

[Phlebotomiographía], or, A treatise of phlebotomy : demonstrating the necessity of it in diseases; the time for elections. And likewise of the use and application of cupping-glasses, and leeches. Whereupon is added a brief and most methodicall tract of the crisis / Written originally in French, by Da de Plumis Campi ; and now faithfully rendred into English, by E.W. well-wisher to physick and chirurgery.

Contributors

Planis Campy, David de, 1589-approximately 1644.
W. E.

Publication/Creation

London : Printed by John Streater, for John Place ... and William Place ..., 1658.

Persistent URL

<https://wellcomecollection.org/works/tduzw8n7>

License and attribution

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

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



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





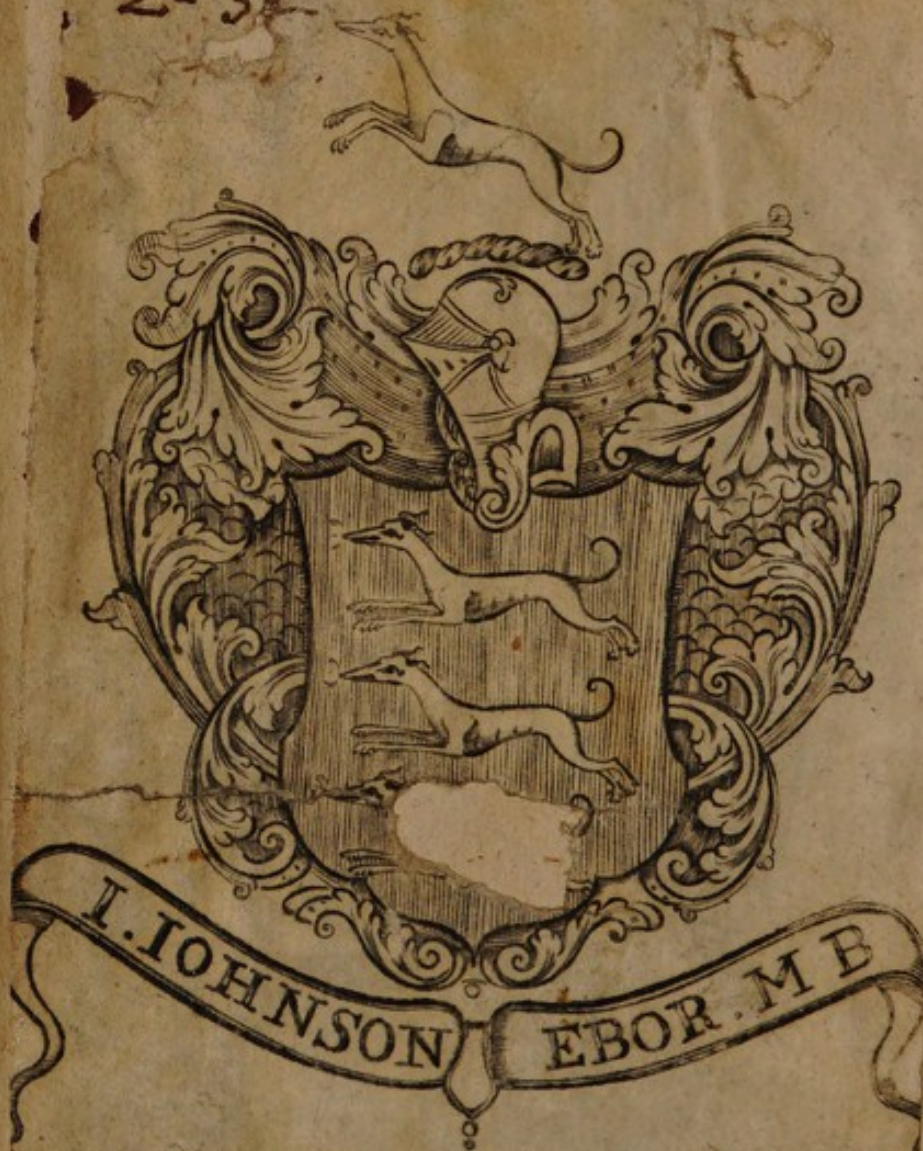


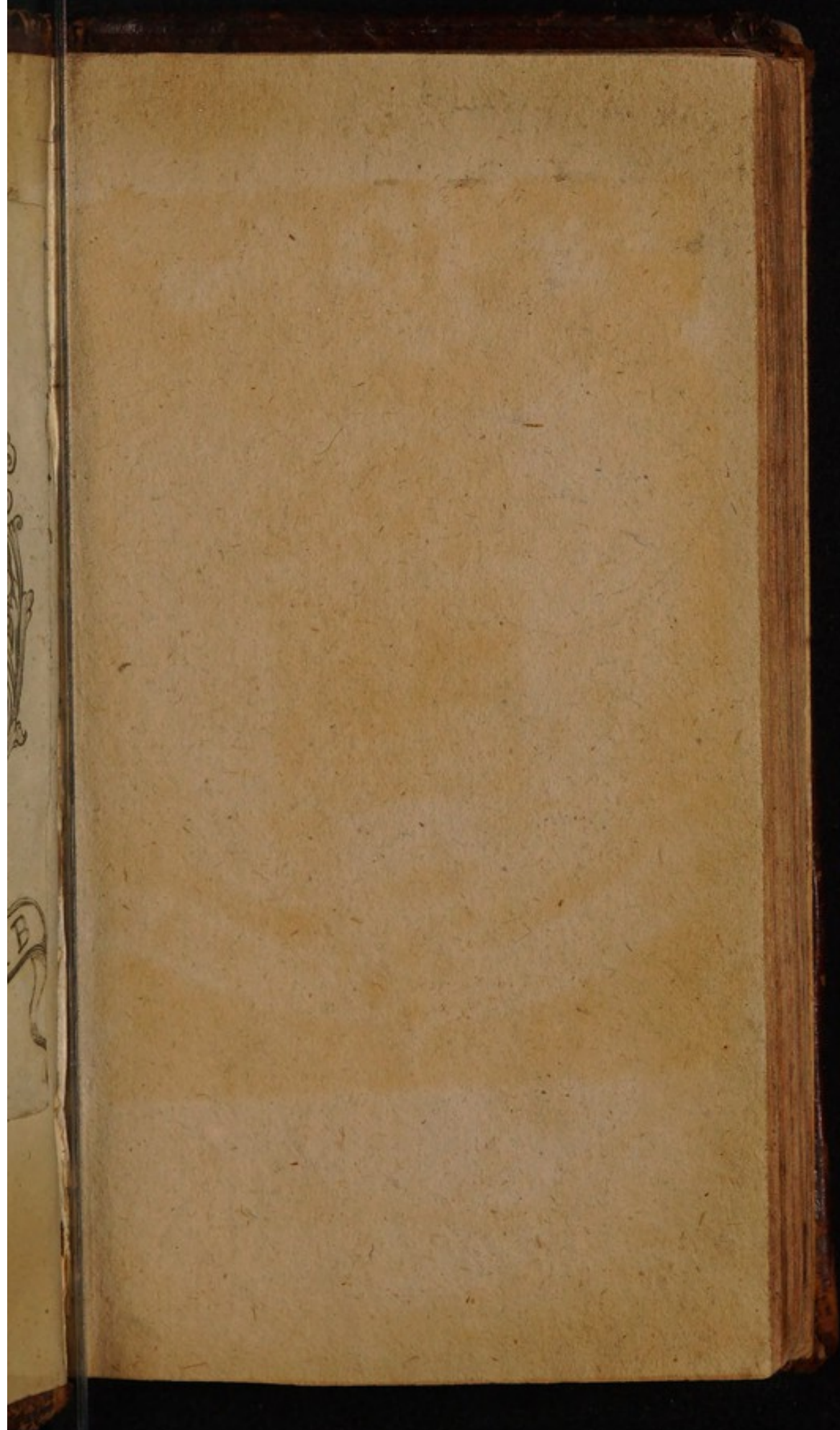


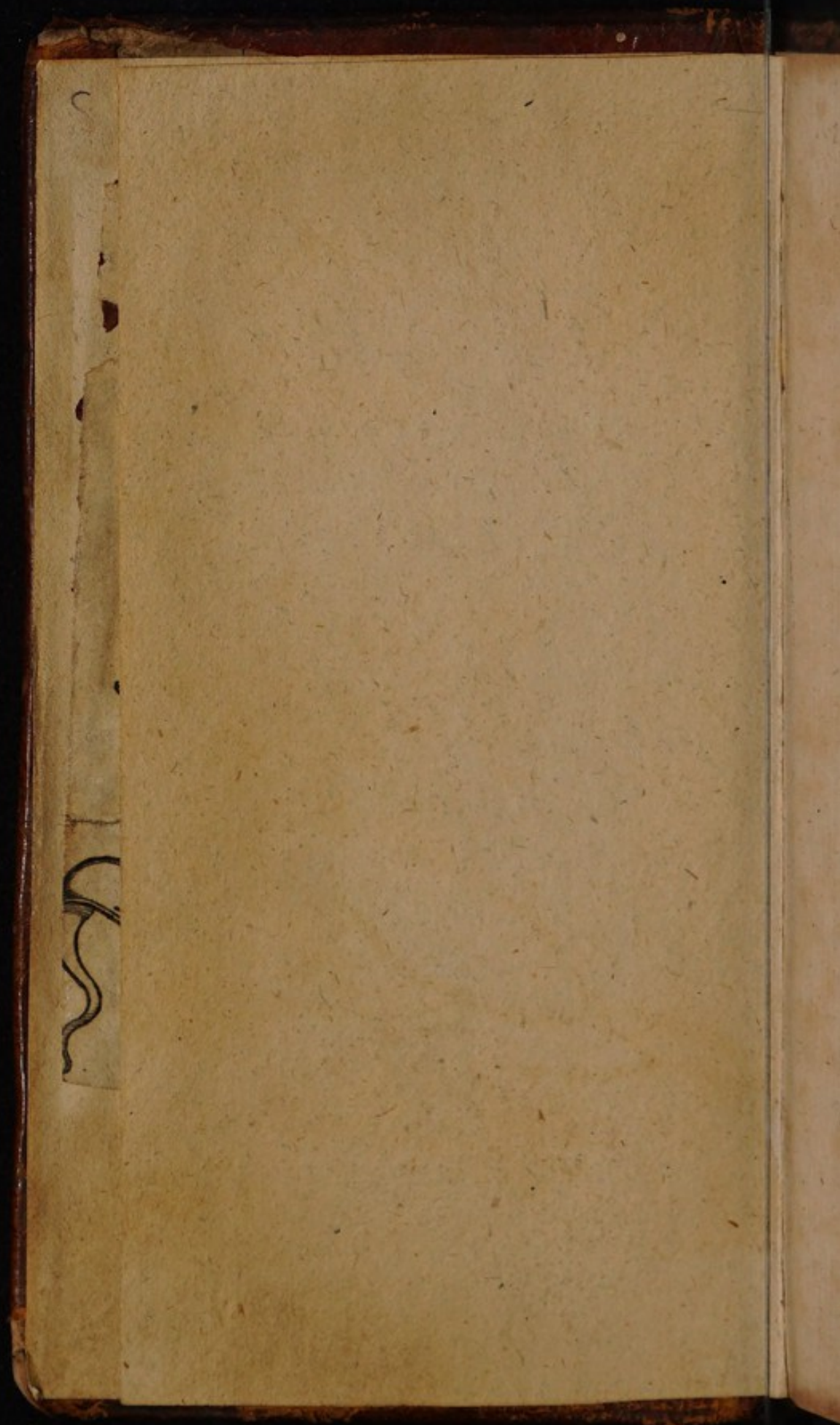


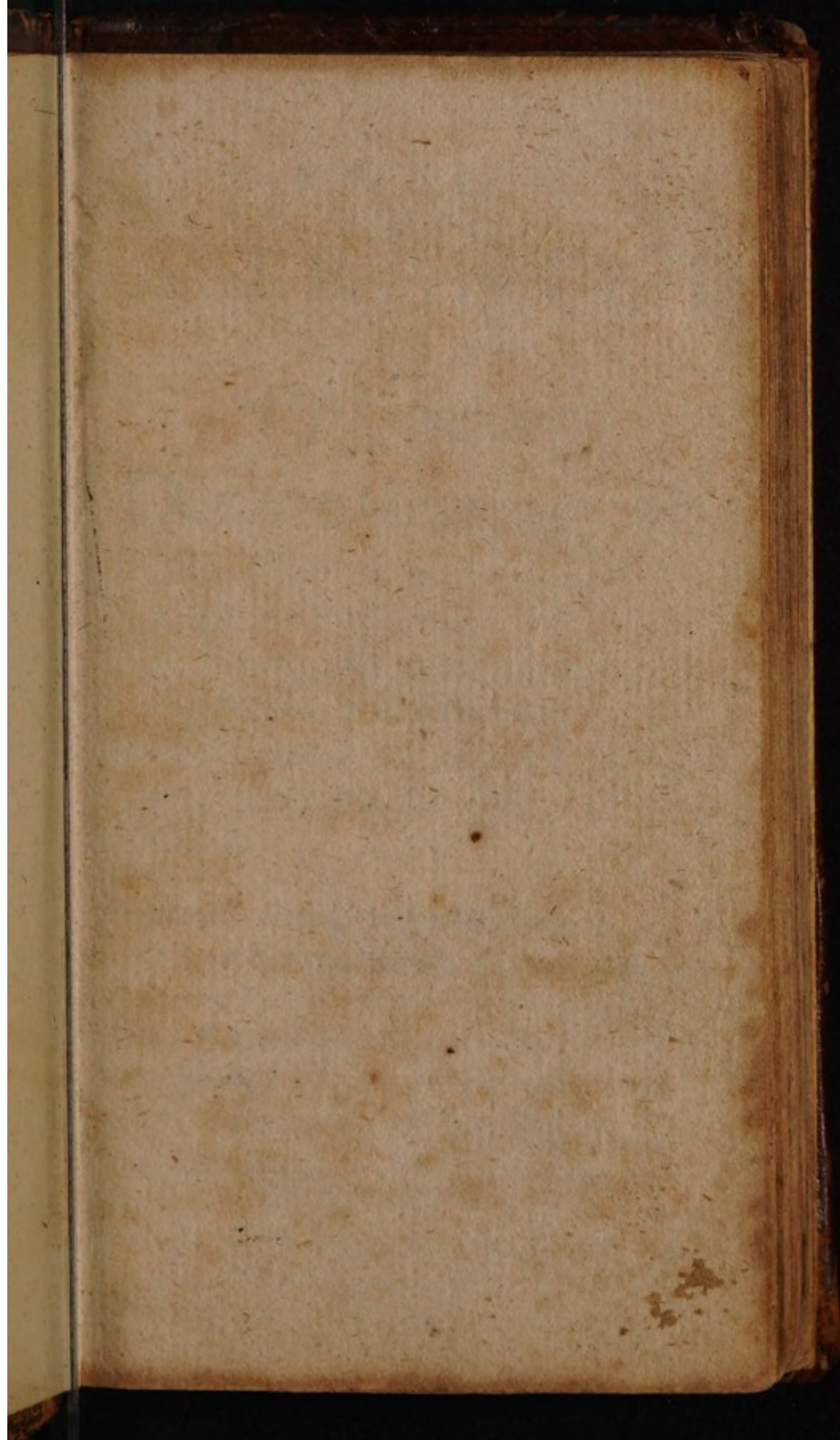
supp 57,510/A

2-34









A

De

No

tim

of t

ing

Whe

and

Cris

Witte

And m

gl

Printed

Farnis

Gray

Φλεβοτομογραφία.

O R,

A TREATISE

O F

Phlebotomy.

Demonstrating the
Necessity of it in diseases; the
time for Elections. And likewise
of the use and application of *Cup-*
ping-glasses, and *Leeches*.

Whenceupon is added a brief
and most Methodicall tract of the
Crisis.

Written Originally in *French*, by *Da*
de Plumis Campi Chirurgion.

And now faithfully rendred into *En-*
glish, by *E. W. Well-wisher* to
Phylick and Chirurgery.

L O N D O N,

Printed by *John Streater*, for *John Place*, at
Furnifalls-Inne Gate; and *William Place*, at
Grays-Inne Gate, next *Holburn*. 1658.

350811

THE

OF

THE

OF

OF

OF

OF

OF

OF

OF

OF

OF



THE
S
H
To
an
Ma
T
me
ip
you
rit



To the most High
and Puissant Princess,
Mary De Medici, Queen,
Mother to the King
of *France*.

M A D A M,

THe cause which
hath induced
me to consecrate
upon the Altar of
your exquisite me-
rits this little Of-
A 3 fering

fering (composed
for the ruine of so
manie Phleboto-
mists of our Age,
who most commonly
are the cause of the
losse of so manie
persons of all ages,
qualities, & sexes,
by reason of their
undue Administra-
tion of this Chirur-
gicall Operation,
viz. Phleboto-
mie)

mie) is, the obser-
ving of so manie
excellent and tru-
ly royal Vertues,
shine and dart forth
their splendor in
you, which are more
to be admired, than
known; more to be
known, then imita-
ted; and more to be
imitated, then e-
qualized, And
which have receiv-

ed birth; and being
from the exquisite
perfections of your
Divine Wit, the
Fame whereof,
serves as a subject
matter, for the most
fine Wits to com-
mend; and for an
example of well do-
ing, to the most
magnanimous souls.
Your fair actions,
are as so many glit-
tering

g
te
or
be
f,
et
st
n-
an
o-
of
ls.
ms,
it
ng

tering Stars, which
imbellish and illu-
strate the Heaven
of our Fraunce.

Fraunce, who may
from hence-forth,
glorie, for having
bin delivered from
the devouring
Gorge of a storm of
miseries; by the
sage providence of
a Queen; yea, the
most wise of Queens

A 5 that

that ever governed
it. A Queen, with
how great honours
loaded? with what
respects honoured?
with how manie
Triumphs cloath-
ed? and with how
manie Laurels a-
dorned? As manie
humane mouthes, so
manie Trophies to
your Grandure; as
manie hearts, so
manie

ed
th
ers
rat
d?
nie
th-
ow
a-
mie
so
to
as
so
anie

manie Temples e-
rected to your Ver-
tue; as manie souls,
so manie Vowes and
sacrifices to be imo-
lated upon your Al-
tars. In brief, Your
Vertues are such,
that I shall not ad-
venture to handle,
rashlie, the praises
of them, because I
cannot arive there-
to, but in admira-
tion,

tion, nor recount
them worthilie but
in silence. This ayr
is too clear for the
flight of my dull
Plume; wherefore
by the example of
the Swallows, which
presage Rain, I
will content my self
to couch to the sur-
face of the Earth,
to beseech You
(Madam) on the
behalf

behalf of our Chi-
rurgerie, that you
will be pleased to
dart forth the Rays
of your sweet fa-
vour upon this lit-
tle scantling of its
Operations. For
whatsoever appre-
hension I have had
of the greatness of
Your Merits, and
the weakness of my
judgement; it hath
not

not bin able to with-
hold me from offer-
ing it up unto You
for a Testimonie,
rather of my good
will to the Pub-
lique, then for anie
thing that is in it,
vvorthie to see the
Light under your
Royal Authoritie,
and Divine Great-
ness. If it have the
favour to be vvell
accepted,

accepted, I doubt
not, but being pro-
tected by the Buck-
ler of Your Mi-
nerva, it vwill easi-
lie beat back all the
assaults of envie, &
be looked upon by
all, vvith a favou-
rable Eye. And
for my part, I shall
therein take so
great contentment,
that my desires
shall

shal be more strong-
lie redoubled to ap-
pear, and be ac-
knowvledged all
the rest of my life,

MADAM,

Your Majesties,

Most humble, most obedient,
and most affectionate
Subject and Servant,

Campi Chyrurgion.

