

Zenexton ante-pestilentialia, or, A short discourse of the plague : its antidotes and cure, according to the placets of the best of physicians, Hippocrates, Paracelsus, and Helmont / By William Simpson.

Contributors

Simpson, William, approximately 1640-1680.

Hippocrates

Paracelsus, 1493-1541

Helmont, Jean Baptiste van, 1577-1644

Publication/Creation

London : Printed for George Sawbridge, 1665.

Persistent URL

<https://wellcomecollection.org/works/xt36e2at>

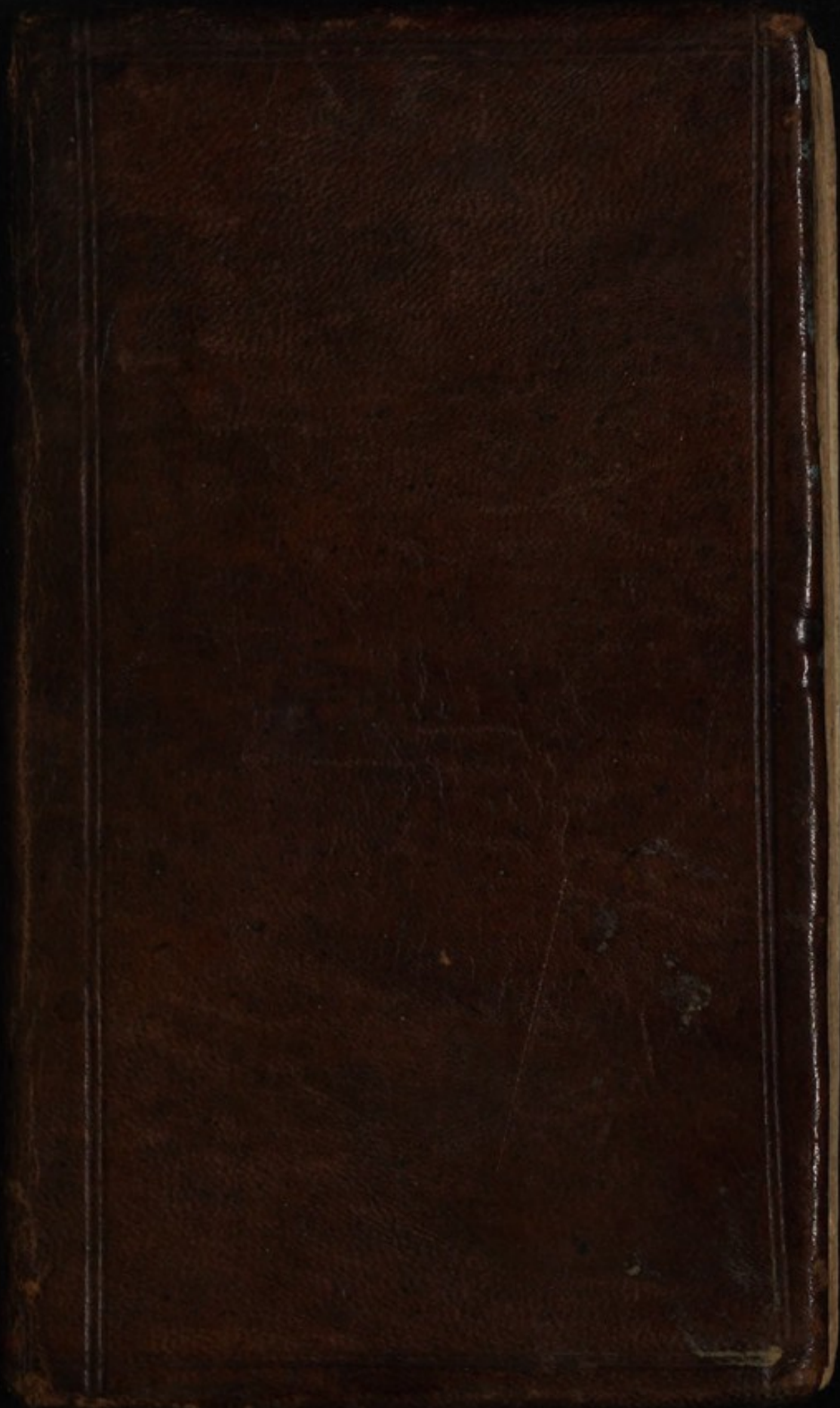
License and attribution

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>













FIDE
ET PERSEVERANTIA

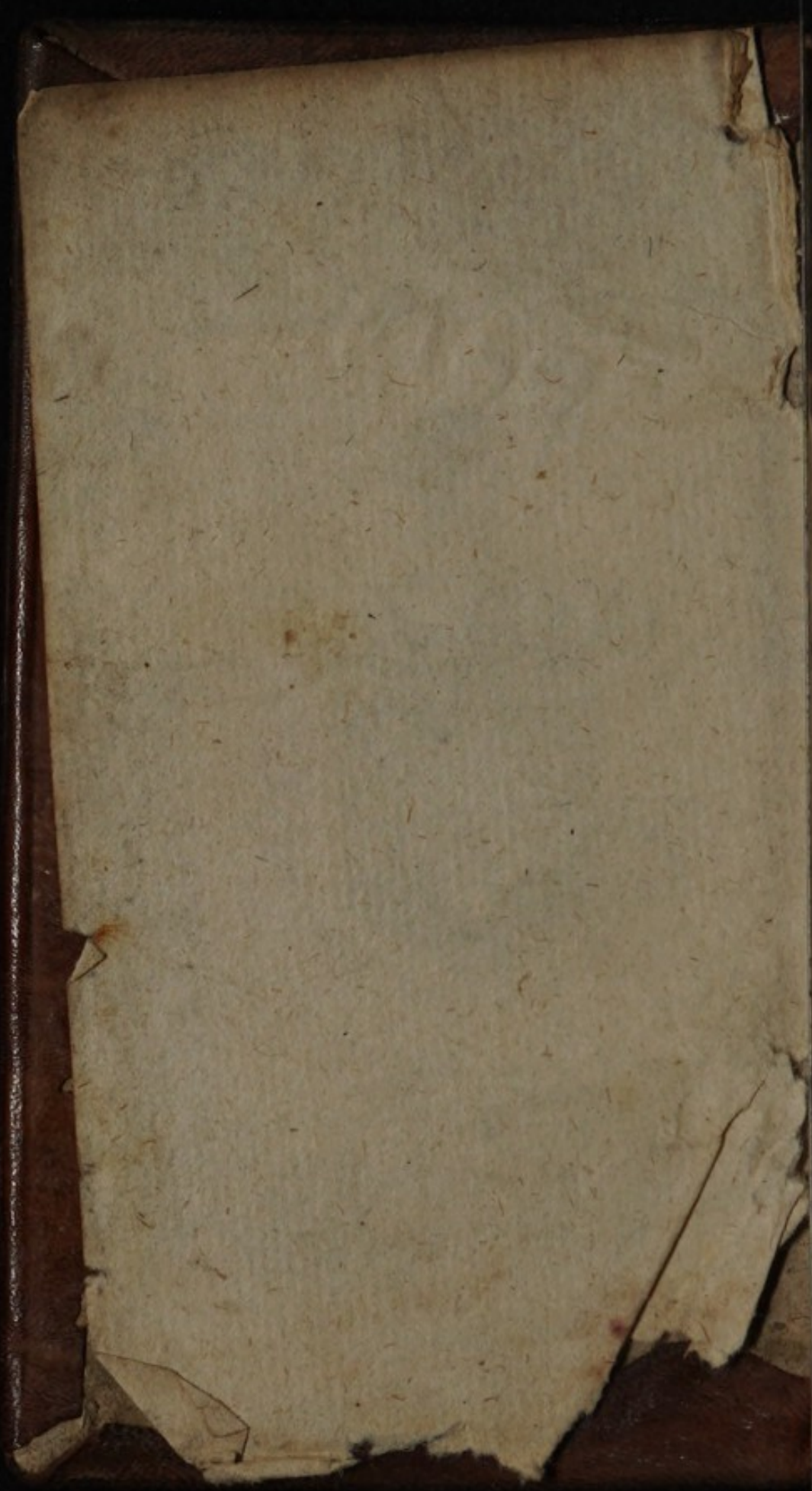
Radford

Class 10. No 54. 200

46575/A

Wing

only 4, WF



Z
P
It
A
P
P
By
Open
in
a
y
—
Pri
of
—

Zenexton Ante-Pestilentiali.

