fundamental
principles: this is the way to cure radi-
cally and soundly; the other is but super-
ficial and palliative.

FINIS.

A Ca-

63
A Catalogue of Books sold by
Tho. Basset under *S. Dunstons*
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Tutela Sanitatis, sive vita protracta:
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health and prolongation of life: With a
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