To



To the Benevo- lent Reader.

BAd Masters do occasi-
on the losse of credit to
good Mysteries, and dis-
paragement to good Ma-
sters. The esteem, or the slighting
of Arts and Sciences doth depend
upon the ability or insufficiency of
those who handle them; and ac-
cording as they are well or ill pra-
ctised. The Vulgar, without en-
tring further into the knowledge of
their cause, (as severall persons who
will not permit themselves to be
reprehended.

To the Reader.

reprehended (although they mistake exceedingly) in an art which they practice, with abundance of more presumption then knowledge) do adjudge unto them (upon the first view) either good or bad reputation; so that such actions as are commendable, and those that are reproachfull are, (by the Vulgar popularity) measured by the same rule, and weighted in the same ballance, without any manner of distinction, insomuch that most commonly Vertue gives place to vice, Wisdome to ignorance, and Experience to incapacity.

So by Capricious ignorance we
praise

Vice more then virtue and do
seem most glad

All at a venture to bestow the
Bayes

On ignorance her self, in surplis
clad.

And

To the Reader.

And they will take the name of Philosopher, formerly so reverend and so much respected among the Greeks, that from the time of Pythagoras, It was caused to be called, Σοφία, that is to say, Wisdom. Notwithstanding, it is certain, that this word φιλόσοφος, or Philosopher, signifies nothing more, nor lesse, but A lover of wisdom. And yet there is not a man in these dayes so shallow brained; so inconsiderable a person, nor so great a Lord, but would be very angry, yea would be enraged and take exceptions in good earnest, if one should take him for any other but [A person desirous of knowledge] which to expresse in one word is (A Philosopher.) A title wherewith Emperour Antoninus himself was well pleased, to be honoured. Let us consider what course that title hath passed for some years past, how it was ordinarily taken; And after what fashion it is made use of, now.

It

To the Reader.

It is the common Complement, and the little joviall Epithite which one doth usually give, promiscuously at the first meeting a person, though he have the Countenance of one that hath slept rather then watched over his books. If one meet with a man that doth not well know the Court Carveate, nor how to dispute in a quarrell according to the modern fashion, who discourses with Ergoes framed upon all occasions, upon the foot of a Fly, (thereby shewing himself as indiscreet in familiar common entertainment, as averse to civill Actions,) presently they give him the Style of Philosopher by head and shoulders. Notwithstanding that the true Philosophy, if we may herein beleeve Utpian, the Civilian, consists in management of affaires, in the conversation and conservation of humane society, accomplishment in matters of Law, in Court affaires, and in all the points of

To the Reader.

of honour; so that a Philosopher, and
a person of honour or States-man; to
speak properly with Ulpian, (who
was such an one) is one and the
same thing. What then is it that
hath imbas'd it, and brought it
e low from so high a degree? Who
hath stript and disrobed it of all its
auntient honours and prerogatives,
making it so to serve as a Laugh-
ing-stock? but the impudent ig-
norance of a crew of M. (happen dis-
composed Pedants, whose gesture
and discourse stincks strongly of the
Mustinesse of the School, who be-
cause they have passed over a bridge
mongst a crowd of Asses, without
having their pack-saddle behind
them, do presently conjecture them-
selves able to hold Port with the
great Horses. Which fate, or worse
the more the pitty) is also fallen upon
the title Physitian. For I pray, what is
now become of the auntient splendor
of the Science of Physick? What is
become

To the Reader.

become of its Glory and Ornament, and the inclination and well wishing of Auntient Princes and Potentates thereunto. Who did not think it below them to learn and exercise this divine Science, (by good right called Divine, in regard it receives that Elogie from the very mouth of God): But did treat it with great Liberality to confirme its dignity, and maintain its authority.

(The Science of Physick, I say) which the auntient Hebrews did honour as being come from Heaven for conservation of health, and prolonging of life. And it is testified by the holy writ, that the Chirurgicall Physicians are made, instituted, and recommended by God, as in 38. Ecclesiasticus, Honour the Physician with the honour that belongs unto him, and for the occasion that thou hast for him, for the Lord hath Created him: Do not withhold from him the reward of his pains,

To the Reader.

pains, to the end, that he may succor
& assist thee in thy necessity: he shall
receive rewards from Kings and the
knowledge of the Chirurgical Phys-
ician, shall cause him to exalt
his head, and render him admira-
ble among Princes; As for ex-
amples concerning the Liberality of
Salaries and Presents, wherewith
the Auntient Kings, Princes, and
Emperours have been pleased to
honour Physicians; Pliny relates
that the Cæars did allow unto the
most famous Physicians, who practi-
sed Physick at Rome, two hundred
and fifty Sesterces yearly, which
according to the Common Accompt
comes to about six thousand two
hundred and fifty Crowns, although
the other professors had but a hun-
dred. Thadeus the Florentine
received of every Prince that he
served, fifty Crownes per diem.
And he having cured Pope Hono-
rius of a strange disease, he had
allowed

To the Reader.

allowed him 100 Crownes per diem. And (as Volateran reports) a reward also of a thousand Crownes. The Emperour Augustus gave to Anthony Mus (who had helped him in a great sickness) a Gold ring enriched with a stone of a great price, and not content with this, he honoured him with the dignity of Knight of his own order. And not only he, but also all those who exercised that profession, were (out of respect to him) honoured with the same Title. Darius, the Monarch of the Persians, had Demades (a Physician) in so great esteem, by whose assistance he had been freed from a tedious disease, that, (as Herodorus reports) he gave him two great Chaines of Gold of great value. And the Queen his wife gave him for a present two Bottles made of Massy Gold. Let us leave the Antients and their Antiquities, to speak of James Can-

tier

To the Reader.

tier, a most Learned and excellent
French Physitian, who had as a
Sallery from King Lewis the ele-
venth ten thousand Crowns per
menſem: from hence we may col-
lect in what esteem the Chirurgical
Physicians have been in all times,
maintained in all Liberty and free-
dome, exempt from all Charges,
subsidies, Tributes, Talleys, and Im-
posts. Behold in what dignity the
Physician and Physick was former-
ly; and yet notwithstanding we see
in this unhappy age wherein we live,
where vice marches in the same
rank as Virtue) it is so changed, cor-
rupted, & altered that it seems to be
now no more then an Idol or Phan-
tasm, its Countenance veiled its Cre-
dit destroyed, its Honour degraded,
its strength abated and weakened,
and its reputation withered; in short,
it is fallen from that most high sta-
tion of glory, whereunto our prede-
cessors had raised and advanced it:

To the Reader.

it is (I say) profaned and trampled under foot by a Crew of ignorant Impoysoners, Impostors, Mountebanks Quack-salvers, Men of evil conversation, and Camterized consciences, who (like new Esculapians descended from the Heavens) bragg impudently, and promise audaciously the curing of all Maladies: of whom the ignorant popularity do ordinarily make more Accompt, and do give more credit to the exterior apperance of a gallant port & flaunting behavior, accompanied with the vain glory of sumptuous Apparell; than to Learning and Experience. Yea certainly, for if there be any Mountebanke, Quack-salver, or consensing drug-seller, some crackt brain fellow of an extravagant wit, who giving the Career to his fancies shall mount up to a theater, and make some strange kind of Compositions; or else, if he carry

To the Reader.

a Gold ring upon his finger, and his
Moustaches well mounted, a well
composed demure Countenance,
and using these words often in his
mouth, (to wit) Blood, Humors,
Spirits, Tumours, Wounds, Ul-
cers, Fractures, Dislocation, Hip-
pocrates, Galen, &c.

Behold this is the man, who is
reputed of every one, the most fa-
mous Chirurgicall Physitian of
the whole earth. Soft, soft, my
Masters, not so quick; for you may
be deceiv'd: for it is not the habit
that makes the Monke. Words and
deeds have a great difference. Ask
these Mountebanks, first if they have
the knowledge of Geographie, of
the Mathematiques, of Astrolo-
gie, of Musick, Geometry, Lo-
gick, Arithmetick, Rhetorike,
of History, Poesy, and Philoso-
phy: In short, in one word, he must

To the Reader.

be an Encyclopædian for he that, in one word, would call a man a perfect Physician must call him so: for to imagin a Physician to be separated from the knowledg of his above mentioned Companions, were to suppose him ignorant, mute, and dead. Again, demand if they have the knowledge of all things that fly in the Ayre, of all things which swim in the water, of all Vegetables, of all things which have sense or life upon the Earth; finally of all which the Universal Mother doth inclose in her bowels, either of Water, Mettals, Minerals, Salts, Juices, Sulphurs. Besides, if he hath entred into himself, there to o'serve his own structure, to dive into his own bones, to number his Muscels, to follow his veines, particularize his Arteries, search out the Cartilages, or admire his Nerves, Tendons, Ligaments, Films, &c. If they have done all this, and

To the Reader.

and if a solid Judgement, be the
soul of their experience; in truth
then you may careſſe them with im-
munities or priviledges, acknowledge
them with applauſe; or elſe you are
to blame.

But it may be ſome Hypochondri-
ack perſon, will contradict me and
ſay, that it is not fit for a Chirur-
gion to preſcribe rules to Phyſitians.
In good time! neither do I do it to
the Learned Chirurgicall Phyſiti-
ans, (for thoſe we honour and re-
ſpect as our Maſters); but I ſpeak
to a Crew of (I know not what ſort
of) Medicaſters, viz. without
ſhame or wit, without foreheads.
Oh what a number is there of them!
So that now one may take up that
pretty ſentence of an Antient
mans; [That the ignorance of
ſome and the incredulity of others
are the reaſons, why ſo many Chi-
rurgicall Phyſitians are altogether
a 3 ignorant

To the Reader.

ignorant of the Maladies, which
they hold for incurable], which not-
withstanding are curable, as the Le-
proly, the Dropsy, Apoplexie,
Palsy, Contraction of the Mem-
bers, falling-sicknesse, Quar-
rain-feaver, Hectique feaver,
Hand-gout, Foot-gout, Hipp-
gout, and Sciatica, and severall
other Maladies which are hard of
digestion for them. But it may be
some one, (who doth not well under-
stand me) will be amazed to ob-
serve me to put the Chirurgion in
the Rank of Physitians; yet I as-
sure you I do it by good reason, for I
do not value a man who doth onely
vapour, but him that saith and doth
too. Oh miserable age! wherein
men beleieve that a Chirurgion
knows nothing but how to apply Cup-
ping-glasses to let blood, and to spread
a Plaister, and it may be tis true
too, Alas too true, to my great
grief,

To the Reader.

grief; but it is not such that I mean. For the art of Physick and Chirurgery, is not acquired by money, as some shamelesse persons have caused themselves to be called Master Chirurgions by that means.

Oh times, O tempora! O mores,
Oh manners! To this purpose hath
one well said.

Tis Gold that makes the Idiot
and the Sor

To be call'd wise and prudent
and what not:

And which is more, (men dote
so on their wo)

They'r well contented that it
should be so:

For is it not a misery to see

Men of mean parts rais'd to such
high degree,

To the Reader.

As to converse in Lives, so uncon-
troull'd
Not for their wit or Learning but
their Gold.

*It costs them sometimes two hun-
dren Crownes at a time, a silke
Coate, Embroydered beds, feasts,
and Banquets to friends and kin-
dred, and other good considerations,
to palliate their admittance.*

*Oh good God! what a fashion this
is to make Market of mens lives?
It was better consulting with the
successours of Cain, to indure a
Plague: for then some one Hippo-
crates or Paracelsus, would be found
to resist and stop it. But in this
case it so falls out, that those who
bring in the abuses and support
them, will take no heed to resist or
overcome them. By good reason
then*

To the Reader.

when say I that the skill of Chirurgery is not attained to by money or succession, nor by reading onely, but by a long and painfull Laborious industry & search. Wherefore I do admire that there are such abundance of Chirurgions who do beleve that, which [french Authours] Thibauld and Anceline have determined, as an Indissolvable Law, alledging that such an Authour hath done so and so; and that because it is a custome, that therefore they may do so too. Take notice here, my friend, that Custome will not serve to demonstrate the Art. And one cannot call that an art which cannot truly be demonstrated by operation. But they will neither beleve this, nor take the paines to reillustrate this famous Chirurgery, which hath been formerly in as great honour, as it is now in neglect. Yea, one may well be astonished,

a. 5. ished,

To the Reader.

ished that so noble a science should be so degraded from its pristine reputation, that having been Antiently the favourite of Kings; and the employment and occupation of great Personages; It is now abject and prostitute to the derision of the most inferiour of City and Country.

What is there, I pray, more famous admirable or divine, then this holy Profession, and yet you see how it is slighted of every one? And (which is most detestable) by those very persons who are grown rich and fatned thereby, for if one propose unto them some most necessary rule, you shall have them immediately give the Title of Emperique by the head and shoulders, even to such as (being friends to nature) would conscientiously raise them from their weaknesse: for truly there is no profession wherein one ought to be more cautious of erring; then in ours of Chirurgery; in regard

To the Reader.

gard of its subject, which is a Hu-
mane Body, a beame of divinity;
and yet notwithstanding some tak
the lesse heed to it, and blame the
good designe of others, and like *Æ-*
sops Cock sleight the precious Stone,
and scatch and scape into the Dung-
hill. Is it not a shamefull thing to
sleight things that are good and ne-
cessary & to run to I know not what
ill-grounded practise, which is more
Empericall then rationall? I shall
leave the judgment hereof to those
who, stript of all Passions, do know
the errors which are thereby com-
mitted; particularly to those who
practise Chirurgery, for if they erre
in the least operation, by much
stronger reason must they needs erre
in the greater and most difficult;
so I say, if upon all occasions they are
at a stand in observations concern-
ing Phlebotomy, they must needs
be so by much stronger reason, in
matters.

To the Reader.

matters of greater Speculation.

Object.

But, will some one say, Do you think it an easie thing to know the motions of the Starrs, and to number the Numerous motions of the Starry Spheares, to comprehend the Directions, Declinations, and Retrogradations of the Planets, for so small an operation as that of Phlebotomy? Besides, considering (say they) that these Chymericall observations, are so unprofitable, that most commonly they pay their Scrutators, with events no lesse distant from their expectation then the subject of their Science is from the Earth.

Ans.

To the Reader.

Ans^w.

To which I answer. That truly
I finde it most easie, in regard my
Art obliges me, and my reason con-
straines me to it.; but by how much,
Sciences do seem to be difficult and
arduous, they are by so much the
more subjected to Calumnies and
Censures; because the ignorant, and
blinde witted (seeing no further
then the nose-end of their simplicity)
do sleight all things that are diffi-
cult to their understanding. And
as for that which concerns the small
benefit of this Science: Stay here
a little, you fanaticque wits, you ene-
mies of the Muses, insensible do-
nothings, you mercenary Pipers;
open the eyes of your understandings,
be not like unto the Nemean Lyon,
(killed

To the Reader.

(kill'd by Hercules) which fed in the Forrest of ignorance, making a Generall destruction of all that which was good, and conserving that which was bad. Conesse ingeniously the excellence and worth of this Science, which discovers the wonderfull effects of the ordinary motions of the heavenly bodies. For since that those who lop wood & dig in the earth (considering first the Position of Heaven) are not ignorant that many mishaps do depend thereupon, as worm-eating and corruptions, and the like; by much more strong reason ought we to observe the Starrs, for operation upon so noble a subject as a Humane Body. Which also was well understood by those who do prohibite the provoking of the Menstrue in Women or Maids in all the four Quadratures of the Moon; not being ignorant of the power, which the Starrs have over our bodies,

To the Reader.

bodios. I pray let us ask the Genethliaque Astrologers, if when Saturn and Mars do enter into Conjunction, they do not cause the Plague; alleadging as a reason, that the said Planets do endeavour by all meanes to destroy man, whose radicall humour consists onely in heate and moisture, and their nature and faculty depends onely upon drynesse and coldnesse. But while I spend paper in this discourse, Me thinks I here a noise or buzzing of Hornets, who love nothing but dirty infectious places, I mean their own wils, who conducted by their ignorance, allwayes turn about the pot, (as one may call it) of their old doctrine; (I say) me thinks I perceive these to scoff at my pen, perceiving I treat of an operation which hath been so learnedly deduced before our time, by some of the most sublime personages which antiquity hath produced. To

To the Reader.

To this I answer, that (although one would thinke one could say nothing more upon this subject, there having been severall Volumes of it) yet notwithstanding they are not performed with that method where-with I treat of Phlebotomy in this place; not following the old opinions, because that would be nothing but singing the same song again; but discovering the fault which people daily fall into, in this so important operation, I describe a means so to behave ones self, that one shall very seldome fall into irreparable faults. Wherein I do assure myself, loving Reader, that, if putting off all Passions, thou dost come with a favourable eye to look on these Lines, (which proceeding from an honest Leasure, do run the hazard of Censure) thou wilt confesse that it is not without great consideration, that I have put hand to pen,
to

To the Reader.

to a Treatise of this matter. Not
that I have been provoked therunto
by any vain-glory, but possessed
with a good desire to serve the Pub-
lique. And truly I should have
beleev'd I had fail'd of my duty, if
having received something peculi-
ar from the Liberall hand of the
Almighty, I should not have distri-
buted it to the lovers of true
Learning. To the end that all their
and my workes, might be to the
honour and glory of God, for the e-
dification and health of our Neigh-
bour, and to the salvation of our
souls. To which God, Father, Son,
and Spirit, be rendred all honour,
and glory, for ever, Amen.

To the Lord be all praise
that I have been brought to this
by my own doing, but I have
with a good conscience to the Lord
I have done all that I could
to do, and I have done it
with a pure heart and a
good conscience, and I have
done it to the glory of the
Father, and to the glory of
the Son, and to the glory of
the Holy Spirit, and to the
glory of the Father, Son, and
Holy Spirit, Amen.

A Treatise of Phlebotomy.

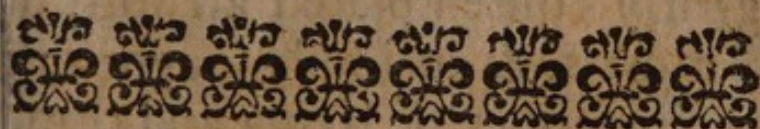
THE
GOLDEN
AGE

THE

T

What Pe
and e
ved p
forma

M



A
TREATISE
OF
Phlebotomy.

CHAP. I.