O R,

A short Discourse

O F T H E

P L A G U E:

Its Antidotes and Cure,

According to the PLACETS
of the best of *Physicians,*

{ HIPPOCRATES,
PARACELSUS, and
HELMONT. }

By *W. Simpson*, Philo-Medico-Chymic.

*Opera danda est Chirurgo, ut vires gemmarum,
herbarum, radicum, ac seminum caelitus infusas
ad pestem, accurate cognoscat. Paracels. Chirur.
Magn. p. 22.*

L O N D O N,

Printed for George Sawbridge, at the Sign
of the Bible upon Ludgate-hill, 1665.

THE UNIVERSITY OF

ALBANY

OF THE STATE OF

NEW YORK

IN SENATE

RESOLVED

THAT

THE

COMMISSIONERS OF THE

UNIVERSITY

BE

AND

THE

SENATE



R
O
I
har
Vic
Li
sci
Ty
pin
tic
pre
my
sat
I
em



T O T H E
R E A D E R .

Candid Friend,

I Have ventured here into a Bottom, which, whether it sink or swim in the Vulgar Opinion, I matter not ; I have exposed my self to Publick View in the penning of these few Lines ; a Hazard I confess sufficient to have discouraged a Tyro , to lie open to the Carplings of some, and to the Criticalness of others byassed and prepossessed persons ; had not my Genius been born up by the satisfaction of the Truth of what I write, and that from a good end, and therefore have candidly

To the Reader.

didly imparted those grand Secrets of Hippocrates and Helmont against a Disease, that at the writing hereof was on the increasing hand. And therefore I shall say to the unbyassed Reader, that I thought in my own breast I should do no small piece of Service to my own Country (especially in such a Functure as this) in describing the Nature and Essence of this so direful a Disease as the Plague: and also that we might not only know where the Malady lay, but also be instructed where to find a Remedy; Therefore I have set open one Gate into the Magazine or Treasury of Chymical Medicines, whereby we may be furnished with at least some
Spa-

To the Reader.

Spagyricall Antidotes, which may, by the blessing of God, be useful in their places: I shall, I confess, much wonder if many Errata's be not committed both by Me and the Printer, seeing I have endeavor'd to huddle it up in haste, having not had past eight days time since I begun, and that too snatch'd from my other Affairs of my Elaboratory, repairing of Houses, and other domestick and abroad-Business. Some perhaps will be ready to impeach me with Tautology in repeating the words Idea, Ferment, Archeus, &c. so often over; to which I shall truly say, That I was ready to accuse my self thereof, but could not without impairing the sense leave

To the Reader.

them forth: for, though as to my self I could well have often forborn them, yet I espied a flaw often if they were omitted, which might easily invert the sense of the sentence; therefore I rather let them pass. If this be favorably received, its probable it may give encouragement to the divulging of somewhat else in Chymical Physick, viz. the fruits of my daily Labors in the Spagyrick Science. In the interim peruse this with an unbyassed judgment, and pass not sentence till thou knowest thou art a competent Judg.

Farewell.

Thine,

W. Simpson.

Ze-



Zenexton Ante-Pestilentiali,
&c.

TO give an account to the World why I attempt so difficult a Task as to treat of the *Pest* or *Plague*, that greatest of Contagions that ever was in the World, whereby God is pleased to permit multitudes of people to be swept away, and thereby, as it were, to thin the Earth: And not rather leave it to riper judgments and more mature understandings, whose grey-hair'd Experience, if nothing else, might be deem'd to set off these *Arcana Naturæ abstrusiora* or more hidden secrets of Nature, with a better and more resplendent lustre. I say, the reasons why I set upon this Work, which some may (and

that perhaps not enviously) think unproportionable to my shoulders, is;

First, Because I have not seen, as yet, another step forth with his Bow and his Sling against this great *Goliath*, which may probably (if not prevented by Divine Providence either raising up Instruments who may shew forth his Wonders that he has planted in Nature, or by a more immediate hand stay the Fury thereof:) may, I say, knock down thousands of people ere the sting thereof be dinted; and therefore calls for some to stand up whose Names are written in the Volume of Nature as well as of Grace, to shew forth the Wonders of the Most High.

2. Because God has not left us destitute of means even in the most deplorable cases (unless he has determin'd the ruine of a Family, a Town, a City, Country, or People through
through

Ante-Pestilential. 3

through the crying sins thereof) and for that purpose has planted in his wonder-works of Nature such a Treasury as therein to be found a Remedy for every Malady, which are not often handed forth to the unworthy, though otherwise never so industrious, upon selfish interest; who are like those that grope for light at noon-day, who in the midst of light are yet in darkness: but it pleaseth God the Primitive Author and Fountain of Nature to enlighten those in Him accepted persons with his gift of light and knowledg in the things of the outward Nature, so as they may be enabled through his inspiring light, from whom every good and perfect gift proceedeth, to single forth those Specifick Remedies as they lie in the bosom of Nature against every Malady and Infirmity (to which Humane Nature in its outward being is most prone) who likewise are

taught to exalt those Medicinal properties according to the intention of Nature to their highest energy and efficacy. We therefore who are Sons of *Pyrotechny*, and wait for our *Diploma* from the Most High, are, by the blessing of God succeeding our endeavors, in a better capacity of making our grand inquests into the secrets of Nature, the Hand-maid of God, than those loiterers in the Vineyard; I mean the *Galenists*, who like the angry Wasps neither work themselves nor yet would willingly suffer others, lest by the fruits of their Labors, (which at length will overcome) the dronish *Galenists* in time be degraded, who now according to all probability (seeing a better light to Physick springs up from the anatomizing Art of Chymistry) are at the declining hand.

3. The third reason may be from the imminent danger and extraordinary

Ante-Pestilential. 5

dinary urgency and necessity of the present time, whereby this Nation is threatned with one, if not more, of that trine of those epidemical sweeping Judgments, which God permits to come upon the face of the Earth, when his wrath is stirred up by the exorbitant vanities and crying wickednesses of a People; so that many *Moses's* had need to stand in the Gap and cry, lest the Vials of wrath be poured forth after an extraordinary manner upon a gainfaying People: And seeing, as the wise man saith, that, *of the Most High cometh healing*, and that *the Lord hath created Medicines out of the earth*, and *he that is wise will not abhor them*. And that *God hath created the Physician*: And therefore the Wonders of God in his creation of Medicines out of the earth, ought not to become as Cyphers through ignorance and unworthiness; but, by the strength and enabling.

enabling power of God, to improve our Abilities and Talents which he has bestowed upon us that we may not hide them in a Napkin, but improve them to the utmost every one in his capacity and order, in his generation, to do what good he can; for we are here as Stewards every one intrusted with a Talent to improve, which who lays out to the best advantage and doth the most good in his place, receives the greatest Reward of the Heavenly Donor.

4. The last reason, and that which as to my own particular was *instar omnium*, was, the bent of my own *Genius*, which I confess has been captivated amongst the rest of my *Spagyrick* Inquiries after a peculiar manner to search for an Antidote and Cure of some highly malignant Feaver, which I was apt to think might ere long appear upon the Stage of the World as an epidemical

cal Disease, and certainly the *Plague* is the highest and most malignant of Feavers. It was the current, I say, of my own inclination, prompted by an inward hand, that led me that way, that I could not but take notice of: It was that amongst the rest of my Fire-works that put an edg upon my desire of doing good in my generation, that I might not be found in idleness, drolling away my precious time either in vanities or in empty speculations, but in experimental essays of those Medicinal Vertues which otherwise lie dormant under their shells and husks; seeing God keeps his Jewels of hidden Energetical Vertues, such as are Healing Endowments of things, under Lock and Key, as I may say, and will not let them go unless the Artist have the Key from him, who thereby is let into the secret Meanders of beautiful Nature, and sees the many, and yet orderly windings

windings and turnings in that great Labyrinth, where indeed Healing is seen to be *the gift of God*.

Now that I may buckle to the Point, and in short but compendious discourse (waving prolixity) may signifie the essential nature of the *Plague*, its manner of surprising and destroying the body: also the probable way of Antidote and Cure, if curable, that so we may not appear altogether barren in the Theory.

The *Plague* therefore is a certain virulent and contagious Ferment conceiv'd from without or within the body, seizing upon the vital *Archeus*, or spirit of life, with a kind of fear and terror, and boyls in the blood; and in its fermenting, impresseth its malignity upon all the principal parts and humors of the body, whereby the blood presently putrefies, and sends forth *bubo's*, *sores*, *stigmata*, &c. the immediate
badges

Ante-Pestilential. 9

badges of its mortification, and so works in the blood and spirits til such time (which is speedy) as the vital Lamp burns dim and shortly becomes extinct, much like a malignant combustible halituous Mineral Sulphur which is sometimes found in Mines under the earth, which blows forth a Candle, and sometimes stifles the vital fire of the Laborators.

First, I say, it is a virulent and contagious Ferment, *viz.* A poysonous and infective operating power: now Ferments are certain powers in Nature whereby all things are put into a way of change either for good or bad; for, Ferments are the Parents of transmutation out of one form into another, or from one degree to another, whereby things are brought on to their highest energy either for good or bad; by Ferments fixed things are made volatile, and volatile fix'd; they are the keys

keys of Nature whereby great changes and alterations are made in bodies.

Now every thing that has a vegetating life has also a ferment implanted in it w^{ch} is a certain working power whereby the wheel of Nature becomes stirring and active in that being, and demonstrates its self in the several gradations of the same thing both in its production, increase, (*acm*) full growth, declining, and at length passing off the stage into another form.

Now as Ferments are indemonstrable *à priori*, inasmuch as they are certain original operative powers which God has implanted in every natural being, and therefore there is not any thing (*prius*, or) before them by which they might be evidenc'd what they are; but they shew themselves sufficiently that they are, and what they are by their fruits, effects and symptoms,

toms, which are demonstrations à posteriori, and sufficient to evince the truth of their existency; as for instance, that natural digestive power which God has plac'd in the stomach of all creatures, whereby the Aliment that is taken in, though of several sorts of food, is all reduced by the analyzing vertue thereof into an *acid cremor*, (though taken in with other properties of sweet, bitter, &c.) and so turns all into a primitive prepared juyce for the nourishment of the body after its transits through other digestions, fitted for the same purpose to bring the nutriment on by several degrees to become a balsamick spirituous liquor fit for irrigating and nourishing the solid parts, which no solitary heat, though never so artificially contrived, could without these innate digestions or ferments, ever bring to pass; therefore they demonstrate themselves to be and
to

to do, what no other things can be or do besides themselves.

In like manner the *Pest* as also some other Diseases are *entia realia*, viz. real beings, which have a beginning, an encrease, and growth, a fulness of stature, whereby they either conquer that which they rise up against, viz. the vital spirit, or they are conquered and begin to decline and are as other natural beings transmuted into other forms. Now I say, the *Pest* is not demonstrable *à priori*, though the spirit of the humane life as considered in its integrity and soundness is pre-existent before the seizing of the virulency of the pestiferous ferment, yet then they are as two distinct beings which at their encounter strive for masterhood, as two Antagonists or Champions striving to vanquish one another. *Insultat hostem, &c.*

And though the *Pest* have a real
 existency

existency in its self, as for instance, its lying dormant in rags, vestments, flax, walls, &c. wherein it has yet all the lineaments and proportions lurking within its own sphere, and as really the same being of the *Plague* or pestiferous *ens*, as if it came in combat with the vital spirit, yet I say, as to us and as to the effect it would work, it is as nothing or a meer dormitant *ens* that lieth buried in its ashes, unless it be con-temper'd with our humane Mummy and then it becomes an actual and fermental pestiferous entity, producing its various effects, and symptoms within the sphere of the Microcosm, most what to the ruine of the vital structure; and doth not as most other diseases which with the ruine of the vital flame extinguish also themselves, but out-lives the life and skips into another body to act the same scene over again, after as tyrannical a manner as ever,
viresque

viresque acquirit eundo.

It is a poysonous ferment to the life, and therefore in its fermenting or working it inverts the whole frame of Nature, and what other diseases effect in a long time by, as it were, often biting and nibbling and obscuring the vital flame, till at length they worm out the life: this like a nimble Arsenical combustible Mineral Sulphur, sets roughly upon the vital Taper, and with a quick malignant Blast extinguisheth it, and that, as it were, it devours *ore aperto*.

2. This contagious Ferment is conceived either from within, or from without the body: from within, as when an Idea of fear impresseth its character upon some more than ordinary putrid excrementitious matter residing in the Intestines or in the ultimate digestion, and the Idea clothes its self with corporiety in the putrid excrement of the body, and

and the putrid matter becomes spiritul in the Idea, and both together become by irritating and invigorating one another, a fermental poyson which makes its on-set upon the vital Archeus, entring the lists of contention therewith; and, by this virulency that they have one wrought the other into, it becomes contagious, so that every spark and vibration of this fermental fire retains the Idea and platform of the whole pestiferous contagion; *Unica prava peius, &c.*

For though one who is infected with this pernicious and most-mortal Disease doth infect another, yet doth it rage never awht the less in the first, nor is it in the second, or he who is infected at the second hand any thing less, though but a spark of the first or original; so that every vibration (though as to conception never so little) of a fermental contagion retains the
bas seed

seed, and that the whole platform of the Disease it self, inasmuch as every ferment is as an Imp or Scion of a Fruit-tree which hides in it self the image of the whole Tree, and wants but time and the conspiring of seasons (Art having Nature for its ground-work) to shew forth the Idea of the same Tree it was taken from, both as to leaves, flowers, and fruit: so that seeds are small in bulk even scarce imaginable, and yet these, according to the appointment of God in Nature have ferments annexed to them, whereby the Idea's of things assume to themselves the elemental water for a body, wherein they display the lively images of what lay dormant and not perceivable before in their minute corpuscles of Seed.

All which solves us this Medical Phænomenon, *viz.* How it comes to pass that those who most fear having the small Pox, spotted Feaver, and

and such like diseases which have a degree of virulency in them, and therefore are a kind of Pest in an inferior manner; how such, I say, who are most afraid are the soonest infected, as I knew a Physician who had such an inbred fear against the small Pox, that he would scarce, if at all, venture into a house where any was troubled with that disease; and yet, for all his curiosity of avoiding places, was snatch'd with it at length even in the flower of his years and died. I say, it appears to me from what is laid down afore, what may easily loose this knot, and that is, The Idea of fear or terror may so work upon an excrement even of any of the digestions (for every digestion has its way of separating the impure from the pure which is nutritional) as to cause that excrement yet to degenerate further, even to a putredness, and in that putred matter the Idea becomes

corpo-

corporeal, and the putrid matter in the Idea becomes active and pestiferous, and both become fermental, and so work upon the blood and spirits, defiling them with that inherent iniquation, and spreading Miasm, whereby the vital flame burns dimly, and at length becomes (through the prevalency of the fermental Miasm) quite extinct.