*What Phlebotomy is. Its property,
and of that which is to be obser-
ved particularly for the good per-
formance thereof.*

MAny Philosophers
both Græcians, La-
tines, and Barbarians
after they had dili-
B gently

gently contemplated all sorts of Animals, & curiously sought out their manner of living and compar'd their Condition and Nature with ours, have writ that amongst all Creatures breathing and moving upon the Earth;

Man is more miserable thenal Animals and the reasons therefore.

There is not any more Miserable than Man by reason of his unsatiabable desire and disorderly Appetite: for continually he is hunting after new food, and having found any according to his taste, he devoureth them after such a fashion that I exceedingly admire that the bellies of many are not already rotten and infected by that excesse of drunkennesse and debauchery which they do commit. I am amazed in thinking of it. And what doth there proceed from it? except abundance

of Phlebotomy. 3

abundance of Rheums; Catharrs,
and infinite other kindes of disea-
ses, which do nothing but adalte-
rate change and corrupt, this se-
cond part of our generation,
the treasure of life, the seat of
the Naturall heate, the matter
or substance of the seed, and of
the Milke of the Duggs or Papps,
that is to say, the Blood: which
is so well dispersed and mingled
through all the parts of our bo-
dies, that there is not any one of
those parts which doth not receive
its nourishment from it; and there
is not any good thing in us which
is not maintained and supported
by It. It is the Mother of the spi-
rits which does impregnate the
rest of the faculties, for the main-
taining the strength of the whole
body, which does foment and
maintain its primitive moisture;
it is so replenished with spirits,
that the conservation thereof is

the cause of our life; insomuch that some have esteemed that it was the proper seat and habitation of the Life, and that therefore our unruly wills accompanied with our (more then unreasonable) Debaucheries are causes that this continuance of our lives is almost wholly extinguished.

One shall see nothing else in the Countreyes but Doctors and Doctresses for the renewing of this source of our lives; so many bleedings made improperly, that I wonder that instead of helping their Patients, they do not destroy them.

The diligence of the Learned Chirurgeon praised.

Not that I would here blame the diligence of the Learned & skilful Physician and Chirurgeon, who as friends to nature do endeavour with all their might to preserve

he

of Phlebotomy. 5

much
that it
pirati-
there-
compa-
anrea-
causes
it lives
ed.
elle in
ors and
ing o
oman
ly, tha
helpin
not de
ed Chir
ame th
& skill
who
ndeavor
prefer
her in her health or integrity. And
that by purging and cleansing, or
evacuation; which last is not to be
done but by incision of a Veine.
This is called *Phlebotomy*, a word
Compounded of the Greek words
 $\phi\epsilon\lambda\psi$, which signifies a Veine and
 $\tau\omicron\mu\eta$, that is to say, division of
whole parts.

*The derivation of the word Phle-
botomy.*

Behold therefore why in par-
ticular this word is taken for
making incision of a Vein, by
which evacuation is made of
blood and other humors contain-
ed with it: *Galen. 13. Method.*
lib. 6. You must take notice that
there are severall sorts of blood-
ings; As of a Veine, of an Arte-
ry, Scarrifications and others:
we will speak especially as to
Phlebotomy.

For what causes one should open a Vein.

We make bleedings for six principall causes, The first, To Evacuate. Secondly, To divert turn back or make Revulsion. Thirdly, To Attract. Fourthly, To Change. Fifthly, To preserve. And sixthly to alleviate; which is according as all those who have treated of this matter have defined it. But let us content ourselves with these two Causes, (to wit) *Plethorall* and *Chachochymicall*: the one consists in nothing but too great quantity of humors, & the other in the evil quality.

How far Phlebotomy doth extend its self.

But the benefit of *Phlebotomy* doth not extend it self only to the evacuation of the fulness, (which ought to be made according to the

of Phlebotomy. 7

the kinde or difference of it) but also to divert, and to drain which are the three sorts of evacuation. It serves also for great and extreame paines principally when they proceed from Tension, insomuch that all the learned Physicians and Chirurgions do hold that blooding, is a most excellent & assured remedy, if the rules requisite thereunto, be therein well observed: yea more ready and secure then Laxative Physick, which being taken works immediately and forceth its operation, it not being in our power to hinder it.

Phlebotomy more safe then purging Physick.

But Phlebotomy (the Reines of the Conduct whereof we hold) doth nothing but what seems good unto us, forasmuch as we do stopp it and draw it forth, when we please. And

in truth, among all Chirurgicall operations, bleeding holds the first Ranke, because it is the Common remedy of diseases which proceed from *Plethore*, and *Cacochymie*, as we have said before; both which are the Antecedent causes of diseases.

What Plethore and Cacochymy is.

Let us then define what *Plethore*, and *Cacochymie* is, and then we will appropriate unto them Revulsion and Derivation.

Plethore is nothing else then a repletion of all the humors equally increased, or else of the blood onely.

Cacochymie is a repletion of Choller Melancholy, or Phlegme. *Plenitude* hath two kindes the one *Ad vires*, and the other *Ad vasa*; there is another added unto them called, *Supra vires*.

The first, (to wit) *Ad vires*,
Although

of Phlebotomy. 9

Although that the blood be not excessive neither in quantity nor in quality, yet it may oppresse the weak powers notwithstanding; the other (to wit) *Ad vasa* surpasseth the Naturall Symmetry or proportion; But although the vessells seem to burst by reason of the abundance of blood, if it doth not suffocate the powers, but it happens that the strength is debilitated thereby; This then shall be (*plenitudo supra vires*), But it must be taken notice, that *Cacoehymie* is threefold, Cholerick, Melancholick and Phlegmaticque. Enough of this: for he that would see more therein let him reade, *Lafframboisiere* in his [*Loix de Medicine.*]

Let us now return to Revulsion and Derivation where we find there is great difference between the one and th'other, forasmuch

as the Revulsion is to be performed on the Contrary part according to *Galen*.

Galen in the 5. of his Meth. Ch. 5.

If the right Nostril bleed, you must apply a Cupping-glass upon the Region of the Liver; but if both do bleed, you must apply two; th'one upon the right Hypochondre or flank and the other upon the left: and if the distemper be strong, one must breathe the vein under the elbow. If the mouth and the throat be distempered, open the Cephalique, and it is Revulsion, and if one draw blood from the veines under the tongue, it is Derivation; In like manner, if the hinder part of the head ake, you must make Revulsion by the vein of the arme, then Derivation by the vein of the forehead; also Revulsion and Derivation must be made

of Phlebotomy. II

made on the same side, (if it may be); as, if there be a Phlegmon in the Liver, you must breathe the Basilique or Mediane of the right Arme; If in the spleen, on the left; If in the kidneys, the Bladder, or privities, you must open the vein of the ham or Ankles. If in the right Leg, on the Right Arme; *Gal. in his 13. meth. Ch. 11. and Aph. 36. d. 6.* If in one Arme, on the other, and so of the rest, (if it maybe) as I said before; forasmuch as if there happeneth a Phlegmon in the Liver, and that the Right Arme should be hurt, one cannot nor ought not to take any blood from it, but you ought to take it from the other Arme, or from the Ankle-veines.

Note

Oribas l. 1. Ch. 22. Note that they Lance the Arteries, especially those of the Temples, to evacuate the hot windy humors which flow into the eyes and cause tedious paines of the head, vertigoes or swimings of the head, which are principally caused by hot things and windy, and the Arteries behind the eares are for the same effect; *Gal. 13. Metho. Ch. 22.* One never lanceth the Great Arteries, as those of the Armes and other places; As well, because of the too great dissipation of the vitall spirits, as because there can be no agglutination or knitting made there, by reason of their continuall moving, we will speak more largely hereof, hereafter.

Observation

Observations concerning bleeding.

It is time now to know who are they who ought to be blooded, and those who ought not so to be; Those who can easily bear such lancing & to whom it can do no hurt, are those who have a strong constitution, the veins bigg, full, & large, who are neither lean nor wasted, who have their colour good and ruddy, their flesh firme hard and solid: those who are of a contrary disposition cannot bear it healthfully; neither must one blood Children, before the age of fourteen; nor old men after threescore and ten; unlesse in case of great and extream necessity; and considering this, That with the blood slides forth part of the life, which you must alwayes do prudently, (measuring the greatnesse of the disease with the power of the Patient's strength) to the end that one may

may easily judge of the matter or substance, and likewise of the evacuation; but you ought not only to consider of the forces or vertue at present, but to know for the future if they will be sufficient to support the length and continuation of the disease: also you must observe, if those whom you blood have been accustomed to be lanced; For those who have not been accustomed to it, do not undergo it easily, Inasmuch that Custome must be considered in all manner of evacuation especially as to that of blood. Moreover all those who have weak stomachs, or who are wrought on and oppressed by the Dyarrhe or loosenesse and flux of the belly, or who undergo some indigestion, ought not to be blooded also the women with Childe ought to abstain from it, principally in their first and last months: also those

those who have used too great
 propriety, those who are of a cold
 and Phlegmatick Nature, and
 those who Live in a Region or
 Air too cold or too hot, do not
 easily bear blooding. All things
 which weaken the powers, as
 horror and trembling, the im-
 moderate use of venery, too great
 frequenting the bath, the flux of
 the belly whether it be by nature
 or Physick, great perplexity and
 care, watchings, and labour and
 tedious diseases, do prohibit our
 use of blooding. For conclusion,
 whether to blood, or not to
 blood, All these things above
 mentioned, and severall others,
 must be observed (which I shall
 here omit) for fear of being ac-
 cused of writing any thing here,
 which hath been already long ago
 treated of by the more Learned:
 & so much more for that reading
 their writings I lose my hopes

of

of being able to say any thing upon this subject, worthy to see the light.

All which would have been enough to have rendred my pen silent in this affaïre, if the greatness of the case, (which ought to be examined by divers writings,) together with a good will which doth move my affection to be able in something to serve in publique, had not imboldened me unto it. And also to leave unto posterity some mark of my duty; And, that, as well, to solace and refresh the Memory of my Companions in Chirurgery (giving them also some entrance into Astrologicall observation) which few among them know.

The Charity of the Authour.

As also, for the health and benefit of those who are to be blooded, having alwayes preferred, the health of the
poor

of Phlebotomy. 17

poor sick, persons who need
blooding, or those who use it to
preserve themselves from diseases,
before the ariving to my owne
gain, and profit.

*The great error and Covetousnesse
of some Phlebotomists.*

Many of the Chirurgions of
our time do let blood at all
houres, at all times, at all seasons
and all ages, without considering
the power and strength of the
party whom they Lance, (in-
duced thereunto by this cursed
desire of gain,) never taking heed
to the accidents which may come
upon those who have bin blood-
ed, making evacuation of more
blood then they ought, or else
making operation upon the
Member at the time wherein the
Starre is ruling or predominant
there; insomuch that some are
dead by reason of the undue ad-
ministration.

ministration of this Remedy, which hath cut of the use off their life; or if they be not killed thereby, they have fallen into a prolonged weaknesse, and their bodies are thereby cold, wan, and discoloured; and all this by the ignorance of the operant who will put himself to the performance of this so noble help of Nature, without being provided of all those things which are Necessary for him, as well gifts of the body and minde, as other externall Instruments.

Condition of the Phlebotomist.

As to be young well sighted, to have a steady hand, and exercised unto *Phlebotomy*, a good Anatomist to know the scituation of the veines, and of other parts of the body; for without that, he will be like unto a blinde man which cleaves wood. But it will not be

of Phlebotomy. 19

be from the matter to note here,
that if the veines, should not be
apparent, in the morning, you
must not breath them, until about
one a Clock in the day, and then
those who are able to walk, let
them use a little Exercise, and
then the most occult, and Invi-
sible veines (as one would say)
will appear. But I have not men-
tioned this here, except onely
concerning those who have small
veynes, and covered, either with
flesh or fat; Also shall I not in-
struct the Chirurgion to fill the
veines by rubbings or bathing of
the Member in warme water,
Ligatures, and assuring the sick
party not to put them to any
pain, for it would be too Trivi-
all.

*What Instruments are to be used in
Phlebotomy.*

But I shall say (to return to
our

our purpose) that the externall Instruments by which this operation is to be accomplished, shall be good Lancets of several fashions, Ligatures, Swathes, Boulsters, Red powder, burnt lint, to stop the blood if there be need of it, or with Cotton Pulverised according as we have shewn in our [*Chirurgie Chymique.*]

Default in Phlebotomists.

This default especially is found in the greatest part of the *Phlebotomists* of our age, viz. That, of the knowledge of that so excellent & wonderfull *Astrologie*, without which it is as it were impossible to be able well to exercise *Physick*, or *Chirurgery* upon our bodies, which are by good right called a little world, for their having a great Sympathy with the great one, as I shall shew hereafter by the help of God; as also the observation that ought

of Phlebotomy. 21

to be made in the Concurrence
of the Starres, and the influence
of them upon our bodyes, to the
end that we may avoid those un-
happy accidents which we see
daily to happen to the share of
those who have been blooded so
inconsiderately. That which hath
withdrawn me from picking and
culling out, all the conditions
requisite in this operation, as
well for the Chirurgion as for
the sick person, and other things
requisite thereupon, is, I not
having intended to treat on this
subject, except of the two prin-
cipall points of this operation,
under which two may be Com-
prehended all the rest, who soe-
ver will explain them. Notwith-
standing I shall content my self
to have traced this little path for
some one who (indued with a
more high Style, and accompa-
nyed with a greater knowledge,
provoked

provoked by one lesse then himself,) shall have had a desire to have the knowledg of this science appear (above the small knowledge which it hath pleased the divine goodnesse to give me) and to make the desires and lovers of true and perfect Chirurgery partakers thereof; Provoked (I say) by this desire, doth stretch out his sayles of Eloquence to steere in a higher or greater Sea then I do. But winding up the thread of my discourse, I shall content myself, (I say) with these two principal Points, that is to say, the time of Necessity and the time of Election.

The time of necessity from whence taken.

That of Necessity is in all times and seasons, and at all houres, without considering any thing which may hinder, provided that the Necessity be certainly

of Phlebotomy. 23

mainly known to be the most strong or pressing, as I shall mention in its place.

The time of Election from whence taken.

That of Election, is taken either from the nature of the body of the party who ought to be bled, or of superiour, and external things; which ought to be a fair clear and clean day, and not Rainy, nor by new Moones at new Moon, nor very near to the full. And rather in the Spring then any other season.

I shall declare also upon what parts of our bodies the Planets and heavenly Signes do particularly rule; also in what day or hour, in what time or season; to the end that having the knowledge of these things one may not commit so many errors in this operation, as are committed by the ignorant.

Protesting

Protestation of the Authour.

Protesting that I have not writ this Tract possessed with any other desire but to assist and help so many diseased persons, who dye for want of being well comforted by this excellent remedy, and not to receive any glory thereby. But if I shall receive some one spark, I do Consecrate and dedicate it from hence forward to the Authour of all things. To whom, Father Son and holy Spirit, be glory, honour and praise, for ever, and ever, Amen.

C. H. A. P.

CHAP. II.

How the Chirurgion ought not to be Ignorant of Astrologie, and the profit that proceeds therefrom, as well for Phlebotomy, as for all the diseases which happen to humane bodies, The Sympathy of the Starres therewith, and other discoveries most profitable to Chirurgions.

For good cause did the Comique Poet pronounce this sentence, which is worthy of great consideration, (to wit) that there is nothing more unreasonable then the ignorant man, who esteems nothing good, but the things which he doth himself, and of which onely, he hath knowledge. The which I take mention of here, by reason
C of

of a Crue of *Sophisters*, who dare contradict the force which the superiour bodyes have upon inferiours, alleadging that the Ancients never took heed to these foolish fancies as they call them, (which they urge) being ignorant that the great *Hippocrates*, did Prognosticate the plague which was to happen to the *Iyllrians*. And that, onely by the knowledge which he had of this Admirable and divine science of Astrology: By that meanes preserving a great number of the Inhabitants of Greece, who in acknowledgement of one so great benefit, did give and attribute unto him great honours, which he dedicated to *Hercules*. Besides having not read that the same *Hippocrates* restoring and increasing Physick, did so far praise and respect Astrologie, that he hath demonstrated by knowledge, and concluded

concluded by reason, that Physick
is maimed without the know-
ledge of Astrology, insomuch
that the *Athenians* after his death
caused his image to be engraven,
after they had built the Notable
Colledges, for Physick and Astro-
logy Lectures. *Plin. Lib. 7. Ch.*
37. And particularly for one
Berosus a great Astrologian, after
the death of whom was erected
(in the Colledg of *Athens*) a Statue
having a tongue of Gold, by reason
of his Eloquence and great know-
ledge in Astrology. *St. Jerome* in
his Epistle to *Paulinus* affirms
the profit of Physick, Astronomy,
and Astrology, for the preserva-
tion of mankind. *St. Dennis* the
Areopagite, by meanes of this Sci-
ence, had knowledge of the death
and passion of our Lord Jesus
Christ. Besides, it is sufficiently
proved in the holy Scripture.
Isa. 22. where it is held forth
C 2 that

that future events may be predicted by the order of the Elements, even the faire and rainy dayes, as also in *St. Matthew*, (*St. Matthew, Ch. 16.*) The whole text whereof I had inserted had I not feared to weary the Reader, and should produce many other Authorities, and examples drawn from the Doctors of the Church, (which the most studious could finde out) to cheque the presumptuous, ignorance of the envious: for none can doubt of the verity and necessity of this Science, which caused *Lycurgus* the *Lacedemonian* to cause, that in the Administration of the Commonwealth, the course of the Starrs should be observed, and to ordain by expresse Law that the *Laconians* should not go to warre before the full of the Moon. That Grand Legislator, *Moses*, had at-

tained

of Phlebotomy. 29

ained the perfection of this Science, as doth testifie the *Protomartyr*, Saint *Steven*, in the *Acts* of the Apostles. And afore *Moses*, the great Patriarch, *Abraham*, did esteem it in the Land of the *Chaldeans*: as also the *Lybians*, *Indians*, and *Sages of Persia*, reported by St. *Augustine*.

The Antients great Astrologers.

Which is more; Do we not read that *Pericles* King of the *Athenians* and Emperour, delivered, his Army which was in Amazement from the Eclipse of the Sun, and his onely by the onely Science of Astrology, the practise whereof, if *Ilicias* had had, he had not lost his fair Triumphant Army in *Sicily*, being discomfited by a like motion. Which wound was not small to the *Athenians*, but the beginning of infinite mis-

fortunes. In short, to the end that such evils should not fall on the *Romans*, *Sulpitius Gallus* did prognosticate the Eclipse of the Moon, long time before, to the end that his horsemen should not be affrighted, and lose their courage by seeing these things: which are sufficient testimonies to shew, that this Science was known by the Ancients, as well Physicians, as Kings, Princes, and other great Personages, which I omit for brevity sake, to the end that I may produce that excellent book of *Guidon of Cauliac*, whereof our Chirurgions do make so great a Trophy. But it is onely to keep it in their closet, or to make it keep the shop; for if they did read attentively the most profitable discoveries made therein, they would learn that then when he speaks of the Superiour Root, and the inferiour

Root

Root in his Treatise of *Phlebotomy*, that he understands or meanes by the Superiour Root, no other thing but that the Chirurgion be advised in times of Election, to know and choose what Planet or what Heavenly signe conours, in that time or in such an hour wherein he would make his operation. Also that he know, whether the Star that Governes the part, be there in the same time, to the end to obviate or discover the strange Accidents, which might be followed by death or great diseases, as *Coleme* saith in the twenty sixth Proposition. But they will say; this would be very good if there were a meanes to learn all these things in a short time. In reply I say that our life is very short, the Art very long, as the Prince of Physicians *Hippocrates* hath well observed. *Hip. Lib. 1. Aph. 1.*

Ex quovis ligno non fit Mercurius.