Hence it also appears that every Disease that has any thing of a *venenum* or *venome* in it, as all manner of malignant Feavers, are also fermental, and therefore apt to propagate themselves by contagion or infection; some more, some less according to the degrees of the conceived virulency.

And as the noble *Helmont* saith, (whom I confess to have given the greatest light to these conceptions) that every Disease, as other natural Beings, are constituted of an efficient and a material cause, which

two make up the complexion and essence of a Disease as well as of other positive Beings : for every Disease (saving some casual obstructions which may also fore-run other more complex Diseases) has a root or beginning either in the digestions, liquid juyces of the body (as blood and other nutritive humors) spirits or solid parts , and after that a growth or spreading into branches or symptoms which carry along with them the Idea of the efficient and procatarctick or irritating cause which was forg'd in the *Minera morbi* ; so that the symptoms are proportionate to the efficient, and bears the badges thereof as receiving its signature therefrom : even as the fruit of a tree is answerable to the Idea lodging in the root, a Pear-tree bears the Idea of the whole both in the root and in every Scion , and the fruit thereof is Pears answerable to specifick diffe-

rence of it from other trees and fruit. For the outward natural life of the body, if considered as in health and its integrity is as a flourishing Tree that puts forth, grows florid, and fruitful.

Which has all the digestions in right frame every one in their order, and all its organs depurated and free from obstructions and offending *sordes*; the blood freely circulating with its crimson hue in its own twisted Meanders of veins and arteries, the motion of all the parts brisk and lively, and all conspiring in that one point of coincidence, the health and flourishing of the body.

But if the seeds of Diseases (as commonly through the evil access in nature they do) become sown and grown up together with the life, then they break the former harmony of health and life, and shoot forth branches or symptoms answerable

swerable to their seeds or roots which disturb the œconomy of the natural digestions, and pervert the order and method of nature, and at length subvert the whole frame of the Microcosmick fabrick; and that much the sooner if the inseminated morbid seeds prove acute (as in all sorts of common Feavers;) venomous, fermental, and contagious, as in small Pox, spotted and camp-Feaver, and all other malignant Feavers (the greatest of which the *Plague* :) these presently put to flight the vital forces, and strangle Nature with her own cords, by baffling the digestions and stifling the vital powers.

As from within the body, so likewise from without may that unwelcom guest take Inne, which appears by the many ways that contagious Disease may arrest the body; as for example, the pestilent odor may lurk in old rags, garments,

ments, paper, sweepings of houses, stone-walls, or any other body whose texture renders it capable of retaining those contagious *Effluvia's*, which rebound either from infected places or persons, and, for ought I know, even in the body of common Salt it self may the pestilent odor reside, because that Salt in its coagulation acquires an impure *halituous sordes*, whereby it exasperates the Scurvy, and may be retentive of a malignant *fracedo* or contagious *hogoo*.

Those bodies which will not admit of the pestilent odor, amongst Metals Gold (though it may lurk in the *sordes* that casually may adhere to Gold) and, it may be, polish'd Silver; amongst Minerals possibly Mineral Cinnaber sulphur, and that also all Pearls, precious Stones, and Amber, which three last besides the politeness of their external surface (which will not easily, no more

more will other polish'd bodies admit of that venomous vapor) their intrinsic specifick vertues may be a defence to them against that virulent odor, whose vertues also may probably make them become tutelary to those who use them; as, for instance, a piece of red Amber which a *Spanish* Chirurgion (as *Helmont* relates) used as his only *Zenexton* or preservative for three years together being Master of the Pest-house, which he us'd to rub upon the seven principal and Planetary Pulses, viz. upon both temples, wrists, ancles, and left brest, where-with he was preserved, as *Helmont* observes, though the rest of his assistants taken away by the *Plague*.

Now as the *Plague* is (as by what is declared) a virulent and contagious Ferment conceived both from a pestilent Miasm arising from within or from without the body, so it seizeth upon the vital

Archeus or spirit of life with a kind of fear and terror. For a noxious Ferment cannot work nor shew its propagating symptoms upon a cadaverous body, inasmuch as a dead body cannot be infected nor can be stung with any Viper or Serpent, because it wants a vital principle (which we call an Archeus) for the venom or infection to work upon; so a potential or actual Caustery, the last whereof may stigmatize and burn a dead body, but neither of them is able to raise a blister, swelling, or other vital symptom, and that because all blisters, swellings, pustul's, inflammations, pains, or other symptoms which arise from infection or from biting of venomous beasts are vital products, whose spring is immediatly from the very fountain of life, the Archeus it self, which disgusting those virulent impressions, and hostile exotick Ferments, as also all outward

outward casual perplexing accidents of bruises, bites, wounds, burnings, scaldings, dislocations, &c. doth shew its own vital strength in opposing the injury done to it by those vital symptoms of swellings, fieriness, frequent pulses, and protrusion of the adjacent *latex* to the injured part, as buckets to allay the scalefire.

The *Archeus* therefore is that in us which first feels and perceives the pestilent *ens*, and becomes infected therewith, shaping an Idea of fear and terror upon the most degenerate excrement of the body, which is (as *Helmont* saith) the Tartar of the blood, which speedily contracts a pestilent *fracedo*, and becomes the seminary of this most-what mortal Enemy, by putting on the form of a Cadaver or dead body, whence the *Archeus* becomes more powerfully invigorated in its own primitive frightful

Idea, which also gives entrance for the seminal pestilent character to lord it over all the digestions, by putting a stop thereto, and causing an inward putrefaction to overspread the whole body; whence mortal symptoms and at length death it self ensue.

Now the *Plague* surprizeth the Archeus with an Idea of fear after a twofold manner, viz. both by an external fear, as I may call it, which comes from the hearing of such a mortal, unfrequent, tyrannous, infectious Disease stirring abroad, whence oftentimes a present horror shakes a man at the unexpectedness and uncothness of such news, and those who are most startled with the novelty thereof, are the soonest apprehended thereby; for Idea's of fear and terror are not meer empty nothings, nor yet meer *entia rationis*, nor are idle, but become more active by induing forms, and assu-
ming

ming corporiety in the putrid excrements of the body, more readily I ſay, and more actually in ſome perſons than others.

For we ſee there are ſome conſtitutions and tempers ſo far different from others, that though they may have Idea's of ſorrow, heavineſs, melancholy by external croſſes, and thwarting providences, yet thoſe Idea's ſeize not upon the body, ſo as to put an anxioſneſs and reſtleſneſs upon the ſpirits, nor to become a Remora to the digeſtions, and induce a *tabes* from a fretting nature, but are laid aſide and they are cheerful even in the miſt of otherwiſe grieving Idea's.

Whereas on the other hand, ſome are of ſuch a fearful nature, that Idea's are not only begot in their imaginative part, as well from privative as poſitive objects; but alſo theſe Idea's hew forth to themſelves ſhapes and aſſume corporiety, ſo

as to become real morbid Entities, to the prejudice of health, nay, hazard of the life it self; hence wastings, and consumptions from solicitous, anxious, & careful thoughts or Idea's, which often accelerate old age, and make a man become gray and withered, before he be well arriv'd to the prime of his years. But I have not time to expatiate.

And as from an external fear, so also from an internal fear, the *Archeus* may be surprized with a venomous and pestilent *ens*; as when from some infectious air, contaminated with unwholesom smells, the *Archeus* secretly and inwardly (and, that it may be, without the expectation or supposition of the party) is seized upon with a strange kind of fear and terror, which it keeps lurking within its own bosom, and so hatcheth its own Cockatrice-eggs, which at length become

come a lethal poyson to it self: With this Panick fear, the *Archeus* of the wisest and the soberest of men may be insensibly taken, so as not only to shape and foster a Morbid Idea, but also, that that sickly Idea should incorporate it self into an excrementitious matter, and become at length determin'd in a common and more inferior Disease, or else in a virulent Ferment, which works retrogradely upon the whole frame of Nature, and hastens the terror of terrors, Death.

Of the like nature with this fear of the *Archeus*, which begets the Pest in the vital part, is also those fears (though seizing after another manner) which surprize the *Archeus* of those who have a secret antipathy against any particular thing, who can give no rational account why they have such a fear or horror upon them at the presence of such an object, nor why they
disgust.

disgust such or such a thing with an utter detestation; as for instance, that some will sweat, tremble, and fear at the sight of Cheese; another will have dread at the sight of a Cat; a third will have an Idea of horror at the sight of a Toad; another will sweat, tremble, and be in a kind of Agony at the presence of a Paper put under the bottom of a Pye, which though not seen by the eye, yet the *Archeus* is such an acute discerner of things, that can by an intuitive kind of inspection, presently discover what is friendly, but chiefly what is inimicicious to it; not that the object is really so as it is apprehended by the *Archeus*, for then it would be so to all, which yet, we see daily experience saith to the contrary.

Therefore these disgusts are certain irregular Idea's wherewith the *Archeus* has been either originally from the conception tainted, which
Idea's

Idea's become so familiar, as that they co-incide with the very essential and constitutive principles of the *Archeus*, and so are naturaliz'd therewith, as that they seem to hang both upon one root, or basis; or else in time through customs or casual accidents, they become implanted into the very initials of the *Archeus*, and so become natural: As for instance: when a man takes a disgust at a thing, he has either eaten too much of, or that has had some nauseating quality therein, whereat the *Archeus* has been offended, and rouz'd up the natural forces in the stomach and intestines, to expel it, either upwards or downwards, then presently it shapes an Idea of hatred and utter detestation there-against, insomuch that though it was very well pleased therewith before the Surfet, yet after it utterly hates and rejects; yea, and though the same should under a disguise be
so

so palliated as to be taken into the stomach, yet then the *Archeus* seeing, and, as it were, sensibly feeling it, sets it self strenuously against it, by conceiving of Antipathetical or discording Idea's, whence to execute its commands (at whose beck all the powers, faculties, and humors of the whole body are) it rallies up its forces, makes its on-set upon the deceitful enemy that took him unawares, and is not quiet till he have thrust him out by head and shoulders.

If then these ordinary and frequent Idea's work thus powerfully upon the *Archeus* of persons, even in the common transactions between meats with other objects, and the stomach with its legislator the *Archeus*, so as to cause sometimes strange and antick gestures, as in the biting of a *Tarantula*, that Spider of *Apulia*, whose strange and heteroclitic venenal Idea doth take
such

such impression upon the *Archeus* of the bitten or infected person, as that (*sub jugum trahitur Archeus*) it brings the *Archeus* under its hatches, signs it with its own character, which is so fermental, as that it presently insinuates into the whole *Archeus*, and so consequently into all its clyents, that it rests not, putting the body into antick postures of dancing, till by the suitableness of some peculiar tone of musick which pleaseth the *Tarantula* (that impress'd the Ideal-venom) he falls into such a fit of dancing, as that together with the motion of the body, the virulent matter which it has got in the body, is wrought out by sweat and transpiration, and the poysonous antick-Idea becomes worn out by the access of the other pleasant Idea, that the *Archeus* is brought into from the consonancy and harmony of the Musick which at length worms out the other.

So

So likewise that strange fermental venomous Idea, that is communicated to a man from the biting of a mad Dog, which causeth a *hydrophobia*, which is very plain, that what is done, more then what would have been from the bites of another Dog, is purely Idea; for we see that a common wound from a Dog or other beast (unless it self be venomous) has no such symptoms as accompany the wound of a mad Dog, or other venomous creature, but is only a solitary wound, curable by ordinary Balsoms; but from the venom of the biting of a mad Dog comes a kind of madling Idea, which has its dimensions and lineaments almost exactly from the madling Idea of the Dog; so that it is plainly Ideal, and also Fermental both in the mad Dog, as also in the bitten Person; insomuch that the madling Idea of the Dog by the *medium* of the bite, insinuates its self

self through the Mummial Ferment into the *Archeus*, and becomes so prevalent, as that it shapes its own Idea therein, and works the imaginative part into a likeness with its self: whence most-what the same roving madling symptoms arise in the one, as in the other. And also we see that in the giving of *Opium* crudely prepared, what strange Idea's, phantasms, wheeling motions are represented, much like those Idea's & labyrinthal thoughts which are impress'd upon those who are sometimes in the beginnings of Feavers, Agues, &c. without any using of *Opium*, as if the *Archeus* in such Diseases had shap'd to its self such a stupifying and floating wheeling Idea, as is in *Opium* it self; which appears plainly to me, as if the *Archeus* had a power of forming in it most kind of Idea's that are wrapt up in the bosom of Plants, and Animals, either from its
own

own exorbitant power, shaping them in its own Forge, by its own *Vulcan*; or by propagation from the Plants and Animals themselves. *Opium* given well prepared, we see how it allays the fretting, fumings, boiling, and painful Idea's in Feavers, and other Diseases, by the refreshing Idea whereof, the (otherwise disturb'd, fretful, and incens'd) *Archeus* becomes quieted, lays aside its fury, and is as a meek Lamb pleasantly repos'd by the charming Idea of that well-prepared vegetable juyce.

All which instances (and many more I might urge if I had time) do clearly evince the truth of what I assert, *viz.* that there is an *Archeus* which sits at the stern of all the digestions, in which also are represented various kinds of Idea's, or shapings in the imaginative part, which being rouz'd up by an executive power, or Archeal fiat, become

come such real Entities, as are able enough both to disturb the order and frame of Nature, and to be determin'd in Diseases: And further, that of those Idea's some are virulent, others not, and amongst Poysons, those who consist in a virulent Idea, are the most noxious to humane life; such are all malignant and pestilent odors, which force the *Archeus* to fabricate an Idea of fear; which Idea is invigorated, by acuating it self upon the fracedinous odor of the Tartar of the blood, which is an excrement of the fourth digestion, and therefore the most susceptible of virulent impressions.

This Idea therefore of Fear, which surprizeth the *Archeus* of some timorous and low-spirited people, sooner then others, when it indues corporiety from a virulent Contagion, it begins to boyl in the blood, which is the *receptaculum vite*, the
very

very seat of life, and red-sea where-
 in our *Archeus* navigates, tacks to
 and fro for the safeguard of the Mi-
 crocosm: when it espieth any ene-
 mies, especially of a poysonful pro-
 perty, it either lowreth its top-sails
 in obedience thereto, or else it sets
 upon it with all its might and force;
 in which combat the one masters the
 other.

The blood is the Scene, in which
 both the vital *Archeus*, and morbid
 Entities act their parts *vicissim*, and
 if any corrupting Acidity enters its
 Confines, it becomes presently ho-
 stile thereto, either coagulating the
 same, whereby the *Viscera* become
 obstructed, and diseases thence ari-
 sing; or putrefieth the same, cau-
 sing it to contract a fracedinous o-
 dor, whence it affords a putredi-
 nous *Aporrhœa*, that gives the *Ma-
 teria subtracta* for a venenous I-
 dea of fear to work upon, whence
 also from the one, acting upon the
 other,

other, are begot all malignant Diseases, and especially the Disease I am now treating of, *viz.* the *Pest*.