It is true, I agree with you: behold here the reason; wherefore all wood is not fit to make an Image of *Mercury* of. Since thou dost acknowledge thy self not to be fit to comprehend all that which is necessary to be known to a good Chirurgeon, why dost thou not forbear to exercise this so excellent, and so admirable (yea more divine then humane) Science of Chirurgery, knowing well that we shall render an Accompt before God of all our Actions. And it will not then serve for excuse to say, You had not a meanes to exercise any other calling, having had some entrance in this. And what progresse is it, to make a beard for a Peasant though with a thousand scratches;

of Phlebotomy. 33

cratches? to pull out a tooth,
with a thousand pain? to know
how to spread a Plaister like a
Plaisterer or Mason? and so ma-
ny other miseries, which are
committed by the malicious ig-
norance of many, all which I leave,
that I may not be seen to go out
of the line of my discourse, And
say that beyond the great profit
that Chirurgions do gather from
the knowledge of Astrologie in
this operation called *Phlebotomy*;
It serveth yet very much to
the healing of diseases, which
come upon our bodies, also for
gathering of Plants, and to dig
out the Mettalls and Mineralls
out of the bowels of the earth;
of which one may prepare by the
Art of *Alchemy*, most healthfull
remedies; and administer them
to the diseases which come into
our bodies, by the mixtion or
meeting of the three principall
C 5 simples,

simples, whereof all bodies are Composed, (to wit) *Sulphur Mercury*, and *Salt*; from which three substances, all the diseases that proceed therefrom are called by their proper names, as *Sulphureous*, *Mercuriall*, and *Sal-tine*: the which not making to this matter are contained in another Volume. In his *Little Chymicall Chirurgery*.

But some one will aske me why are such names given to all diseases; Making this question, because they are ignorant (as they confesse it publikely) of the three first substances, whereof all bodies are composed, which are (as we have said) *Sulphur*, *Salt* and *Mercury*. Which substances *Hippocrates*. *Hip. Lib. de vet. med.* Doth call in man; Bitter, Sweet, Salt and Moist: One whereof, (to wit) the Moist as being more apparant, he hath divided

ided into four parts, which he
alls Blood, Choller, Flegme,
nd Melancholy which is but the
hird part of that which consti-
utes the matter. And which
lso gives us to know the diseases
rowing by its depravation. *Lib.*
le Genit. But the two others, his
being silent, or letting them a-
one neglected hath buried the
nowledge of diseases which are
of their essence, which is the
reason they are held incurable,
f they do not determine by na-
ture. These three substances are
demonstrative, and by conse-
quence may be Anatomized; but
the four humours, not. Which
things, or the like caused that
pretty sentence to be pronounced
by *Fabius*, that the Arts and Sci-
ences would be happy, if there
were none but wise and good
unfolders, who should give the
judgment.

But

The Common opinion of healing, rejected.

But to answer and clear up what is above mentioned, I say, that it is materiall, not onely to know them in their true Anatomie, with their originall and cause; but also, to give understanding what ought to be the Remedies, and the nature of Medicaments necessary for their cure: so that the Common opinion doth not please me in any wise, which saith, Diseases are cured by their contraries. That is to say, the hot cistempers by cold Medicaments, and the cold ones by the hot, be it either in such or such a degree; which doth not seem unto me any way considerable. But rather regard ought to be had above all things, to the specifick virtue of Medicines, against every disease, because to heale well, one need not take
great

great paines upon accidents,
 (As one who would extinguish
 the fire, doth not take paines a-
 bout the smoake,) because the
 disease being taken away, the ac-
 cidents discontinue. Notwith-
 standing, if the Accidents surpasse
 the disease, in this case one leaves
 the disease to take heed to the
 Accidents, as in the great Hæmo-
 ragie (or flux of blood at the Fun-
 dament:) Oh thou second *Hip-
 pocrates* (divine *Paracelsus*) what
 great obligation have we unto
 thee; but rather, what obliga-
 tion have we not unto thee!
 for having conducted us even to
 the perfection of Physick. If the
 Learned *Galen* were living, I am
 certain he would say, (seeing the
 Bookes of *Paracelsus*) as he did
 formerly when he saw the books
 of *Hippocrates*, [Let us begin at
 them.] And I believe that in-
 stead of disparaging them, (as
 many

many Jack-Apes do,) he wou'd give an entire explanation of them; which Apes, neither will nor can, take the paines to finde out new remedies, for the poor afflicted sick persons. Therein doing as a bad Shoemaker shooin every man by the same Last: for in truth I am confident, there is a Thousand and a Thousand of those who say, that a hot remedy must be used to a cold disease, who know not to render a reason wherefore it should be so done. But I will insist upon this, and do ask, Wherefore names are given to simple vegetalls, which do also belong to severall parts of our bodies, As the little Leaves and flowers of *Bethonie* to the head. *Mirabolans*, *Citerina*; *Al-luluga*, or *Sorrell*; and *Mellifol*, or *Baulme*, to the heart. The *Pul-monaria* or *Lungwort*, to the Lungs. The *Hepatica Lichen* or Liver-wort,

Liver-wort, and the *Jeceraria* to
the Liver. The *Aspelnum* to the
Spleene. The *Umbilicus Vene-*
ris for the Navell. The *Calamies*
Aromaticus, and *Cassia fistula*,
for the Intestins. The *Vesicaria*
for the Bladder. To the hands, the
Palma Christi. The *Plantain* or
five-Nerve, to the Nerves. *Sa-*
vina to the Veines. For the *Tibia*,
and the bones, *Legeranium Offi-*
sana. Mace, for the *Matrix*. For
the Teeth, *Dentaria*: For the
Throat, the *Cervicaria* and *Ulma-*
ria. To the eares, the Leaves of *A-*
sari, and so of others. Will you
answer me, That because they
have some kinde of agreement
with those parts, that therefore
by consequence, they have some
kinde of property contrary to the
Maladies that seize upon such
parts. Courage! I will wager,
(oh rejoyce, the Ape who sought
to devour this holy Science is ta-
ken

ken his own self) that he cannot escape. But tell me, consider a little the qualities of these simples, with the cause of the *Maladies* that happen in these parts, and you shall find, That men have not amused themselves to give names to these Plants, for any cause but the *Sympathy* which they have with them, giving relief and succour to those parts, when wrought upon by diseases or *Maladies*. And this is done by the property which they have to drive out such or such a *Maladie*, and strengthen the part affected; and not by reason of their heat or cold. And therefore it is that we see in Pestilent feavours, they give some *Theriacque* or *Methridate* which are of a hot quality, having in no wise respect to the Feavor which is caused by heat.

Medicaments

*Medicaments prepared by Chymical
art, are more wholsome then
Common ones.*

But to the end that such Medi-
cines be powerfull, well rempe-
red, and altogether friendly to
Nature, recourse must be had to
Quint-essences very dexteriously
extracted from every compost,
whether *Vegetall, Animall, or Mi-
nerall*, according to the specifick
virtue which nature hath gi-
ven to every one of them respec-
tively. The same thing might I
say as to Metalls: for, what
meanes this pleasant harmonie,
with the heavenly bodyes? if they
had not some agreement one with
the other; as also of the princi-
pall parts of our bodies, with
the Cælestiall, and the Met-
talls?

The

*The Harmony which the heavenly
bodies, have with our humane
bodies.*

As the Sun in the middle of the
7. Planets; so is the heart (which
is subject to it) placed in the mi-
dle of man, for the first and last
mover, having within it self the
Artery beating without rest;
which is the Ecciptique of the
Zodiack: (wherein the Sun con-
tinues without rendring it self
Erratick), which hath as a cen-
ter to its spheare, the Navell, and
the Continent thereof, and
from the Groynes to the Fur-
culary bones, the neck Compre-
hended, and lends to the Masse
this part of the Lyliaste, called
vitall power. And as the
Sun is the most excellent above
all Planets, in like manner al-
so he hath agreement with the
most

of Phlebotomy. 43

most excellent of all Metalls, viz.
gold.

Let us proceed and speak of
Mercurius the Center of whose Spear
in the Arteryes, and who hath
for its Region the Cavity of the
Conduits, the Ligaments, Ner-
ves, Marrow, Joynts, the bone
of the head, the forehead, the hol-
low of the eyes, and the upper
part of the Nose; and for its en-
tire body, the Spleen: and there
lieth the receptive faculty, and
hath *Sympathy* with Lead, as his
true Legitimate Child.

Let us come to *Jupiter* who
hath for his Sphericall Center the
Lungs, and for its Region the
Windpipe, Trache, or Artery, the
Muscles serving for respiration,
and the Skin of the head, and
from him his naturall virtue hath
Communication with Tynn.

Let us speak of *Mars*, who
hath for his Center the hagg of
the

the Gall, and for Region to his Sphere, hath the face from the eyes downwards, the palms of the hands, the soles of the feet and the neck of the Matrix, where he sows the Irascible and expulsive power, and adjoynes to Iron.

Then *Venus* extends her rule and her Sphear upon the vessells destined to generation, and gives the Concupiscible faculty and pleasant tickling doth Communicate her power to Copper.

Afterwards comes the Sphear of *Mercury*, which spreads itself in the interior of the Stomack, comprised in the Superiour Orifice, wherein fear hath its place, and sorrow in the Inferiour, and laughter in the small Guts, and for Center to its Spheare hath the Liver; where he plants the *Fantastique* virtue, and hath power over Quick-silver.

Lastly,

Lastly, The Moon possesseth
the bone of the back, the shoul-
ders, the Loynes or vertue in
enery; and retaines for entire
body, Brain, giving the growing
virtue or power, and having Sil-
ver for her Inferiour.

you must draw *Metalique Medi-*
cines, for the *Maladies* of the
same kinde.

And it happening that one of
those parts become depraved, it
appears, and is made known in
the place of its *Emuncter*, and then
I pray will it not be necessary to
extract Remedies from Metalls,
to heale *Metalique* distempers
without inquiring sophistically,
whether they be hot or cold di-
seases. Wherefore it is, that we see
Mercury to be the true *Alexi-*
pharmacon, of the poyson of the
Pox; being as it were like in qua-
lity

lity to the essence of this disease. But how much effectuall would it be, if the pure of it were separated from the impure.

From these things we do first learn to know the *Metalique Maladies*, with their originall, when any of the inferiour parts of the body of man is diseased; & secondly, from whence their most specific and Neighbouring *Medicines* should be drawn, and those of the greatest virtue; which without all doubt is from the seven above named *Mettalls*, and from each of them being appropriated to its *Malady*, As to the disease of the heart, the *Medicine* of Gold must be taken: to the *Maladies* of the brain, the *Medicine* of Silver: to those of the Liver, the *Medicine* of Quick-silver: to those of the Lungs, the *Medicine* of Tin: to those of the kidneys, the *Medicine* of Copper: and to those of the

the Gall, the *Medicine* of
iron.

All which things are not of
small worth or consequence,
then when they are brought to
the sublime degree of their per-
fection, the preparation where-
of lies onely in the art of *Chymi-*
ry. An Art truly divine, and
whereof so many new persons
are give their opinions so leight-
ly, without knowing the very ha-
bit of it; Notwithstanding their ig-
norance makes them calumniate
his so admirable Art, for it is
hard for a blinde man to judge of
Colours. From hence it ap-
pears, that the bodies here below
are ruled by the Superiours, as
true and Lawfull fathers of them.
But in regard I have not intended
to treat more largely of these
things in this place, as not ma-
king to the subject taken in hand;
and also in regard, as I have said
before,

before, I do desire (God assisting me) to discourse more amply of it in my Treatise, *de Chyrurgie Chymique Medicinale. Reg. 2. Ch. 5.* I shall pray all young *Chirurgions* withall my heart that they will lend an eare to these things, and embracing my counsell to reject the old opinions, from whence we see so many miseries are come, they being directly contrary to true Physick: And let us not fear to be punished like *Asa* and *Ochafias* for having rejected it, who suffered thereby.

Lib. de lege. Hippocrates saith of this time, that Physick was so beclouded by those that exercised it, that it was flighted and rejected, as well by reason of their abuse of it, as by the people who esteemed them Physicians, and reputed them like unto Players, who by their gestures and habits represent the persons who they are not.

of Phlebotomy. 49

In *Epist. ad Democrit.* The
same *Hippocrates* confesseth of
himself, that though he had at-
tained unto old age, he had not
attained the end of Physick: since
he doth acknowledge that he had
not had the perfect knowledge
of it, of necessity there rests
something further to be known of
it, To wit, whether he that
shall find out the rest, ought to be
rejected.

Galen (6. de la *Metho.*) is not
backward to give himself the glo-
ry, of having invented severall
Medicines unknown, and not in
the practice of men before him.
Let us not then reject *Novelties*,
when they are for our bene-
fit and profit, if we may call *No-
velty* such an Art as is as anci-
ent, as *Espagerie*. In which, in
truth, one can make no great pro-
gresse being ignorant of *Astrolo-
gy*, which is very requisite and

D necessary:

necessary to this Chirurgicall operation, called *Phelebotomy*, considering which I have undertaken this small Treatise. For if our good Master *Guidon*, (of whom the whole *Academique* Schoole of Physick and Chirurgery make so great esteem.) hath not despised it, but, as he saith in his Treatise of *Phlebotomie*, hath made a whole book of it: which book is not to be found through the injury of the times, wherein he discourseth at large of the observation of the Stars for this subject; by much stronger reason we who pretend our selves his Scholars ought not to sleight it, but to imbrace and cherish it with all our heart, to the end that we may commit no error in performing this operation.

This little Treatise will serve you therein, for a guide by meanes whereof you shall never fail or at least

least not often, if you take heed
hereunto, Culling and gathering
out that which is worthy of ob-
servation: which doing, you will
herefrom receive a great conso-
lation, according to God. To
whom Father, Sonne, and Spi-
rit, be honour, and glory, for
ever, and ever, Amen.

CHAP. III.

*Of the time of necessity, wherein
are shewn the Maladies, in which
Phlebotomy doth necessarily
fall.*

*Hirurgery is the most certain part
of Physick.*

Hirurgery, being one of the
most noble and comely parts
of Physick, as well for its cer-
tainty

rainy (for its operations are assured) ; as for that it hath been in all times exercised among the Greeks, by their Princes and great Lords, hath great extent, and contains many more things then the Vulgar people do imagine. It is ordinarily divided in five parts. The first concerns Tumours, which the Common people call Apostumes, which are *Maladies* encreased in quantity and greatnesse. The second is of Wounds, which are defined to be, Dissolving of continuity made in the soft parts, fresh and bleeding. The third is of *Ulcers*: and the fourth of fractures which belong to the bones. And the fifth and last of Luxations, which is when the bones are out of their naturall place.

All which *Maladies* in the cure of them do require the oft-tenest, amongst the remedies, that

of Phlebotomy. 53

that of bleeding, without which the cure of them cannot be perfectly accomplished, as also in severall other sorts of *Maladies*, which we shall name hereafter, wherein the necessity of *Phlebotomy* is requisite and necessary, Bleeding may well serve in th' one and th' other, but it is not necessary unto them, but when necessary compells; We will here discourse briefly of them all; to the end, that the young Chirurgeon may know what *Maladies* require bleeding, and which not.

In what Maladies bleeding is usefull.

So that for a great pain in the head, which is in the hinder part of it, we Lince the veines of the forehead; in *Squinancies*, they breathe the veine under the

tongue. *Phlebotomy* is necessary to all affections or *Maladies* which take away the breath, and strangle one; and to those which cause one suddainly to loose their speech: Also to all great Contusions either of the internall or externall parts, as to fall from on high or to receive a blow. Although the power or force were but small, and though the blood be peccant neither in quality nor quantity, you must use the blood-*ing*. *What Delire is. Galen. 2. Aph. 2.* In the Apoplexie, Pleuresie, Burning seaver, presently and in the beginning of the *Delire*, which is nothing but a depraved and errant motion of the imagination, hurt; you must let blood, provided that the powers be strong enough, and the age suffer it, and the season, and region. *Lib. 13. de Metho. Ch. 2.* And although that be not yet provided

provided that the power be a little strong. Also such a one who after a fall vomits blood, you must blood presently; otherwise the blood may jelly or clott if one suffer it to rest, and grow cold. You must not blood the sick person in the Rigor of the feavor, for he that doth it, is the Cutter of his throat. But if the feavour doth not increase, and also doth not decrease, and we do not hope for any declination of it, in such a case you must not lose this onely occasion of blooding, although it be worse then in the declination of the fit. In the hand-gout and the foot-gout, one may open the veins of the foot or the hand; & for the *Migren* the Arteries and veines of the Temples; and by this evacuation of the blood, which floweth with the Arthritique powers, and the boyling spirits, which evacuate, the pain presently ceas-

eth. But in the intermitting feavour, bleeding ought to be not after the third accesse, or fir, as *Galen* would have it, but in the beginning: but this evacuation of the blood ought to be understood to be if there be *Plethory* in the body, and fulnesse of the vessells: and for the breathing and refreshing of the Masse of humors, for otherwise there should be no evacuation of the blood, because it is the bridle of the Choler.

In the quartain feavour, or (again) if the blood do abound, you must take some from the *Mediane* or *Basiliqve* of the left Arme, or from the splenique veine, with this Caution, that if the blood do shew it self black and dull or thick, you may let it run, but on the contrary you must stop it presently, if it shew it self fresh and well coloured.

In

In the cure of the *Febri*
Synachus, a continuall feaver,
the benefit of *Phlebotomy* causes
the opening of the belly, and the
sweatings to issue forth very a-
bundantly, a thing much to be
wished in this kinde of feaver,
which moved *Galen* to say, that
one ought to bleed in this case,
even untill *Lipothemie*: but not-
withstanding fearing that one
should let slip the soul with the
blood, one ought rather to re-
iterate it severall times, as much
as the strength of the sick party
can bear it; even in the burning
feaver, *espece de Tierce continue*,
one ought to blood in a good
quantity, if the powers, the age,
and othe Circumstances do per-
mit.

In like manner, you ought to
blood, in the quartain feaver,
(Glistering first): for the doing
whereof Artificially, you must

D 5 open

open the veine of the left Arme, which hath more Communicati- on with the Spleen, to which the most part of this seaver is often heaped. We say also, that in Pe- rilent feavers, we must not in- differently (as is done presently when they see the person strook with the plague) prescribe him bleeding, which hath been o- ten times the cause of the death of an infinite Number of persons: but if the matter be urgent in quantity, quality, and Motion, I must draw a conclusion, That in the Plague occasioned by the viciousnesse of the Ayre, with fulnesse of blood and humors; Bleeding I say together with pur- gation are there necessary, which is held forth by the saying of *Cel- sus. Cels. Lib. 3. Ch. 7.* That inasmuch as the Plague is an Active and Tempestative disease, you must quickly use remedies even with rashnes. Where-

Wherefore you must consider, if the person infected hath a burning feaver, and great repletion in the Conduits, and that the virtue be strong, which may be known by the veins being full and stretched, the eyes and the face greatly inflamed, also sometimes in spitting blood with great beating of the Arteries of the Temples, pain in the throat, pain or difficulty in breathing, pricking or shooting throughout the body, with exceeding heaviness and dullness, the waters or urine being red, thick, and troubled, in such case you must bleed presently, to help nature, to discharge herself, least the naturall heat be suffocated by the abundance of blood. Then you must rather breathe the *Basilique* veine of the left side, then the right, because the heart and the spleen are much affected.

affected in this disease, and take abundance of blood thence, according as you shall see necessary, alwayes having respect to the power and virtue of the sick person, and taking heed not to bleed, whilst the shivering of the feaver is upon him.

Observations in bleeding, for the difference of the disease.

But you must here take notice, that in such a repletion of blood, bleeding must be otherwise performed in a simple Pettilent feaver, than in that which is accomplished with a *Bubon* or *Carbuncle*: for if the one, or both together be conjunct with the great and furious feaver, then it is requisite to open the veine nearer to the Apostume, or plague soare, and according to the rectitude of feavers, to the end, that thereby

thereby the blood may be drawn forth, and evacuated directly, in regard that all retraction and Revulsion, of infected blood towards the Noble parts, is prohibited by all good Physicians and Chirurgions. But enough of the feaver, untill we speak of *Symptomatiques*. And beginning at Tumors in generall, I say, that if there be repletion in the whole body, you must purge and blood, and besides makes frictions and Bathings. As in the Cure of the true *Phlegmon*, you must divert the flux, which will be turned away, if we take away the cause thereof, to wit, the *Chachochimie* or *Plethory*, which is to be done by purging first, but chiefly by *Phlebotomy*.

Come we now to the *Erisipela*, for if it be in the face, and doth possesse it very much, *Phlebotomy* is very necessary to it, which must be

be performed upon the *Cephali-
que* veine; in like manner *Phle-
botomy* is necessary, if there be
some portion of blood mingled
with the Choller: but if it be in
any other part, and be not in
great quantity, and be made of
pure Choller, *Phlebotomy* is not
necessary, because the blood is
the Bridle of the Choller, as we
have made mention before: be-
sides, the Cancre is cured most
commonly by purging and *Phle-
botomy*.

For the Tumors in particular
being a *Parotide*, we say that
Phleb. is therein very necessary,
specially when there is rednesse
in the part, which demonstrates
great inflammation & abundance
of blood, also for the kernells
great, and swelled, you must
purge, but specially purge and
apply Copping-glasses, behind
the shoulders with scarificati-

ons, to the end to obviate the accidents which may come thereupon, as suffocation and consequently Choaking.

The same remedy is necessary to the Tumor or inflammation, and relaxation of the *Uvula*, called by the Latines *Collumella*.

Also for Esquinancy, the *Chir-urgian* ought to be ready and prompt, in regard this disease doth not give great Leaseure, wherefore he must blood the sick parts on the *Basilique* on that side where the fluxion is, and the same day on the veines under the tongue to evacuate the Conjunct matter.

Let us speak of Fellons, or whit-lows, the curing whereof consists onely in bleeding and purgations; but yet notwithstanding further according to the prudence of the good *Chirurgion*.

Come

Come we now to Wounds, wherein for the Little ones there is no great necessity of bleeding; but in the great where there is danger of fluxion, or where the body is replete, as in wounds of the Joynts, Tendon, Nerves, and where one fears paine, raving, and inquietude; yea also when they are accompanied with a feaver. And as for the Spasme coming in Wounds through repletion, it must be cured by inanition, and that by the good government of purging food, and bleeding, and for a resolute remedy, friction, and sulphured bathes.

As to particular Wounds, if there happen in those of the head, with fracture or contusion, a Continued feaver, and Raving with great flegmaticque inflammation, accompanied sometimes with the hurting of the Pericranic; is then

of Phlebotomy. 65

then that you must take abundance of blood, but yet therein the Chirurgion must consider the strength of the Patient, concerning the motion of the Brain, (the Chirurgion seeing that the bone is not fractured, but doubts that there is some vessell broken within) let him presently take some blood from the *Cephalique* veine, on that side is hurt, in a good quantity; having regard to the dislemper, present and future, and principally of the strength as I have said before, and other things which ought to be considered in blooding.

You must take notice, that in wounds by Gun-shot, there doth not come forth much blood, wherefore the day after he must use revulsive *Phlebotomy*, and take so much blood as is proportionable to the fulnesse of blood, and the strength of the party; and he

he must not fear to make averſion of the blood towards the noble parts, ſo long as in ſuch wounds there is no venomous quality.

As to that which concerns the blood of great Contuſions within the body, it muſt be evacuated either ſenſibly or inſenſibly, which inſenſible evacuation is done by bleedings, Cupping-glaſſes, or Scarrifications, or by Horſe-Leeches, and that upon the ſame day, or the next morning.

And unto this *Hippocrates* ſeems to agree in his book of Fractures; in ſaying, if any one is fallen down from on high, the ſame day one ought to give him Phyſick or blood him: and *Galen* ſaith upon this ſubject, that if any one is fallen from an high place, although he have but little blood, (or not enough), It is ſo that ſome of that blood muſt be

be drawn from him to prevent it from coagulating and corrupting in the inner parts of the body, being out of his proper vessells; and in the cure of the *Gangreen*, one part of its curing lies in Purgation and blooding. If the habit of the body be *Plethorique* or *Cachymicall*.

Besides, for curing the scald or Leprosy, if those who are infected with such a disease, be of a sufficient age, they shall be blooded, and over and above purged and blooded.

In the cure of the *Ophthalmie*, or inflammation of the uppermost skin of the Eye, the Chirurgion must propose three points. The first is the regulating food. The second is evacuation of the Antecedent matter. And the third is the application of Topicall' medicaments: two of which I shall let alone, as not conducing to this subject;

subject; and shall onely say, that he who ought to evacuate the Antecedent matter, shall performe it by purgation and *Phlebotomie*, and by Cupping-glasses, applyed to the shoulders, in like manner for the *Ungula*.

In the beginning of the curing, whereof you must use purgation and bleeding; especially if there be great inflammation.

And which is more in the cure of the *Mydriasis*, which is no other thing but a dilatation of the pupill of the eye, either occasioned naturally or by accident; its cure consists in nothing but applying upon the eye, repercussive things, and to appease the colour or pain, and prohibit the defluxion by regular diet, but specially by *Phlebotomy*, Cupping-glasses, frictions, and other things, which one shall see beneficiall.

For

of Phlebotomy. 69

For the pain in the Teeth occasioned by fluxion; one may let blood for evacuating the antecedent matter, and all by the advice of a good Chirurgion.

In the preservative cure of the Stone, especially if there be resolution, you must evacuate as well by Medicaments, as by Phlebotomy, and vomiting, which is a singular remedy to prevent the Stone. And if one should come to take it out, you ought to purge the patient well, and let blood him two dayes after he hath taken the Physick.

In the small Pox or Measles, diseases which are very frequent in Children, you must in no wise blood them, unlesse there be great plenitude, or some Complication of some disease, (as a Plurisie, Ophthalmie, Esquinancy, and such like) or if it be not at the declination of the disease, or at

at least the first or second day of sicknesse, at the furthest.

But you must take notice, that in several *Maladies*, you must not attend untill the *Malady* appear, to the end, to use *Phlebotomy* afterwards, (as *Galen* saith,) but you ought to foresee it, bleeding them in the Spring, as we shall discover in the Part concerning Election.

Necessity hath no set time for bleeding in.

Finally, for the Necessity to use *Phlebotomy*, or not to use it; I say, that then when the disease requires it, and that necessity presseth, one may blood at all times, in all seasons, and at all houres, be it night or day, alwayes considering the power and strength of the patient, the quantity and quality of blood taken
out

ut, carrying ones self in all the
phlebotomique operations above
 assisted, with a sound Judge-
 ment, accompanied with know-
 ledge and experience; In the
 contrary practice the Chyrurgion
 will very hardly arrive to his pro-
 posed end, in regard that then
 when he shall understand it to be
 necessary to use *Phlebotomy*, when
 the saving of ones life is in di-
 stute; and that he finds himself
 all alone, not able to consult
 with any body, concerning the
 disease, he ought not to present
 before him'self any obstacles;
 whether of the quality or great-
 nesse of the Person, or for fear of
 making the operation without
 advice, for that will hinder him
 in making a good operation, be-
 cause fear coming upon him, and
 causing his hand to tremble, is
 sufficient to hinder such an effect
 of the operation as we expect.

The

The Plebotomist, ought to be bold.

Times of Election divided into two.

Let us come now to the time of Election, which is divided by *Guidon* into two parts, (to wit) the inferiour Root, and the superiour Root: meaning by the inferiour root; The disposition of the body, of the time, the Region, the Cūlome, the force, and strength, and so of others. And by the superiour Root; the observation in the Concurrence of the Starrs: which time of Election we shall deduce briefly, not having undertaken to discourse of any other things here, save that. Yet, as I have said before, I will do it as succinctly as possibly I can, by the assistance of the grace of God. To whom father, son, and spirit, &c.

CHAP.

CHAP. IV.

Of the time of Election for the inferior root, and of the superior root, which reaches to the knowledge of the Starrs, as well in the concurrence which they have to the parts of our bodies, as upon the humours and Maladies which happen therein.

THE Astrological Science is so admirable, that it hath caused the Philosophicall Physicians, as well Antient as modern to say, that it is most necessary to Chirurgions, to have the knowledge of it; as well for the advantage and profit, which one may extract therefrom in severall respects, as for the necessity of knowing the concurrence of the

E

Starrs

Starrs upon the bodies, the influence whereof the Chirurgions ought to observe punctually upon our bodies, in all his operations, especially in that of *Phlebotomy*. And all those who have Treated thereof, have observed two times, as we have said here before, (to wit) the time of Necessity, and the time of Election, in which time of necessity the Chirurgion will know how to regulate himself, according to the discourse before inserted; Now it remains to speak of the time of Election, which according to the doctrine of the good *Guidon*, we will divide into two parts, to wit, the Inferiour root, and the Superiour root.

Observation concerning the time of Election.

Now the Inferiour root may be

be thus understood. First concerning the concoction of the food, it must be thoroughly performed, before you let blood, (if you have eaten lately before): Also if ones blood be grosse, it is necessary before bleeding, to use a little exercise for the subtilising the blood; or at least that one take some kind of things which have the faculty of subtilising it, which are, the syrup of the herb Calamint, and such like; In the second place, one must consider the force, and the strength, the temperature and the necessity of him who ought to be blooded, to the end, that the re-iteration thereof be not perform'd sooner, or latter, then is necessary, choosing a serene day, and not subject to inconstancy, clear and not dull nor rainy, in the spring, and in *Autumne*, making choice also of a wind which is uncertain,

as if it be in Winter, you should take a day wherein the south wind blowes.

A Digression.

But some one may demand here, If the winds have any power over our bodies, that we need to make observation of them. To which I answer, that experience lets us see the effects, which they produce upon our bodies, as the Plague, the Coqueluch, (a new disease which troubled the French in the year 1510. and 1557.) Plurisie, Aposthumes, Catharrs, Fluxions, small Pox, and Scabbinesse or the Itch: also so many venemous Creatures, as Froggs, Toades, Locusts. Caterpillers, Spiders, Fflies, Hannetons, Snayles, Serpents, Vipers, Snakes, Efts, Scorpions and Asps. Yea in all hot and moist times,
if

if the Southwind blow, Meats will Corrupt or taint in lesse then two houres, let them be but fresh; wherefore one need not enter into doubt, that humane bodies enter in affections contrary to nature, when the seasons pervert their qualities, by the evil disposition of the Ayre, and the winde that is mingled within them. Unto this I will adjoyn, that which the great *Hippocrates* hath truly pronounced.

Hip. in his preface of Prognostick, and Galen in his Comment.

[That the Ayre hath (I know not what) of divine in it self] in regard that it doth (in blowing through the Universall World) incompasse all things contained within it, and doth nourish them miraculously; sustaines and supports them firmly, and entertaines them in an Amicable union; the whole Symbo-

lizing with the Starrs, into which the Divine providence is infused; which changerh the Ayre according to his pleasure, & gives unto it power as well over the mutations of times as the naturall bodie. And therefore the *Philosophers* and *Physicians* have expressly commanded us to have respect to the scituation of places, and to the Constitution of the Ayre, and concurrence of the Starrs, when you are in agitation for the preserving of health; Or to cure the sick, in which cases the motion and change of the Ayre is very powerfull.

Hip. his third book of Aphorismes Ch. 5. and 17. The same Hippocrates affirms our bodies, do receive great alteration by the vicissitude of the times and seasons of the year, as by the Southerne winde, which doth render us subjected to all sorts of Maladies

which
used;
cor-
unto
itati-
bo-
iloso-
rectly
spect
and
Ayre,
arrs,
or the
cure
mo-
re is
Apho-
lanc
odies,
y the
I ser-
oubr-
ender
Ma-
ladies

adies, which acknowledge moi-
ture for their first cause, and it
doth infeeble our naturall heat,
which (in the opposite case of a
cold and dry winde) doth forti-
ie it self, and is rendred more vi-
gorous, and doth in like manner
render our spirits mote Subtill
and Active.

*A pretty observation, upon the winds
and our bodies.*

Besides, there is as-
cribed to the four principall
vindes, four Elements, four hu-
nours, four seasons, and four
ages. The South winde or An-
ter doth in quality participate
with Tender years, then to fire
and Choler, and also to Summer.

Anstraphricus, or a midle wind
betwixt *Auster* and *Africus*,
participates of the stronger years,
of the Ayre, of the blood, and the
spring.

Subsolanus, or East wind, participates of the more Grave years, of water, Flegme and Winter.

Favonius, or West wind, to the more decrepit and decayed yeares, to the Earth, the melancholique humour, and to *Autumn*.

I shou'd have insisted longer upon the property of the windes, but that I have treated sufficiently of it in another place, In his Book call'd *Grande Chirurgie*. and have only spoken of it here, to shew how they have power over our Bodiez; and therefore, not out of rule or order, if we observe them in *Phlebotomie Elective*. But returning to our purpose, we say, that if the Veins be small, you must stay till ten of the Clock in the morning, for at that time, they appear better then at six a Clock: such are the veins of
the

the Tongue, of the hands, and the feet; observing also to let blood in the winter, on the left side or part; and in Summer on the right, as saith *Guidon*. The reason thereof is, saith he, because the humors which at those times, we endeavour to evacuate, are properly in those parts; it being true also, that the cold humors do rule most in the left part, and the hot humours in the right: behold therefore, why in Winter (which is cold) we draw blood from the left part, and in the Summer from the right.

The Region must be observed in bleeding.

In like manner, the natural habite of the Body ought to be considered in the emptying it of blood; for we do largely empty those who have large veins, and

E 5 who.

who are not too lean, nor too whitely or pale; nor have their flesh too tender; but on the contrary, we do less empty those who have but little blood, and the flesh tender: in like manner, you must have respect to the Region; for if it be very warm, as it is in *France*, the Country of *Languedoc*, and *Provence*, in this place, you must make no great evacuation, the like must be observed in the cold Region, because that the natural heat being emptied out with the blood, the Region doth chill the body too much, and the hot Region by its heat, doth debilitate the strength; for this very reason, the Summer season, nor the Winter, are not in any wise, fit to breathe a vein in, but the most proper time, is the beginning of the Spring, (because it is temperate) breathing the vein in the

he morning, (not immediately)
upon your wakening.

Besides, you must consider the
former life of the Patient, to wit,
whether he you are to blood,
have used great quantity of meats
or drinks, principally, of such, as
give great nourishment; for if so
one may blood them boldly, but
(if on the contrary) not so much;
notwithstanding, to those, who
are too full of exces, and are drun-
kards voluptuous, or Gourman-
dizers, never put your hand; for
truly, one doth not help them
much, by taking blood from
them, because by their intempe-
rance, they immediately heap up
abundance of humors.

Also one ought not negligent-
ly to let slip the Custom of bleed-
ing, for those who have accustom-
ed themselves to it, do undergo
it better then those who have
not: so that by very good rea-
son,

son, one may blood those, who have lost the benefit of evacuation of excrements, by having forborn accustomed exercise.

But enough hath been spoken concerning the inferior Root, let us speak now concerning the superior; for as *Galen* saith, (in *Libro de Criticis diebus*) and also as *Philosophy* saith, The inferior World is governed by the superior, so that it is necessary for Chirurgions, to consider the Influences of the seven Planets, also of the Signes, and other heavenly bodies, to the end, that having the knowledge thereof, he may take heed of bleeding in the part which is possessed by one of these Signes; which Planets and Signes, we will put in order, according to the parts of the Body which they possess.

Upon

*Upon what maladies the Planets
rule.*

In the first place, *Saturn* cold and dry, hath respect unto the melancholique humour, and upon the maladies composed of melancholy, and by consequence, rules over the Spleen.

Jupiter hot and moyst, hath respect to the blood, and upon the maladies caused by blood, and from that reason, governs the Liver.

Mars, hot and dry, hath respect to the Choller, and upon Chollerique Diseases, and by this meanes, governs the *Cystis felix*.

Sol, hot and dry, governs the Heart.

Venus, cold and moyst, extends her power upon the Vessels appropriate to generation.

Mer-

Mercury, of a temperate Complexion, is indifferent to all the humours.

Luna, cold and moyſt, hath power principally upon the Phlegme, and Phlegmatique maladies, ſhe rules in the brain; but her power is extended much further, in that which concerns her property for elective bleeding; for ſhe being delivered from her hindrance, and in Conjunction with *Jupiter*, *Venus* and *Mercury*, in the ſixth, third, and fourth oppoſition, in her own ſign, it is excellent for bleeding.

The Aspects of the Stars ought to be obſerved in bleeding.

On the contrary, it is not good to let blood, the Moon being in *Leo*, or in 12 degrees before, or after the Dragon; and principally, you muſt take heed, that *Saturn* be
nei-

of
neither i
junction
with *Ma*
very dan
ing in co
Planets
is *Jupiter*
it is very
various for
firſt part
cholique
Cancer at
traries, v
eond part
Scorpio: t
and mea
withſtanc
particula
ter.

Diviſio

But he
vation, th

neither in opposition to, nor conjunction with her, or *Gemini* with *Mars*; for such Aspects are very dangerous, but the Moon being in conjunction with the three Planets above mentioned, which is *Jupiter*, *Venus*, and *Mercury*, it is very good: *Pisces* and *Sagittarius* for the Phlegmatiques: the first part of *Libra*, for the Melancholique: for the Chollerique *Cancer* and *Pisces*, and their contraries, which are *Leo*, the second part of *Libra*, and the first of *Scorpio*: the others are indifferent and mean for *Phlebotomie*; notwithstanding, we will speak more particularly thereof hereafter.