In which Disease, the putrefying Ferment is so great, that if any of the *Archeus* his forts be safe, I mean, if any part of the blood be free from putrefaction, the *Archeus* flieth thither, as to his safest Port, and there sculks awhile in ambush, till the malignity either overspreads the whole blood and *Archeus*, or else that the *Archeus* gains by retreating the more forces, whereby it makes more conquerable assaults upon the vital enemy.

Hence it is, that if the blood be let forth by opening a Vein, it proves mortal, both in this and all other malignant Diseases, because the most pure and untainted part of the blood, and where the *Archeus* chiefly lodgeth (which is the Pillar of life) is thereby exhausted,
and

and the putrefied part only left, which is become a meer *Cadaver*, and hasteneth all the rest of the parts into a likeness with its self, whence death inevitably. Wherefore in all sorts of Feavers, the Physician should seriously consider and weigh, whether there may not be somewhat of malignity in the Disease, whose *Diagnosticks* he propounds to himself, as the rule he proceeds by in the *Therapeutick* or *Curative* part, lest he order a *Phlebotomy* where there is a degree of malignity and virulency, that *anguis sub herbis* in all infectious Feavers.

Therefore not only in the *Plague* but also in the small Pox, camp-Feavers, spotted Feavers, putrid and other malignant Feavers, the letting of blood is most dangerous, if not presently mortal; for it takes away not only the weapon Nature has to contend with, but also her
very

very Champion, the *Archens*, and leaves her destitute of help to struggle with a potent enemy; therefore she must needs flag and fall before his fury.

And indeed to tell you the summ of my thoughts, I must needs say, That bloodding is not only dangerous and mortal in malignant Feavers, but unnecessary in all other Feavers; though, if any, the Pleurisie may seem to plead a necessity, but to whom? Only to the *Galenists*, who know no better remedy through their poverty in Chymical Preparations of noble Medicines: yea, it is impertinent in most Chronick Diseases, and also dangerous, where the Ferments or Digestions of the body are weak, the blood impoverished for want of due circulation (restagnating in the parts) and a through-want of illumination from the *aura vitalis*, or vital blast. And lastly, where all the powers

powers and faculties are at the declining hand, as in all lingering, wasting, and consumptive Diseases, where to let blood is to pump Nature of her very best Treasury.

I must confess I have found by experience, that some persons have found sensible good in some disease, giving them a temporary ease, but if their disease be Feavers, they linger long before they come to their full strength, especially if blood was drawn, when Nature was brought to a low ebb, for then it cannot regain strength nothing neer so soon, as when without blooding, by a powerful Medicine, Nature is helped and returns to its strength. Also I have found, that if Nature be strong, and some *exotick* pains, or some other slight Disease, that arise from the too great repletion of the Veins, as sometimes *Megrims*, and *Vertigo's*, pains in the head, &c. w^{ch} arise from the intumescence of the
the

the bloody vessels of those parts, or else from a pungent acidity either in the blood, *latex*, or *aqua lymphatica*, which may prick the Nervous and Membranous part of the Brain, I mean, the *Pia-mater*, where in defect of other Medicines (which may correct that spurious acidity, and transpire the superfluous *latex* which swell'd the vessels:) blood- ing may be a little indulg'd, but not with too prodigal a hand. Also those whose sanguinous spring- source is of a vegetating and strongly encreasing property, may in some cases have a little indulgence herein, though with moderation.

For if the spring of the fourth Digestion which is the Port to sanguification be veget, the water, I mean, blood, may be exhausted better and with less loss then where this spring is faint, therefore those who according to the common Dialect say, their Liver is strong, and
C begets

begets great store of blood (taking for granted the common notion of sanguification in the Liver) may a great deal the better bear the loss of blood by Phlebotomy , and perhaps too , may finde some present R E M E D Y for their M A L A D Y , especially if they have been accustomed to be blooded in the like cases , because custom habituats the *Archeus* to an expectation of the same again , and repeated actions become a second nature. But to return ; but before I leave this subject , let me add one thing , and that is this , That by bleeding , Nature oftentimes becomes so languid , that if a Disease follow after , she is not so able as with its wonted strength to give a strong repulse to the invading enemy , which watches the slips and defects of Nature to trip her up at her weakest point , for hereby her weapon the blood , which is the seat
of

of life, is surreptitiously taken from her.

Now to the point in hand, The blood boyling in the vessels from a virulent *ens* impressed therein, ferments, and like an evil leaven (from which, as also from the working of Liquor, hath the name *Ferment* had its original) works till it have moulded all the principal parts and humors of the body into its own likeness, in manner of a gangrenated Ulcer, which feeds upon all near it, and by its venomous Ferments, turns all, as far as it goes, into its own likeness of mortified flesh: For the blood has in this Disease got such a poysonful Ferment, or leaven in it, as that it ceaseth not inwardly to putrefie, till it either mortifies the whole, or a stop be put to its venomous progress.

In this inward putrefaction of the blood, the outward parts are not long free from the Contagion,

but breaks forth in one place or other, or all over, in its own characters, *viz.* Spots, Bubo's, swellings, Sores, intolerable pains, &c. which are outward badges of the inward mortification; for no Ferment can rest till it either have a stop put thereto from some other more powerful supervening Ferment, or have over-run the whole, so that the outward is signed by the inward in respect of that concatenation of inward and outward parts.

Now if this pestilent Ferment putrefying the blood, and in its making its issue forth, contracts and centers its self in one place, if within twenty four hours after the Contagion has not universally overspread the whole, whence death inevitably; then it is an argument that a stop is put to its spreading inward Gangrene, and the outward issue is a *Magnet* which attracts,

Mag-

rence, the vegetative or growing life or property which lodgeth in the *ultimat* digestion, *viz.* of the solid parts, is the last that's wrought upon and slain, whose badges do betray the Serpent that lurkt in the blood.

The intolerable pains that happen in these outward swellings, come from the anxiety of the vital and animal spirits, I mean, the *Archeus* (for those divisions of spirits are but different vibrations of one and the same *Archeus*) which is sadly oppress'd with the close dogging of this virulent Ferment that has got footing in the Cottage of life: The Virulency in respect of its great corrupting property, has an acute acidity annexed thereto, which pricking the nervous and membranous parts of the body, especially of the part where the Contagion works to a head in the swelled place; somewhat like to the prick-
ing

ing pains of the Pleurisie (though more eminent in degree) which proceeds from a punging acidity in the blood, whereby it becomes (Nature abhorring its hostile enemy, & therefore where it hath strength thrusts it forth) hostile to the *Archeus*, and is therefore extravasated out of the azugal Vein into the *Plura*, and there by reason of its acidity (which yet has not arriv'd to any virulency) which is hostile to the Veins and Membranous parts, lacerates, and, as it were, by pricking, tears the Membrain of the *Plura*, which is a most sensible part, thence comes those smart pains and stiches frequent in that kind of Feaver.

But in the *Plague* the corrupting acidity differs from others, in that it has a contagious Ferment adjoyning to it, and what the acidity, causing pains and boylings in

the blood, and what the virulency causing a gangrenating property through the whole; this Disease becomes determin'd into the most deadly enemy to the mortal life: And from the boyling of this venomous leaven in the blood proceeds those direful symptoms which accompany this Disease, as an in- quenchable thirst, which would drink all before it, because of the fermental fire that centers in the bosom of the blood, which boyls up continually in an anxious dark fire- source, darkens the vital beams which should be irradiated through the whole, and makes the lamp of life burn dimly.

For this outward temporary life of ours, which at the best since the fall is caduce, is truly and really a vital lamp or a luminous *ens*, of a middle nature, between the immortal Soul, and the Elemental Body, and is (as the acute *Helmont* well calls

calls it) *pedissequa*, or *receptaculum anime immortalis*, not only the Hand-maid, but Cottage of the immortal Soul; or (if I might call it) the lowest Sphere to which the Soul is banish'd, since it fell from the upper Sphere of Paradise, where now its conversant amongst those *Spina & tribuli*, those Briers and Thorns of Morbid Entities, or Diseases and passions which disturb the otherwise pure and serene œconomy of the generous Soul, as it is born in the divine light.

The lives of all Creatures (as *Helmont* saith) are *entia luminosa & Dei dona*, Beeings of light, and gifts of God, implanted in every Creature for the governing the structure of the body, with both the signatures of the life and inward spirit, and also the stage wherein the *Magia* thereof produceth its wonders: this spark of fire or light which quickens every body, gives life, motion,

tion, sense, capability of accepting or eschewing what is either of a like nature, or what is of a different from its self, and gives all the concomitant products of life, is yet but a little in bulk, and yet puts an activity into great bodies, which otherwise would fall of their own weight, *ruit & ipsa mole.*

This is that Plattick principle that shapes every thing in the Embrio, puts on the watery Element for an outward garment, and appears in most delicate forms, sporting it self (according to the appointment of God in Nature) in great variety, to the wonderment of the great Spectator, Man; who if he be born with eyes, cannot but admire the wisdom of the great Creator, who has plac'd a vegetative spark in every Plant, *Prasentemq; refert, quolibet herba Deum.* If these lights are darkened the Creature falls into disorder, deficiencies and weakneses,

ses, if it be extinct, the body falls like a cadaverous bulk.

That which I would aim at herein, is, That seeing the outward fragil life of man consists in a spark of light, which is a warming, nourishing, and inlightning lamp to the body, is therefore exposed to all those many dangers which may hazard not only the dim, dull, and obscure burning of the lamp of life, but also the extinction of the same, amongst those many puffs and blasts that hazard the extinguishing this vital flame, that malignant blast of the *Pest*, as also of other contagious fermental Diseases, doth the soonest stifle the same, and that because such infective odors are very active and nimble, and therefore insinuate with their venom the more intimately, reaching to the very root of life.

These pestilential Odors or Hogoo's surprize the vital flame of infected

fected persons, not much unlike the malignant Mineral Arsenical sulphur which is found in Mines, that first darkens a Candle and at length blows it out, w^{ch} also they in effect do the same to the workers in the Mine, by sometimes stifling their vital flame, by the poysonful Arsenical vapor that comes out from the Caverns of the earth, where there is as well unwholsom, nay, poysonous breaths as well as healthful.

Thus you see I have (as succinctly as I could) run through the description of the cause, essence, manner, and symptoms of this devouring Disease the *Plague*, together with some transient hints of other malignant Diseases; so that *Ex ungue leonem*, from one you may learn to measure another, and them all, in their own proportions and dimentions: you may espy (if you observe) a secret concatenation or cementing together of the
 notions.

notions laid down, in order to the through discovery of this Monster, though I confess, much shorter then I might have done if I had time.

The nature of a Zenexton.

HAVING thus determin'd the essence of this Disease, it's now time to discover, if we can, what may possibly concur to the assistance against it, as also what may conduce probably to its Cure. For the way to seek a right Remedy, is first, to be thoroughly satisfied of the Nature, Cause, and Essence of the Disease, which may make way for a due application of Antidotes and Specificks.

That which is therefore incumbent upon every one, is, first, Every man to look well to his own ways, that he be found doing that which is well-pleasing to the Lord in all righteousness, to whom the blessing
of

of health and long days belong *jure divino*.

2. Then secondly, That as many as may, be of a cheerful, serene, and free spirit, for a well-grounded cheerfulness, that has no guilt lying heavy upon it, *hic murus abaneus esto, nil conscire sibi, nec impallescere culpa*: This is the great Wall of defence, to be conscious of nothing that is unrighteous; that spirit may (if any) be truly cheerful; and nothing doth keep the natural spirit in better frame then such a well-founded cheerfulness.

For this keeps out all foreign and tumerous Idea's which most-what hasten the infection in those dull and low-spirited people; inasmuch as Fear is the in-let unto the many Miseries and Calamities that the humane life is expos'd to, it makes the Spirits dull and renders them like Wax, susceptible of every contagious impression in the Air; whence

whence it is, that a confident Physician may almost (if not wholly sometimes) persuade a timorous spirited person into a disease, through a slavish indulgence to his passion of Fear.

Whereas a cheerful, confident, and deboneir person, like a Champion conquers those beasts of fear that lie in the way, and blots out those timorous Idea's, whereby the fruits and effects thereof, *viz.* of being easily surpriz'd with that which many times is most hurtful, are prevented: For cheerfulness doth not only hinder the entrance of fears, and of what fears produce, but also blots out those Idea's of too much carefulness and anxiousness in worldly affairs, which prove often the very bane of the outward life, producing both trouble, doubtful, and despairing thoughts, much to the prejudice of that person.

And

And though we say, there is no fence against fear, yet surely a cheerful and pleasant spirit, being in counter-point to that of fear, cannot but must be its *Zenexton* or *Antidote*, greatly preservative against that great Malady of Fear, which brings oftentimes direful effects upon the stage of humane life; but upon the entrance of a cheerful pleasant spirit, that of fear makes its *exit*, and so the Scene is altered and a new face put upon things: so that I should commend cheerfulness as one of the main hinges of Health, keeping out all Exotick Idea's that might disturb the *Archeus*.

3. The next thing in order to a Preservative, is *Vinum ad hilaritatem*, according to *Hippocrates* his advice, *Sed non ad ebrietatem*, To drink Wine moderately, to make the heart merry, as *Solomon* saith, which enlivens the Spirits, and puts the Vitals upon action, so as to stand
Centinel

Centinel against all other bad impressions from malignant Contagions ; for this exalts the Spirits to that strein, as that they will not admit of any slavish passion (which often subjugates the whole to its tyranny) but banisheth all Exotick strange, fears, and other impressions, that would (if prevalent) make the life cumberfom to it self.

The Spirits of Wine have different and something odd effects upon the *Archeus*, for if moderately taken, they cause cheerfulness by strengthening the Digestions, meliorating the blood, fortifying the Balsom of life against all infectious breaths, and preventing the many enormous Idea's of fear, hatred, anxiousness, sorrow, and other perplexing thoughts, which often worm out the contents and comforts of life, if immoderately taken, then they subjugate the *Archeus* to a stupidity, sottishness, and dulness, from

from its Narcotick virulency, capti-
vating the same into obedience to
its stupifying Idea, which works dif-
ferently upon several Constitutions;
some it besots and renders them as
blocks, others it makes couragious
ready to attempt any desperate de-
sign, witness the Spirits of Brandy
in *Hollanders* Pates, make them
fight like Bears, without fear of loss
of life; some it puts into an angry
waspish frame, ready to quarrel
with every petty offending object:
others it makes merry to a frantick
madness, rendring them for a time
in their discourse and gestures not
unlike the Tenants of *Bedlam*.

Again, Wine moderately taken,
in such a quantity, I mean, as will
actuate the Spirits into a brisk po-
sture; to some, it brusheth off all
those fears of want, and to them-
selves they appear like Princes, and
then they scorn to be base, or to
act in a sordid niggardly way, and
think

think themselves no small fools: others it inspires with a poetical vein, and makes their lines run with *Bacchus* his feet; and in such Poetick furies, high and lofty strains have been warbled forth. And lastly, some are so elevated, that they are extraordinarily fore-sighted, inso-much as to speak Prophetically in some cases.