Division of the times of the Moon.

But here it is worthy of observation, that the Moon, (the Mother

ther of humours) is divided into four parts: The first is from the Conjunction, or new Moon, unto the first quarter, signified by *Gemini*, which continues seven dayes, wherein it is good to blood young Children.

The second, is, from *Gemini*, until the Opposition, which is the full Moon, 7. dayes more. wherein it is good to blood the young and active, about the age of 20. or 30. years.

The third, is from the opposition to the last part of *Gemini*, when you may blood the strong and ancient, from 30. to 60. years.

The fourth part of the Moon, is the last 7. dayes of her last *Gemini*, wherein you must blood the decaying, who are above 50. years old, only in cases of necessity; but in whatsoever Aspect the Moon be, you must not make incision on any member, nor touch it with
any

of Phlebotomy. 89

ny Instrument or Canterizer,
either actual or potential, if the
Moon be in the Signe, ruling that
number: You must take notice,
that the third quarter is best for
Phlebot. Besides, the first quarter
is hot and moyst, the second, hot
and dry; the third, cold and
moyst, and the fourth cold and
dry; 'Tis true, that at all times,
the Moon is effectively cold and
moyst; but in her several quar-
ters, she doth acquire several
Complexions, according to the
several Aspects of the Sun, so that
we say, Every one ought to be
blooded, in that quarter where-
with he hath most agreement, or
likeness; and the first quarter, be-
gins after the Conjunction of
the Moon with the Sun. But you
must here take notice, that by
Conjunction we mean, when the
Sun and Moon are in the same
Signe: And by opposition, or full
Moon,

Moon, we mean, when the Moon is in one Signe, and the Sun is in an opposite Sign in the half of the Zodiac.

But the Aspects of the Moon are *Conjunction*, *Opposition*, *Quadrante*, *Trine* and *Sextile*, marked by the Astrologers, after this manner.

Conjunction in this manner. ♂

Opposition thus. ♂

Quadrante. □

Trine. △

Sextile. *

The propriety of the twelve Signes, upon the humane bodies.

Besides, we consider in the eighth Sphere, which is the Starry Heaven, (and which is called the Zodiac) twelve Signes; whereof three are of the nature of fire,

of Phlebotomy. 91

re, which are *Aries*, *Leo*, and
Sagittarius, proper for Phlegma-
que persons, (except in the
urning parts above mentioned)
signes which passe by eight De-
rees, unto the thirteenth degree
of *Sagittarius*, and doth streng-
then the attractive faculty.

The other three are of the na-
ture of water, to wit, *Cancer*,
Scorpio, and *Pisces*, very proper
for cholerick persons, good to
comfort the expulsive faculty,
and to administer Laxative Phy-
sick.

The other three, of the nature
of Earth, which are *Taurus*, *Virgo*,
and *Capricorn*, very good to lan-
guine persons, and good to com-
fort the retentive faculty.

The other three, participate of
the Ayr, to wit, *Gemini*, *Libra*,
and *Aquarius*: these are very pro-
per for melancholy persons, and
good to cherish the digestive fa-
culty.

culty. But for the knowing upon what parts of our Bodies the said Signes do rule, we will set it down in order; to the end, that the Chirurgeon commit no error therein; for the day and hour wherein they concur, you must have recourse to some good Almanack, Ephemeris, or rather to the Ephemerides of *Ori-gan*, which will continue yet, untill the year 1660.

You must take notice here, that I send you to the Ephemeris, to know in what day, hour, degree and minute, the Sign will rule; for it is out of my design, to teach it you here, or to know their Ascendant Conjunction, or Oppositions, good or bad, although in my Book called (*Grande Chirurgie*) I speak of it largely enough, wherefore I say, you shall have recourse to the Ephemerides: In the meantime, I
will

of Phlebotomy. 93

will persue the declaring upon
that parts of the body the Stars
rule, with their proprieties.
and in the first place, *Aries* is
hot and dry, of the nature of fire,
governs the head and face of a
man; and it is good to blood,
when the Moon is there, unlesse
be in the part which the Moon
governs.

*The parts wherein the Signes rule
together, with their property
concerning bleeding.*

Taurus is cold and dry, of the
nature of the Earth, and governs
the neck and Wind-pipe; and it
is bad to make use of bleeding,
the Moon being in that Sign.

Gemini is hot and moyst, of the
nature of Ayr, and governs the
shoulders and Arms, and hands;
is ill for bleeding.

Cancer

Cancer is cold and moyst, of the nature of water, and governs the Breast, the stomach & Lungs and is indifferent: neither too good, nor too bad for blood-ing.

Leo is hot and dry, of the nature of fire, and governs the back and sides, and is ill for blood-ing.

Virgo is cold and dry, of the nature of the Earth, governs the Belly and the Intrals, is neither very good, nor bad for blood-ing.

Libra is hot and moyst, of the nature of the Ayr, and governs the Navel, the Reins, and the lower part of the Belly; good to blood in.

Scorpio is cold and moyst, of the nature of water, and governs the parts for generation, is neither good nor bad.

Sagittarius

of Phlebotomy. 95

Sagittarius is hot and dry, of the nature of fire, and governs the Thighes; is good to let blood,

Aquarius is hot and moyst, of the nature of Ayr, and governs the Legs; is neither good nor bad for letting blood.

Pisces is cold and moyst, of the nature of water, governs the Feet; and is neither good nor bad to let blood.

Aries, *Libra*, and *Sagittarius*, are very good; *Virgo*, *Scorpio*, and *Aquarius* and *Pisces*, are indifferent; *Taurus*, *Gemini*, and *Leo*, and *Capricorn*, are evil.

Yet we say, that the Moon being in *Trine*, and *Sextile* with *Venus*, it is a good time to purge Choller by Electuary; with the Sun, 'tis good to purge Flegme by drinks with *Jupiter*, 'tis good to purge melancholy by Pills.

Divison

Division of the Signes.

Furthermore, you must take notice, that every one of the Signes, is divided into 30. Degrees, from whence it followes that in the whole Zodiac, there are 360. degrees; and again, every degree is divided into 60. minutes, and every minute into 60. seconds, and every minute into 60. thirds, and so of the rest following, until ten.

The rising and setting of the Signes.

Besides, you must take notice, that when we have the longest day of Summer, which is the day, then when the Sun is in the beginning of *Cancer*, there arise six Signes in a day, which do rise directly, and in the night six Signes

Signes obliquely ; And on the contrary, when we have the Shortest day of the year, to wit, the Sun being in the beginning of *Capricorn*, then six Signes rise in a day obliquely, and the six of the night directly ; but when the Sun is either in th' one or th' other Equinoctial point, then they rise, three Signes directly, and three obliquely in a day, and in the night in like manner : For there is a Rule, that let the day or the night be long or short, as you will, six Signes rise in the day, and six by night ; so that either for the length, or the shortness of the day or night, neither the more, or lesse Signes do rise. For the knowledge of which Signes, you must take notice of the Characters following, as the Astrologers mark them.

F

Aries

Aries with such a Sign.

Taurus such a one.

Gemini such.

Cancer.

Leo.

Virgo.

Libra.

Scorpio.

Sagittarius.

Capricornus.

Aquarius.

Pisces.

Let this suffice for the discovery concerning the 12. Signes, let us come now to the 7. Planets whereof we should here make a Table or Figure; but because we have sent the Reader to Ephemerides, in relation to the Signs we will do the like concerning the Planets, contenting my self only in this place, to set down their Characters, for the discovery

of Phlebotomy. 99

of the more easie understand-
ing them, and their differences.
Behold then how the Astrologers
mark them;

Saturne thus.

♄

Jupiter thus.

♃

Mars thus.

♂

Sun thus.

☉

Venus thus.

♀

Mercury thus.

☿

Moon thus.

☾

Here followes the difference of the
Planets, as well for purging and
blooding, as for the making o-
ther operations upon humane bo-
dies.

Most good.

♃ ♂

Indifferent.

☉ ☿ ♀

Bad.

♄ ♂

*The Chirurgion must Encounter the
Starrs.*

And you must take notice, that then when *Mercury* is with a good Planet, he augments its goodnesse, and with a bad one its Malignity: wherefore it is that when one is wounded, you must take notice whether *Mercury* be not with some bad Planet, which rules the part wounded; and if so, then the *Chirurgion* must Encounter the Starrs, and so you must minde these things, but most especially in bleeding; to the end that (we having done nothing improperly through our negligence) may have an occasion of praise and thanks-giving, to the Authour of all things: to whom Father, Son, and Spirit be honour, and glory, for ever, Amen.

CHAP.

CHAP. V.

That it is necessary that the Chirurgion have the Astronomicall figure in his study, or in his shop; and of the profit that proceeds therefrom, as well for the sick persons as for those who exercise it; which is proved by a History, and other examples. As also, that it is better to keep & cleanse the blood then to evacuate it. With the description of two admirable remedies, for this end.

The good desire of the Authour.

I Should desire by good reason, as well for the profit of those who search relief or Remedy from Phlebotomy, as for the spiritual contentment of those that pra-

Etise it, (to the end that the whole, might be to the honour and glory of God) that every *Chirurgion* had within his shop, the Astronomicall figure, as formerly the Ancients had; and who had recourse unto it, then when they would know the Domination of a Starr, on the part whereon they were to operate, observing with all their power the rising and setting of the above mentioned Signes, and their constellations; insomuch that the Antients have not found it to be unprofitable. Of the truth whereof (among severall of them) *Arnoldus de villa nova*, shall be a most faithful witnesse. Therefore I shall again heartily intreat the *Chirurgions*, that they would take heed unto it, and not to pretend that their Art is subject to *Calummie*; seeing it is they themselves, which are the cause
of

of their arts being so Calumniated, whilst they neglect that which is most necessary to be known in their profession, to wit, *Astronomie*.

The ignorance of Astronomy is, cause of great evils.

Insomuch that not having the knowledge of it, there doth arise many evil Accidents, and the vulgar being ignorant of the causes of them, do Calumniate and sleight all the Judgments of *Chirurgions* and their (so admirable) Art together. See how it is weighed and esteemed at nought and contemned by the ignorant, and all this by reason of the small care which *Chirurgions* have to minde it well. But, to shew that the knowledge of the Starrs is most necessary for a *Chirurgion*, I will insert a History which may

serve as an example to those, who shall know well how to put it in practice.

A Remarkable History.

It happened that at *Chatellerant*, a Chirurgion having blooded a Maid in the right arme, in the time when the Moon passed under the signe of *Gemini*: on the next day about noon there came upon her a great defluxion causing inflammation, with a seaver: at the same time this Maide goes complaining to another *Chirurgion*, saying, that one had spoiled her, & had prickt her Nerve, & that it rendred her a Cripple, using revivings concerning him that had blooded her: they appeased her as well as they could, promising her, it would be nothing, and that she should be suddainly cured, applying unto her at the
same

same instant a Cataplasme, continuing Cataplasme upon Cataplasme, and making Revulsion by bleeding; but notwithstanding all they could do, the Arme became extreemly swell'd, yea to the danger of her person: inso-much that in a short time, the same was known through the whole town, and behold here the Poor *Chirurgion* is so disgraced, as not to be ever received into any house upon any occasion whatsoever, (the present age is so scrupulous, being ignorant of things how they may happen). Which he seeing, resolved to frame a rational excuse to defend his reputation, and to maintain his innocence, which he did when there was a pretty Company together, in the house of the said sick person: his reasons were these. That she was upon the point of her *Termes*, and that her body was

Cachochymicall and full of humours, and that at the time when she was blooded, she helped at the washing a Buck, and also to do other business of the house, and other things which might excite defluxion and attraction in the part, having been blooded before; for if so it had been, said he, that I had prickt the Nerve or Tendon, the Accidents would have appeared in the same instant, as convulsion, Spasm, great pain in the part, difficulty in the Action; none of which happening, (saith he), one may thereby judge, that it was none of my fault.

In Lunar purgations, the vein of the Arme must not be opened.

But that is contrary, for his reasons served to fight against himself; for since she was upon the

the point of her purgations, he ought not to have been so rash, as to have opened a vein on her Arme, but rather the *Saphena* for provoking them, and several other reasons which rendered him mute, confessing as it were by his silence, that he was in fault; but if he had known how to have discoursed or argued, concerning the science of Astronomie, he had been heard attentively, in regard that was not vulgar to them. Notwithstanding, continuing to dresse the Maide, she was cured in three weeks, but not without having indured a great deal of pain.

I have been willing to relate this story, (which happened in the year 1613. in the said *Chastelerand* in the shop of a Chirurgion named *Bureau*, to the end, I might induce and provoke the Chirurgion to learn the Constellation

lation of the Starrs, with all his power, for otherwise it is impossible that he should come to his intended end of *Phlebotomy*, Eledive; without some dangerous accident, which I have seen happen severall times; but for brevity sake, I shall passe on.

Yet notwithstanding *Guidon dela Nauche* speaking of bleeding in his Tract, [*Dela Santé Corporelle*] saith, that he hath seen severall expert, and famous *Chirurgions* of his time, as well at *Paris* and *Mont-pelliere*, as at other good Cities of *France*, and at the Court, and Armies-Royall, let blood, which hath caused swellings in the Armes, and other parts which have been blooded, and many other evil accidents, which (as he saith, flattering himself) did arise by the fault of the Patient, pulling back or throwing up his Arme, through fear,

OR

his
im-
e to
my,
rous
hap-
bre-
viden
ding
porel-
a se-
Chi-
ell at
at o-
, and
oyall,
aused
other
oded,
lents,
ering
ult of
brow-
fear,
or

or sudaine apprehension, or by
having lain upon his Arme after
blooding, or by sleeping, or by
having wrought, or exercised the
Arme. *In the second Tome, lib. 2.
Chap. 16.* He here deceives him-
self exceedingly, for if he had
searched further, he would have
found that it is rather the fault of
the *Phlebotomiser*, then the *Phle-
botomised*; for in regard they are
ignorant of the concurrence of
the Starrs, and of the houre and
time wherein they govern the
part, they commit these block-
ish and irreparable faults.

Objection.

This is also for answer to that
which may be objected. That
several sick persons are blooded at
the same time, and yet they are
not ill: It may be so, but I say,
that if there happen no *Malady*
in the part touched with the
Lancet,

Lancet, yet there happens other
Symptomes, as vomiting, weak-
nesse, vertigo, Giddy-headed,
founing, nocturnall paines, and
somerimes death.

*Accidents arising in bleeding,
through ignorance of the
Starrs.*

Objection.

But (may some say) that is
by reason of the great evacuation
of blood. To that I answer, that
experience lets us see every day,
that when there hath not been
drawn out, perhaps an half ounce
of blood from the patient, that
he falls into some one of these
accidents.

Objection.

Yes (but will some reply) that
is,

is because he hath conceited such a thing: but who hath ever heard say that, that which one hath premeditated, (it may be a day or two before) is capable to do us hurt, when we come to effect it? It cannot be in anywise: wherefore let us leave all these Trifles, and let us follow verity.

Objection.

But (will some one reply) the knowledge of the Starrs with the observation of them, is prohibited?

To that I answer, That in truth if one should beleieve that the Starrs had Sovereaigne power over men, he would be worthy of Censure: but we do not find in any place, that any person hath ever been blamed, for knowing and observing the elevation of the Starrs.

Advertise-

Advertisement of the Author.

For Conclusion, I shall content my self, to admonish the *Chirurgion Phlebotomist*, to behave himself wisely, with reason, in the extraction of blood, for it is the treasure of life; in so much that you had better conserve and cleanse the blood, then to evacuate it inconsiderably; in regard that doth shorten our daies, and is the cause of severall other Accidents, as we have said elsewhere.

But, will some say, By what reason would you make use of the extraction of blood, [in the time of necessity,] as when a man falls from on high, in great Contusions of the interiour and exterior parts; or when one hath received some dry blow, or in the *Plurisie*, and other *Maladies*, whereof you discourse, in your [time of necessity.] To that I answer,

answer, that it is true, I discourse of it, for three causes, which induce me to discourse of it, in that manner. The first is the honour and respect which I bear to the *Hippocraticque* Doctrine, and that of *Galen*, for having been nourished therein, ever since my young years.

The second is, because by that meanes, I would give to understand, (as I shall shew in a book which I will make apart from this) the agreeing reason and affinity, that there is between the books of *Hippocrates*, and *Galen*, and those of *Paracelsus*, as I have made one Chapter thereof in my [*Petite Chirurgie Chymique.*] The third reason is, That to the Learned *Chirurgion* may make use of it, as he shall know to be necessary; for since in all his operations, he ought to follow Nature, he ought also

to take speciall heed to maintain and preserve Her, and not to alter her, as he doth in the emission of blood, which is the Treasure of Life, as before I have said.

Definition of the Pleurisy.

For, I pray, how can it be possible, that the blood, which is out of its vessells spilt, in capacity of certain parts of the body, yea even Clotted and Coagulated therein, can re-enter into the vessell to be evacuated by bleeding, for example, in the *Pleurisy* which is a tumour made of subtile blood which comes out of the veine *Azuges*, stopt between the *Membrana pleura*, and the Muscels *Mesopleuri*; in the curing whereof they prescribe *Bleeding*, *Glisters*, *Syrops*, *Tablets*, and other like remedies. But I aske
what

what is it that bleeding serves for there? seeing that the blood (which as we have said is out of the veines) cannot enter there-into again, to be thereby evacuated; I know well, that they will answer me, that the matter, continued in the same place, doth not enter into the veines to be evacuated; but that they use it for the hindering of any more, from flowing into that place; and also that the Medicaments given inwardly, do work more easily. Oh this is a pritty doctrine, for the healing of a patient! to weaken nature, (which one ought rather to corroborate) for the rendring her more strong; to strive against the disease, for curing the *Pleurisy*, they evacuate the good and pure blood, which ought to be preserved for maintaining the strength of the Patient, and leave the impure blood in

in the body, which ought to be taken away.

I will not therefore say, that bleeding being performed in the beginning of the true *Pleurisie*, is not profitable, but is very necessary being performed opportunely: but (oh unfortunate time!) I have seen those who in all the seasons of that *Malady*, do not forbear with too bold a rashness, to evacuate this Treasure of the life.

But, to the end that none may continue any longer in this error, and that I may not amuse my self by disputing in these things, therein following *Galen*, who is not willing that one should dispute neither of *Apollo*, nor of *Æsculapius*, but that one should endeavour to enlarge the Doctrine, for I know that one may alleadg Sophisticall Arguments to prove falsities, but it must

must be to those who know not how to guard themselves from them; I shall onely say that *Hippocrates* understood well what he said, when he affirmed, that by probable and subtile fictions in Physick, there did often happen great and heavy falls. From whence one may perceive that Physick is fallen so miserably, having been called (by its own props or upholders) opinionate, or subject to opinion, and Conjecturall. (616. *Præcept. Com. 2 Aph. 2. de Comp. me Secund. loc.*) That the verity thereof cannot appear but by subtile Arguments, and that is is incertain. This is it which hath induced *Galen* to reprehend *Hippocrates* for having called Physick Conjectural, which he had need to do, seeing it is neither Conjecturall, nor imaginary, but on the contrary, Scientificque.

So

So that as a kingdom divided against it self, cannot stand, can Physick subsist when the supports thereof are divided among themselves? That is it which hath given occasion to the *Vulgar*, to slight it, as it is slighted. But wherefore do we assemble seven or eight, as well Physicians as Chirurgeons, for consultation upon one disease, which if it be known, what need is there of opinion upon it?

In short, either the Science of Physick is True, or it is not True. If it be true, its rules are certain. But it is true, that it is true, because it is of Gods Creation, and God and nature make nothing vain: It follows then, that its precepts are true. Which *Hippocrates* perceived, although he was an *Ethnique*, in regard he saith, the Philosophicall Physician is like unto God; but he cannot be

be so, who follows not Truth. That is it which I desire to follow, avoiding, to the best of my power, *Sophistries*, which are the one'y causes of nourishing falsities, wherewith (to my great trouble) our Chirurgery is replenished. But to the end, as I have said before, I may not keep the Reader in such an error, I give him two Remedies, for all sorts of Contusions, Dry-blowes, Bruises, Phlegmatick-Swelling, blood clotted, or congeled within the body, by reason of a fall from some high place, In which, from these two Remedies borrowed from *Paracelsus*, one shall see a very great effect, without running to *Phlebotomy*, as many who follow the ordinary error do. One may by these serve himself to his own great honour, the benefit of the Patient, and to the Glory of God.

Of

Of these two *Medicines*, the one you may take inwardly, when you suspect there is some quantity of blood spilt and coagulated in the inner parts of the body; and the other is to be applied outwardly, when the Phlegmatick Tumor appears to the sense of the eye; and both of them together may serve, as in *Pleurisie*, *Eshimose*, (collection of Corrupt matter, within the body between Breast and Lungs) *Empyeme*, and such like, as I intend to mention in the book which I have heretofore promised, by the assistance of God.

Let us come now to the description of these two Remedies which are as followeth.

*A Remedy for the externall
Parts.*

Rx. Flowers of white *Mullein* M.
Flower

flowers of *St. Johns-Wort* M. iij.
roote of *Asclepias* or *Swallow-*
wort M. ss. *Mumie* ʒj. fresh oyle
Olive Lib. ij. Therebentine al. Tur-
pentine Lib. j. White-wine Lib. iij.
which you must boyle together on
a soft fire, for the space of five
houres, then you must afterwards
put it into a Glasse well stoppt,
and set it in the Sun, leave it
there for the space of a Month or
six weeks; then you must strain the
whole through a peece of Cloath,
and Squeeze well the dregs; & you
shall have an oyle, incompara-
ble for the effect above mention-
ed, which you must keep care-
fully, and therewith anoynt the
part, evening and morning.

A proper Remedy for the Internall parts.

Rec. of good Rubarbe, \mathfrak{z} ij.
 Mumie, \mathfrak{z} ss. Red Gum, Lack,
 Sperma Ceti, \mathfrak{z} j. Bolarmeni-
 ack, and Terra Sigillata, an \mathfrak{z} ss.
 root of *Asclepias* \mathfrak{z} iij. you must
 beat them all to powder, of which
 you must give the weight of a
 drag. with the water *Florum Tiliae*,
Tilia is a tree bearing fruit as
 great as a bean, round & in which
 are seeds like to Anise seeds, some
 call it the *Linden* tree, or the
 like, for it is most good to take
 away the Phlegmatick tumour,
 as well within the body as with-
 out. There is no necessity of
 discovering

discovering any other of these
Medicines, now, because it is
 not my intent in this place, for
 I have not brought in these two
 in this place, but onely to shew
 that one may cure the kinds of
Maladies, and severall others,
 without having recourse to *Phle-*
botomy, of which *Medicines* the
 Learned *Chirurgion* will know
 how to make use according as he
 shall see occasion; and will in-
 vent others, according as necessity
 shall require. But above all, I
 intreat those who shall read this
 little treatise, that they will not
 sleight it: for I have not taken
 pen in hand, to Teach; but to
 give wholesome advice and
 Councell for the sick, and most
 necessary for the augmentation
 of the honour, (which the true
Chirurgions aspire unto) and
 which is more, to provoke to

do better, as I have said elsewhere; to the end, that doing and persuing from good to better, we may go into heaven with God: to whom Father, Son, and holy Spirit, be honour and glory, Amen.

CAAP.

*Of Veins to be
blooded for several
Infirmities which
come upon mens bo-
dies; also of the use
and benefit of Cup-
ping-glasses, with
scarrification, and
without scarrifica-
tion; what must be
observed in that
Operation; & last-
ly, of Horfleeches.*

*Although it is true, I have
with good reason here before*

said, that it is not needful to blood for all maladies, and at random without any consideration, as is done ordinarily: yet I shall not omit to describe the number of the veins, proper to be blooded, with the benefit of opening them: together, with the use of Cuping-glasses and Horsteeches; for I shall thereby please the *Galienists* and *Paracelsians*; and it is also the end which I have respected.

Let us begin then at the Vein, in the middle of the fore-head, which is between the two eye-browes, usually called *Recta*, *five preparata*, the breathing of that vein is good against old Infirmities, for foul Ulcers, Leprosie, scabbiness, Morpew, Inpetigine, in Maladies of the eyes, in old continuing pains of the head, in the

of Phlebotomy. I 27

the affections of the brain, in
madness, or raging.

The two veins of the Temples,
are proper to be breathed in the
Megrim, in the great pain of the
head, in continuing maladies, old
Inflammation of the upper skin
of the eye (call'd Ophthalmy) in
cloudy dulne's of minde, watering
of the Eyes, Pimples, or Scabs on
the Eye-lid.

The veins of the little corners
of the Eyes, which makes a little
extuberance upon the Os Jugale,
are to be blooded against the
same Maladies, as those of the
Temples.

The veins behinde, or round a-
bout the eares, which appear in
the hollow place, behinde them
in the place, where (if you put

your finger, you will feel pulsation) is to be breathed, for the Megrims, old Cathars, the scald, for reviving or repairing the memory; for Ulcers of the Eares or Neck, for clearing or mundifying the countenance, for the pain and defluxion in the teeth, for the pains, and ripe imposthumes and Ulcers of the Head.

The Vein which is between the two Cartilages of the Nose, for the Phrensie, in acute Feavers, old pains of the Head, the old redness of the Face, for the trouble of bleared Eyes running with water; for dulness or heaviness in the Head, for Hemorrhoides, the itching, or tickling of the Nose, and Aposthumes thereof.

The veins under the Tongue, which are called *Ranulles*, for Aposthumes of the Throat, and the mouth, for the Squinacy, (you must

of Phlebotomy. 129

must first blood the Cephalique.)
for the heaviness of the tongue,
for the Apoplexie, and for all
pains of the teeth, for the pain
and malady of the gums, for Ca-
thars, and other defluxions of the
Head, for the Cough, for the spots
of the face, and in the passions of
the Jawes.

The vein, which is between
the Chin and the under lip, for
the stinking of ones mouth, for
the corroding, breaking out, and
for chapt lips, or sores of the
gums, for Ulcers of the Nose, for
an ill complexioned face, for the
pains of the Dugs, or Baps, and
for the pain of the Head.

The two veins of the neck, call-
ed Jugulary Veins, th' one on the
right side, and th' other on the
left, for the Imperigo, or Ring-
worm, for *Serpigo* being Pusles,
and angry read wheals, the *Noli*
me tangere; for the Cancer Corro-

sive,

five, in the swelling of the Gums for the *Squinacy*, for the *Asthma*, for a hoarse voyce, for the Apoplethumes of the Lungs, for the Passion of the Spleen, for the pain of the side.

The *Cephalique* Vein which they call *humerall*, *Cubitall* between the thumb and the forefinger, one may make incision of it, without any danger in the superior part of it, in the bending of the Arm, against the infirmities of the Stomach, and the shaking in the hand.

The *Median*, in the bending of the Arm, between the *Cephalique*, and the *Basilique*, which is commonly called black, and the vein of the heart; and this is for the evacuation of all the humours, in maladies of the whole body, principally those of the heart, and strengthens the stomach, or appetite, for all the Passions of the
sto-

Stomach, of the Liver, of the Spleen, of the Lungs, of the Breast, and of all the Body.

The *Basilique*, called the great *Pasilique* of the Liver, for the Spleen, the Breast, the Lungs, the Stomach, the Liver, abundance of Choler, and for the heat of the Liver, for the pain of the Teeth, of the Back, of the sides, *partes laterales*, and of all the members, for the Hemorrhagie of the Nose, for the itching and pricking in the skin, and in Feavers.

The *Salvateka*, called the *Splenatique* vein, between the *Auricular*, or little finger, and the *Medicus* (otherwise called the Ring-finger) declining towards it; the breathing of that vein, to wit, that on the right hand, is prevalent in the affections, and obstructions of the Liver, and that of the left hand, in the stoppings of the Spleen; in short, the one

one or the other, is prevalent for the pain of the Heart, Yellow Jaundice to all Feavers, to the obstruction in the breast, for the yellowness comming in the eyes.

The *Apoplectique*, or *vena poplitis*, which is at the bending of the knee, for the provocation of the *Menstrue*, for pains in Arms, for affections in the Loynes, for the provocation of Hemorrhoides, for pains in the Blather, for passions in the testicles, for the infirmity of the feet, for all maladies of the Articulations.

The *Ischiadique*, or *Sciatique* Vein, under the Vein which runs across the outward Angle of the Foot, call'd *Maleolla*, or round about it; for the pains of the *Ischium*, or hip-Gout, the Foot-Gout, Leprosie, *Varices* or Veins sweld with corrupted blood, for pains in the Bladder, for the difficulty

ficu'ty of Urine, for Ulcers and swellings of the Testicles, in Ulcers and Tumors of the Kidneys, and other evils.

The *Saphena*, under the interior *Maleolla*, or Ankle-vein of the Foot; yea, which runs a crosse it sometimes; for all the passions of the Matrix, for all the affections of the Testicles, old scabbiness, salt Phlegme, for the griefs of the *Cox. & tibia*, It strongly provokes the *Menstrue* and the *Hemorrhoides*; for the purging of the *Uterus*, after birth of a Childe; it takes away barrenness; for the affections of the yard, for the derivation of blood from the Matrix, Yard, and Testicles.

The *vena Tarsi*, appearing and ending about the great Toes, for the vices of the Bladder, to the faults or spots of the Face, inflammation of the upper skin of the Eye, call'd *Ophthalmia*; for
red-

redness of the Eyes, blear-eyedness, running with water, being red and soare; for the *Cancer*, for the *Varices* of the *Tibia*, with corrupt matter, and for the maladies near the *Saphena*.

The Vein in the middle of the Foot, is to be blooded for pains, or maladies in the Kidneys; for the weariness, and dull heaviness of the Members of the Body; Apoplexie, Palsie, and Epilepsie.

Of

Of Cupping-glasses, and of the benefit of the use of them in generall.

Intentions for which one should apply Cupping-glasses.

Every one knoweth well, what *Cupping-glasses* are.

They are to be applyed, where bleeding cannot well be performed; some are with scarrifications, and others without it; those with scartification, are for the evacuation of a matter Con-
junct in one part; and the other is, to make attraction; they are
also

also applyed to make revulsion and derivation in several parts; as for defluxion into the Eyes, the *Cupping-glasses* are to be applyed upon the shoulders; for the flux of the blood at the Nose, they are to be applyed to the *Hypocondries*.

Besides, they being applyed without scarrification, are good for diverting of *Aposthumes* from the Noble parts, to the ignoble parts; and to draw the heat to a member debilitated by cold.

They are to be used in the *Cholique*, being applyed above the Navel, or under it, for easing of the pain, for drawing from the Center to the Circumference.

To evacuate the windiness, to stop the Hemorrhoids, to reduce the members into their place.

For the pain of the Matrix they being put upon the Navel, the part being first well warmed.

For

of Phlebotomy. 137

For the immoderate Flux of the *Menstrue*, if they be applyed about the Region of the Paps, at the same time.

Also for the Flux or bleeding at Nose, (as we have said already) being applyed upon the Liver, if it be the right Nostril that bleeds; and if it be the left Nostril that leedes, you must apply them to the Region of the Spleen.

For drawing pestiferous Abscesses from the Interior parts, and in *venerious Bubons*.

For diverting the blood which flows immoderately to one place.

To stop the Fluxes of the Stomach.

For the drawing out of Poyson, and for the coldness of the *entricle*.

But in the use of them, you must consider four things.

First, the matter of them.

Secondly:

Secondly, The manner of applying them.

Thirdly, The time.

And Fourthly, The Intentions and parts to be applyed to.

In the matter, you must consider three things.

First, The substance, which is either of Horn, or of Glasse, or Metal, or Earth.

Secondly, The quantity of them, which is great, mean, or little.

And Thirdly, The Figure or Form, which is Circular, or round, and somewhat long, like a Horn.

The manner of applying them is with fire, or else without fire and that with scarrifications, or without scarrifications, (as we have said) deep or superficial.

The time of the Application, is either necessary, (which being there is nothing to be respected

of Phlebotomy. 139

of ap-
r Elective, and then you must
ake heed, that it be with the ne-
essary regularity proposed by
vidon.

Concerning the intentions we
ave spoken enough thereof al-
eady before.

Notwithstanding, you must
ake notice, that the Attraction
f Cupping glasses, doth not de-
end upon any natural faculties
f them, nor of any similitude,
ut upon an accidental vertue of
indering of the Vacuum.

This Attraction is made, when
e fire for want of ventilation, or
reathing, (being choaked) doth
egenerate into Ayr, and posses-
th lesse room then when it
as fire; for, as the Philosophers
y, one little part of Ayr, pro-
nceth ten parts of fire; and on
e contrary, ten parts of fire turn
e themselves into one part of ayr;
that nature to supply the place
of

of the fire, contracts the flesh, the Spirits, and the humours into it place.

Finally, the parts whereupon the *Cupping-glasses* are to be applied, are the shoulders, the neck, the hinder part of the Head, the Hypocondyres, the Reins of the back, the stomach, the Matrix, the Thighes, the Buttocks; for the better understanding whereof, we will mention them more particularly, and distinctly, together with the maladies wherein they are profitable.

Of the use of Cupping-glasses, as to the parts or places, as well with scarrification, as without it.

In the first place, *Cupping-glasses* being applied upon the Head, are very commodious in madness, distraction, *scotomie canicie*, malignity, scabbiness, knots or pimples in the eyes, and in the mala-

die

of Phlebotomy. 141

es of the nape of the neck; but they do prejudice the Intellect, and the memory, because they do opifie.

They being applyed to the forehead, do help very much in the pain of the hinder part of the head, in the heaviness and swelling thereof, in all affections of the brain, for madness and distraction; for old infirmities of the face, Ring-worm or Tetter, Ulcers, Leprosie, scabbiness and Morpew, for all the maladies of the Eyes, and for the Vertigo, or dimming in the Head; but they prejudice the reason and Intellect.

They being applyed to the syne, are very profitable against Pustules, and swellings in the mouth, for maladies of the Geth and Gums, for the Spots and viciousness of the face, for Ulcers, for swellings in the throat, for

for all maladies of the Jawes.

They being applyed betwene the neck and shoulders, are very commodious for maladies of the face, of the neck, Teeth, nostrils, eyes, for the stinking smell of the mouth, for Ring-worms or Tetters, for the Squinacy, having first opened the Cephalique, or median vein, but they do prejudice the memory, and cause the head to shake.

They being applyed betwene the shoulders, in the part against the heart and stomack, are very commodious in the affections of the Breast, in the maladies of the neck, for the Asthma or Spasme, for the trembling or quivering of the heart, and for the blood of the throat; but they do prejudice the stomack and the heart, the which in its trembling, do not send forth the blood.

Th

of Phlebotomy. 143

They are to be applyed upon the breast in the pain thereof, and for the Asthma, on the Region of the Liver, for the Inflammation hereof, upon the back, for the pains that happen therein, over against the part grieved.

They being applyed upon the stomack, they avail much in swellings thereof; and when it is grown cold, and for the humours and viciousness thereof.

They being applyed upon the hands, are prevalent against all the distempers of the Head, Eyes and Eares.

They being applyed upon the thighs, are prevalent against the pores of the Coccyx, Sabinine, so Hemorrhoides, Gout, Erysipelas, for the itching of the back, and scabbiness there; for the windiness and coldness thereof, and other distempers for the kidneys in the Bladder.

They

They being applyed upon the Navel, are prevalent against the Maladies of the Matrix, and for the Cholick.

Upon the Hypochondries, they draw back the Impetuous issuing of blood at the Nostrils, and for the immoderate Flux of blood from the Uterus.

They being applyed to the Loynes, stop the Hemorrhoids, and cause the pain of the back to cease; as also of the Matrix, and of the Loynes, to repress the too strong desire of Venery, to heal the scabbiness and Aposthumes within side of the Thighes.

They being applyed upon the Buttocks, do cleanse the blood, and are beneficial for the cure of the white Menstrue, for the pains of the privities, and of the Loynes and the Breast.

In the Interior part of the Coccyx, for the Aposthumes

of Phlebotomy. 145

the Testicles, in the Issues, or
sores of the sides, and of the
Coccyx.

They are to be applied on the
hinder part of the Coccyx, in A-
posthemes, and running sores of
the Buttocks.

They are to be applied under
the Ham, or bending of the knee,
for the pulsation of the sinew,
near the knee, which turns the
leg inwards, which is occasio-
ned by a cold humour, and for
ulcers and running sores of the
feet.

They being applied to the
fleshy parts of the Thighes, they
are good to all the parts of the
body; for the Tumors, or swell-
ings of the Buttocks, and for A-
posthemes thereof; for pains of
the Reins of the back, and the
ladder; for Fluxions in the
eyes, for affections in the Head,
or cold Aposthemes, and trem-
blings

blings of the knees, for maladies of the stomack, or breast, pains of the back, for Aposthemes of the Testicles, for wounds and ulcers in the Coccyx, and in the privy parts; yea, in the old pains of the Matrix, for purging the Matrix of its superfluities, for the Aposthemes and sores of the hands, to provoke the Hemorrhoides, and the Menstrue; for the Sciatica, Gout, and Vertigo or swimming in the Head.

I should have spoken much more of the utility of *Cupping glasses*; but I forbear for brevity sake. And come now to speak of observation concerning the manner of the use of them.

Thos

*Those things which
ought to be ob-
served, before
applying of Cup-
ping-glasses.*

THose who are best versed in
the Rules and Observations,
Astrological and Medicinal, are
of opinion, that you ought to ap-
plie Cupping-glasses, or little
Horns, for that purpose, upon
Phlegmatique persons, when the
Moon is in *Aries*, or *Sagittarius*.
To the Cholérique, when she is
in *Cancer*, *Scorpio*, or *Pisces*. To
the melancholique, when the
Moon is found in *Gemini*, *Libra*,

or *Aquarius*: notwithstanding, you must take notice, not to scar-
rifie the part, when the Moon is
in the Sign which governs it, and
in generall, not to use it, neither
with Glasses, nor with little
Horns, when the Moon is in *Leo*:
it is true, there are Horns applied
at all times, but it is without Fire
or Candle.

You must also take notice, not
to scarrie before four years of
age, nor after 60. And you must
also avoid that operation, in the
new and full Moon.

The scarifications may be
made about the second or third
houre of the day, an houre before
eating or drinking.

The place where one ought to
applie the Cupping glasses, or
Horns, should be well fomented
with warm water, or use frictions
for half an houre, or an hour,
with a warm Linnen Cloth; espe-
cially,

cially, to such who you suppose have thick blood; or, if it be in the winter time.

B. sides, you must not apply them, before the Body be emptied, or purged; neither are they proper in a Plethorique body, nor in any part affected with a Phlegmon; as for the rest, the wise Chirurgion will dispense with these rules, according to the violence of the Maladie. Necessity derogating from all Lawes.

*Here followeth the
use of Horse-
leeches.*

There is no so dull block-head, but knowes what *Horseleeches* are; they are ordinarily applied there

where Cupping glasses can take no place, as on the nose, upon the lips, gums, fingers, privities, Hemorrhoides, at the entrance of the *Os Matricis* and other places. One should choose them, such as are bred in good clear and running waters, which have yellow streaks upon their backs, and not those among rushes, in bad waters, and which are of a horrible colour, and have a great head, because those are venomous. *Gul. Treatise 7. Section 1. Chap. 1.* And you must not apply them, being fresh taken, but keep them a whole day in clean water; to the end, they may vomit forth that which they have in their Bellies. *Oribas. Lib. 1. Chap. 15.* It is good to leave them without water, three or four houres space, before you apply them; for they will, after that, be more greedy. You must wash the place, where you

of Phlebotomy. 151

you applie them, with warm water, and then dry, and rub the place with a Linnen Cloth, until it be red, (except in places where there is great pain); then having made a slight scarrification upon every place, where you would applie the Horsleech, put thereupon a little drop of a Chickens blood, and then applie the Horsleech, holding it in a clean Linnen Cloth; for most commonly, they will not take hold, if you hold them in your naked hands; and when they have suckt enough, they will fall off themselves; otherwise, every one knowes the way to make them, and to order them in these things. Above all, let one take heed, not to applie them, when the Moon is in the Signe, governing the part; for you must observe the same, in applying these, as in the operation

A Treatise
of bleeding, and using *Cupping-*
glasses.

I beseech the Authour of all
things, that all those who read
this Treatise, may make use of it,
to their advantage: To whom,
Father, Son, and holy Spirit, be
honour, and glory, for ever,
Amen.

The end of the Treatise of
Phlebotomie.

A

*A Brief Treatise,
Or, discourse
concerning Cri-
sis's.*

*Wherein is shewn how people do de-
ceive themselves, in their judge-
ments upon them, being ignorant
of the Motion of the Starrs.*

*All things have a regular
motion.*

God the Creator, according
to his ineffimable goodness,
Clemency, and wisdom put in-
to the nature of things, well or-
dered and regulated motions;
insomuch that he hath been pleas-

ed, that not any thing should move by chance, or rashly, but that all should move by good order and a continuall succession; And so the Starrs, The Elements, the Ocean, the seasons of the year, and the Spheres of the heavens have their motions and vicissitudes, and performe their Courses absolutely regular.

The humors have a Limited course.

In like manner, the humors which are in humane bodies have their effects, their proper motions, and certain *Periods*; so that in every one of the four Seasons of the year, each humour performs its part, and doth exercise its power and faculties upon the body.

Division

Division of the Sun in its Circular Motion.

So also as the Circular motion of the Sun is divided into four parts, which are called Quarters of the Heaven, representing the four Elements, and Seasons of the Year, together with the four parts of the Day; from whence resulteth that there is a certain *Sympathy* as well between the four quarters of the Moon, and the Elements, and the four Seasons, and the four Humours, and the four parts of the Day; yea I shall also say with the very four Windes, and four Ages; Nay such a *Sympathy*, that it is impossible, that (the one being depraved) the other with which it doth *Sympathize*, should not have a resentment thereof.

Division

*Division of the Seasons with the
Elements.*

But for the more clear understanding hereof we say, That these four quarters of the heavens do represent the four Elements, and the four seasons of the year, That is to say from the Sun rising unto the Mid-day, The first; from Noon to the Sun setting, The second; from Sun-set to midnight, The third; and from thence to Sun rising, The fourth: so that the Sun being in the first quadrature with the fixed Starrs therein, Then is the Spring, which is represented by the Ayre; being in the second, then is the Summer, which is represented by the Heavens or Fire; and being in the third causeth *Autumn*, represented by the Earth; and lastly being in the fourth, it causeth *Winter*.

Winter, which is represented by the water. Moreover we see the *Symbolization* of the spring, to the Ayre, to blood and to youth; of the Summer, to fire, Choller, and manhood; of *Autumn*, to the Earth, to Melancholly, and by consequence the first part of old age; and in fine, the fourth is of the Winter, to water, *Phlegme*, and decrepit age.

*Division of the day for the Elements
and humors of the body.*

The same division is of the time wherein the Sun moves round the Earth, which is one day divided into four parts. The first part is from three of the Clock in the morning untill Nine; for the Ayre, the spring and the blood. And from Nine a Clock in the morning untill three afternoon; for

for the Fire, Summer, and Choler.
 And from that time untill Nine,
 for the Earth for *Autumne*, and
 for Melancholly: and from thence
 following, untill three of the
 morning, for the Water, for Win-
 ter, and for *Phlegme*. And if it
 so happen, that one of those Ele-
 ments be depraved or Malignant
 in a man, or that thereby a di-
 sease of its temper or degree, in-
 fallibly it will discover it self in
 the time so appropriate or ordai-
 ned.

*Maladies occasioned by the Signes,
 are healed by the opposing of
 contrary Signes.*

Now it is impossible that these
 humours *Symbolizing* thus with
 the Heavens, and the Elements,
 can continue without alteration;
 seeing that the Stars do make
 known their effects in them, as

we

we have said in another place: wherefore it is, that the blood hath such force and power, that the Spring being come, and it being in vigour, doth ingender *Maladies* and feavers of its nature, to wit, continuall ones which give no space or respite, which *Maladies* are caused by the depravation of the three signes, which govern the above mentioned humour, such are *Gemini Libra* and *Aquarius*: and the healing of such *Maladies*, ought to be performed in contrary signes, which are *Taurus, Virgo*, and *Capricornus*. In like manner, the Choller in Summer, making its course and recourse by daies alternate, occasions the *Tertian* feaver, and that by the depravation of the three signes, which have influence upon that humour; that is to say, *Aries, Leo*, and *Sagittarius*: which *Maladies* are cured by opposition.

opposition of the contrary sign as *Cancer*, *Scorpio*, and *Pisces*. Afterwards the *Phlegme* in Winter, when it is putrify'd, engendersthe *Quotidian* intermittent feaver, also caus'd by the three signs wch govern that humour, such are *Cancer*, *Scorpio*, and *Pisces*: and those diseases are cured in like manner, as the last above mentioned, and that is, by the observation of *Aries*, *Leo*, and *Sagittarius*: finally the Melancholly at the beginning of *Autumn* stirs up the quartain Feaver or Ague, caused also by the aspect of these signes which govern over that humour, such are *Taurus*, *Virgo*, and *Capricornus*, and the curing of them is found by the Concurrency of these three, *Gemini*, *Libra*, and *Aquarius*.

Wherein

concerning Crifis's. 161

*Wherein consisteth the one-day
Feaver.*

So the *Ephemere*, or one-day
ague, doth end in one day or
shortly after, in regard that it
doth not consist in the Putrefa-
ction of the humours, but on-
ly in an inflamed exhaled spirit.
All which things are done by the
same reason, the same proporti-
on and the same order, as the
rising and setting of the Sun, The
Ebbing and flowing of the *Ocean*,
and the pleasant vicissitude of
Plants, and Hearbs, and Trees,
which bear seed and fruit.

How the fits of the Feaver appear.

Inſomuch that if one do take
good heed hereunto, we ſhall
easily observe, that almost at the
ſame time that the humours are
forced

forced by the Starrs, they demonstrate the fit of the feaver, not as some would say, who alleadge that then (when the humors do every one by its turn perform its office) comes the fit of the feaver, but when the time is completed of each the hours which serve to the humors, (provided that they be pure, and not intermingled th^r one with th^r other) then they cease and conclude.

A Considerable reason.

But I say, these reasons are not to be received; but, much more to the purpose, and with more verity, this; that the accesses of the feaver appear then, when the Star which governs the humour concurs upon it: wherefore it is, that we see the fits to become retrograde, or to skipp forward, even as that Star renders it self Retrograde or direct. So

concerning Crisis's. 163

So that we ought by good right
to consider more narrowly of the
Judgment upon *Maladies*, that
destroyer of that Little World,
Man, who is constrained to suffer
Change every four daies, which
the Vulgar do call *Crisis*, which
is done by looseneſſe in the belly,
by bleeding, vomiting, or sweat-
ing, excited and occasioned by
the Course of the Moon, through
the points of the *Zodiac*.

But because I have resolv'd to
speak succinctly of *Crisis*'es in
this place, and how you ought to
observe the Criticall daies, from
the Concurrence of the Starrs;
we will discover first what a *Crisis*
is; for of necessity the *Malady*
quits the patient in the same in-
stant by the *Crisis*, or else by so-
lution, by little and little.

Definition

Definition of the Crisis.

Now *Crisis* is a suddain change of the disease either to health, or to death; which is done then, when nature separates the ill humours from the good, to the end, she may force them out.

Two sorts of Crisis.

And of this *Crisis*, there is two sorts; the one perfect, and the other imperfect. The imperfect is that, by which the matter is not absolutely forced out of the body, but is evacuated from the Noble parts to the Ignoble, and from the interiour parts to the exterior.

The other, is called perfect, whereby nature even as M^r Aris and Lady governing the body, doth absolutely and wholly reject the

concerning Crisis's. 165

the matter out of the body, and this is done either by vomiting, or by flux of blood at the Nostrills, or by menstroe, or by the Hemorrhoides or by sweatings, as we have said above.

A pritty similitude of Avicen, concerning Crisis.

Avicenna, had an excellent understanding of *Crisis* when he saith, that, "The *Crisis* is no other
" thing, but the strife and contention of two persons, pleading the one against the other
" in a civill case: for, saith he, even as in one civill proceeding
" there doth concurr four sorts of persons: that is to say, he
" which accuseth, he who is accused, the witnesses, and the
" Judge: In like manner, do these four concurr also, in the
" *Crisis*, first the accuser, who is
" the

"the power which governs the
 "body; secondly the *Malady*
 "which is accused; and third-
 "ly, the witnesses are, the signes
 "of that *Malady*, and the Phy-
 "sitian is the Judge.

"And even as the civil Judge
 "giving sentence, the one of
 "the parties continues sorrow-
 "full, and the other is joyfull; so
 "in like manner in the *Crisis*, if
 "the signes are bad, the Physiti-
 "an adjudgerh the patient to die,
 "and then he and his kindred
 "continue sorrowfull, but if the
 "signes be good, signifying vi-
 "ctory of the powers over the
 "*Malady*, the Physitian makes
 "Judgment, and passes sentence
 "that the Patient shall recover,
 "and thereby he and his kindred
 "continue joyfull,

The

The Common Criticall judgment, of
no value.

It is true, that the greatest number of *Chirurgions* do passe Judgement, but it is most common y of no value; and that by reason of their not being able to discern that which causeth the said *Crisis*, or rather by reason of his not observing it; for if they did calculate well the Criticall daies, they would not be deceived in predicting the events, and would in no wise fail to hit the Mark.

You must take notice in this place, that they hold that the *Salutary Crisis* arives ordinarily the seventh, fourteenth, or twentieth day: wherefore it is that those dayes are called Criticall dayes. They foresee the future *Crisis* by the signes of *Cochion* which appear

pear, the fourth, eleventh, and seventeenth daies which are called Indicative and Contemplative dayes; for according to *Hippocrates* the fourth day is the *Indice* of the seventh, the eighth is the beginning of the other week; the eleventh also is remarkable, because it is the fourth of the other week, & yet the seventeenth is remarkable, because it is the fourth after the fourteenth & the seventh from the eleventh: some do not go to search so many fashions, but they hold simply that the *Crisis* doth use to conclude either the fourth day or the seventh, or else the ninth and eleventh and fourteenth daies.

The Common opinion concerning the Crisis, is fallacious:

As much upon the one side as the other; the one party are as good

good shooters in a Crosbow as
the other, for it is most certain
that the *Crisis* is either sooner or
latter, ascribing these daies of
decision to the effects of the
Moon; And so the Astrologers
assigne the Indices of *Maladies*,
when the Moon is distant in de-
grees about the fourth part, or
about half of the *Zodiac*, from the
true place where she was at the
beginning of the *Maladie*. But
(because her motion is more
quick or slow at sometimes then
at others, & sometimes she arives
more late, and sometimes more
early to such aspects) that if it
happen that upon a Critical day,
the Moon is in her house, or in
her exaltation with *Jupiter* and
Venus, which are benevolent and
healthfull Planets, that doth de-
note, that the change will be
good.

A most true signe concerning the
Crisis.

And if the disease consist in a great affluence of humours, it is good that the Moon be in the increase in a quartile aspect, or in opposition. If the Moon be in the same time in Conjunction with the Sun or Saturn, it is an ill signe, and denotes that it will be a very dangerous disease, or else of a long continuance. If the Moon increasing do accompany Saturn, precisely in the beginning of the disease, it doth denote, that the *Malady* will be of a long Continuance, or Mortal. But if the disease happens then, when she is in her decrease, it is a signe that the *Malady* will not continue long, and will not be dangerous: for this cause you ought not to sleight the salubrious
or

concerning Crisis's. 171

or nocent signes of the Starrs, but
to observe them exactly, to
the end, that you may attain the
honour of Prognosticating Di-
vinely; for the wise man doth op-
pose himself to the mutation of
the heavens made on the earth.
And that no otherwise then in
removing away, or repairing the
earthly matter wherein the Hea-
vens do operate; or else not find-
ing a subject to act upon, his
Action is turned in an Ec-
lipse.

*The Charity of the Anthour is
Commendable.*

Notwithstanding, I desire in
this place to make known that the
fall of an Innumerable multi-
tude of men, is occasioned by
not knowing any thing but the
name and word onely of *Crisis*,
and not the cause of the effect.

And that severall men who by by their extream ignorance, cause the Heaven and the Earth to be opened, and fix there their eares, and do there bound the eyes of their understanding, to the end, that they may take notice of the earth, covering or Entombing their errours, which ought rather to serve as Scarlet, to make them blush. And behold the manner how!

It is certain that our bodies are moved, and inflamed by the superiour bodies, otherwise they could not suffer; for in the method of the distribution of things, the body of the Moon in her Sphere doth by the points of the *Zodiac* produce that mutation which is made from time to time, in all bodies, none excepted. As for example.

Example

*Example concerning the above
named opinion.*

If it happen that some one is taken sick, the Moon being in the first point of *Aries*, infallibly, on the fourth day following, counting from the time of falling sick, the Moon is found in a point repugnant in property to that wherein she was at the time of the first falling sick; And then is the *Crisis* made either by vomiting flux of blood, flux of the belly, or sweatings, as we have said before. In this day is prohibited the offering force to Nature, whether it be by bleeding or Physick, either solutive or restraining, for fear that nature intending to discharge herself by sweat, be not forced to do it by other Emunctory; and for this cause evacuation is to be practised

upon the third or fifth day from
the beginning of the sicknesse.
And none can deny, (however
he be opinionate of himself) but
that this is true.

A too Common error.

But alas, behold the evil
which doth often (nay most com-
monly) happen, That while
men are attending the *Crisis* on
the fourth day, because of the
above mentioned motion of the
Moon, it happens that the Moon
expedites her course, and comes
on the third day to the point
which causeth the *Crisis*. And
without taking notice thereof
the Physician who would count
her hours, makes too much haste,
and onely counts the fourth day
for the *Crisis*, and without any
other Ceremony, being bold,
causeth the sick person to be
blooded.

concerning Crifis's. 175

blooded or purged, and by that meanes sends him to ask *St. Peter* for his Keys to open heaven with.

And when the Moon becomes declining or Retrograde, she is not come to that point untill the fifth day, wherein happens the same oversight. Behold the reason why *Hippocrates. Lib. de flatibus.* would have the Physitian to have but a few patients, and to languish with them for whom, as saith *Paracelsus*, he is created father, and not Doctor.

I should enlarge my self further upon this discourse concerning this matter, to make seen to the eye, and felt (by the finger) the great error which is commonly committed in Judgement upon Criticall daies, and should shew the true meanes of giving a true Judgement according to second causes, of either

I 4. life

life or death. But because that doth require a greater speculation, and that the age of a man will not suffice for it; I shall forbear, praying to God that he will be pleased so to blesse our Labours, that what we do, may be to his honour and glory, the edification and benefit of our Neighbour, and the safety and salvation of our own souls. To whom Father, Son, and holy Spirit, be honour and glory eternally; Amen.

To

that
lari-
man
shall
he
our
y be
edifi-
eigh-
ation
n Fa-
s, be
lly

To the Benevo-
lent Reader. *A*
Quadrine.

*Believe not, That, In Ostentation, I
have writ this Treatise of Pleboto-*

(my :

*But as a friend to life, I undertook
to shew its operation, In this Book.*

A
TABLE
OF THE
Chapters.

CHAP. I.

WHat Phlebotomy is, Its properties, and that which must be particularly observed for the good performance thereof.

CHAP. II.

How that the Chirurgion ought not to be ignorant of Astrology, and of the profit that comes thereby, as well for Phlebotomy, as for all the

The Table.

the Maladies which do happen unto humane bodies. The Sympathy of the Starrs therewith, and other discoveries most usefull for a Chirurgion.

CHAP. III.

Of the time of Necessity, wherein are shewn the Maladies, wherein Phlebotomy doth necessarily fall out.

CHAP. IV.

Of the time of Election, for the Inferiour Root, and of the Superiour Root, which extends its self to the knowledge of the Starrs, as well in the Concurrence which they have to the parts of our bodies, as upon the Humours and Maladies which happen therein.

CHAP. V.

That it is necessary that a Chirurgion have the Astronomicall figure in his study, or at least in his shop, and of the benefit that proceeds therefrom, as well to the Patients

The Table.

as those that exercise or practice it, which is proved by a History, and other examples. Also that it is better to mundify the blood, than to evacuate it; with the discovery of two excellent remedies for that effect.

CHAP. VI.

Of the Veins proper to be blooded for several infirmities, which arrive to humane bodies; together with the benefit and the manner of using of Capping-glasses, with Scarrification and without it; and of that which is to be observed in this operation; and lastly of Horse-leeches.

A short treatise or discourse of Crisis's, wherein is demonstrated how men do deceive themselves in the judgement of them, not knowing the motion of the Starrs.

FINIS.

ice it,
and o-
is be-
n to e-
ery of
at ef-

blood-
ch a-
r with
using
arrisi-
f that
is ope-
leech-

erfe of
trated
ves in
nowing