Therefore the drinking of good wholsom well-spirited Liquor, may be as one assistance both against that Idea of fear wherewith the *Archeus* is frightened, when it receives a pestilent odor, & against other melancholy solicitous thoughts which often drive the Spirits to a low ebb, and dwine away the body in a consumptive *Tabes*.

4. The fourth thing in order to a *Zenexton*, *Antidote*, or *Preservative*, ought to be of a seasoning balsamick and preservative property, such as may absterse the *sordes*
or

or impurities from every digestion, and preserve the Ferments clear from contagion, which commonly seizeth upon those bodies whose digestions are the most loosly perform'd and excrements more plentifully abound, there the Idea of fear doth most powerful work to superinduce a pestilent Ferment.

The preventing therefore of which requires a certain purefying of the digestions and due separation of excremental *sordes*, which ought to be done not by Solutives and common Purgatives, because they rather vitiate the digestions, liquate or melt the Chile, Cruor, and Arterial blood; nay, sometimes even the solid parts themselves into a putrilaginous corrupt excrement, corrupting the whole, instead of duly separating the natural *sordes* of the digestions; therefore they as well as all other corrupting Purgers, which work indiscriminately upon
the

the whole mass of humors, are herein to be eschewed.

That therefore which will sweetly do the work, without any trouble, comber, or fretting to the Spirits, ought to be of the nature of a Salt, and that too partly fixed, and partly volatile, that so it may pass the better through all the digestions, opening obstructions as it goeth along, correcting and mitigating Pontick Acidities (the causes of pains, stiches, and gripings) irritating the natural expulsive faculties, to let go at due seasons all excremental separations, absterfing the ingendred putrefied matter, that has staid longer then of right in the bowels, which is the beginning and cause of worms, and wormatick Feavers-

And, this partly a Mineral Salt purg'd from its Hydropick and Scorbutick halituousness, & from its terrestrious ferulencies, and that by
fire

fire and water, which is to take away only that which lets or hinders it from becoming a noble Balsom, and, by yet further progress, according to the manuduction of the Art of Chymistry, may be brought to a noble fermentative Elixir, which may tinge the body from its feculent impurities, into a generous quintessence of health; to such a height may Salts be brought by the assistance of the Spagyrick Art imitating of Nature.

Now that which is truly of a preservative nature against infectious Diseases, ought it self to be highly depurated, and freed from its own inherent *sordes*, lest it be expected a thing should communicate that to another, it has not it self: but the culinary Salt is susceptible of a contagious odor, and therefore as such cannot be admitted as a *Zenexton*, though in it lurks a Virgin untouchable by any
Exotick

Exotick pestilent Ferment, and by a further graduating process may appear from it, as well as from other Mineral Salts, that *Primum ens salium*, or great solvent Liquor of *Paracelsus* and *Helmont*.

I prepare therefore a Mineral Salt by separating from it its superfluous *sordes*, which is purg'd by *Vulcan* and *Neptune*, who not at once, nor a second time, is able sufficiently to be cleans'd from its contracted feculency; inasmuch as all Mineral Salts in their coagulation, wrapt up together with themselves, much of a terrestrious impurity, as also an Embrionative Fætid sulphur close lock'd in their compaction; which Embrionative sulphur (the constitutive cause (together with the dissolv'd body of the Salt) of sulphurious Wells, as of *Knarsbrough*, &c.) I have sometimes in working in those Salts made to appear to my own satisfaction.

This

This prepared Salt being Specified with a volatile Animal Salt, upon whose wings the volatile Sulphur of a Mineral is carried, which volatile Salt being purely saline, and therefore Cleansers of the Digestions, doth carry the fix'd depurated Salt along with it, with a more facile current through the Digestions, then otherwise, if not assisted by such a friendly co-natural Salt, by whose means the fix'd becomes more acquainted, and enters more intimately into the Digestions; by the one the obstructions are opened, and the vital Balsom fortified, according to the similitude of Nature; and by the other, the Digestions make their separations of their impurities the better and with more ease, and every Excrement is hastened to its own proper Emunctory.

Of which prepared Salt I have had some late instances of its efficacy

gestions were oppressed with an abundance of tuff viscous humors, and she brought so weak, as her friends were glad to take away the tuff Phlegm from her with a cloth, and every one that saw her judg'd her no otherwise then a dead woman: upon the taking of the fore-said Medicine, together with a few Doses of *Sal martis*, was, by the blessing of God, in a short time freed from those oppressing Symptoms: other instances I could give of bringing away Worms and Wormatick matter, but I haſt.

This Salt therefore seeing it thus mundifies the Digestions, and promotes due separation of excremental *sordes*, cannot but thereby be very effectual as a Preservative; inas-much as it prevents or takes away those *sordes*, which by a further degree of degenerating, become the *Materia substrata*, fitted matter for infectious Ferments to work up-
on:

on: And what this Salt may be further exalted to, I have several graduating Experiments in work, which in time I may possibly give an account of to the World. Therefore I would advise Physicians who make their own Medicines (which certainly must be the best and surest of ways, whereof I could give several reasons, but that I cannot now stand to insist further) I say, chiefly to set up good Preparations of Salts, for they contain in them the Key both for unlocking all manner of Obstructions (and Diseases thence) in the body, and highly graduated for unlocking the bodies of Minerals and Metals, whereby the noblest of Medicines are at hand.

sly. The Zenexton.

THAT which we assum'd for our Title in this short Essay, comes

now to view, It is an *Appensum* or *Amulet*, carried or hung upon the left brest, as *Helmont* ordereth, by the mediation of which all infecti-ous Odors are kept off, it being tu-telary to the *Archeus*: Now there are of them in all the three King-doms of Nature, *viz.* in Vegeta-bles, Animals, and Minerals, of which Animals and Minerals excel Vegetables; amongst Minerals, ma-nny precious Stones are richly fraught with tutelary Idea's of keeping off all Pestilent Infections: nay, and further, of attracting forth the virulency from an infected body; as for instance, what is said of the *Sapphirus lazureus*, or *Hyacinthus citrinus*, which being held for a quarter of an hour upon the pain-ful part, so as the light from the Gem may smite upon the infected or broken-forth part, and upon it collect its Rays, the touched place will within one hour turn black, and

Ante-pestilentialia.

71

is an infallible token (as it is said) of the *Plague*, but if the touched place grows not black, the suspected is free from the disease.

Also red *Amber* (which as I said afore) applied to the Planetary Pulses, was the secret *Zenexon* the *Spanish* Chirurgion us'd (as *Helmont* relates) for three years together: and amongst other Minerals, the *Electrum minerale immaturum Paracelsi*; which, as *Helmont* saith, hung about the neck, *Ab immundo spiritu liberat*, & probably may be a *Zenexon*, and free the Bearer from this unclean Spirit of the *Pestilence*. Amongst Vegetables, the *Petasitis* or larger Colts-foot is accounted by the *Germans* an Anti-pestilential Plant; but to hasten to what I aim at.

That we must enquire after such a *Zenexon*, as may have an adequate cause of preventing timid Ideas, or correcting them being already

ready impress'd upon the *Archeus*, which, as I said before, is the Proximate Agent (being determin'd from a Fermental *venenum*) to work upon excremental *sordes*, whence from one actuating the other, comes the *Plague*, or other malignant Diseases. Such a one, I say, it must be as has an Idea exalted so highly as to correct the enormous, irregular, and to its own hurt, too much inclining Idea's of the *Archeus*.

For nothing can correct those intimate and inherent Characters of the *Archeus*, but such as stand in a counter-point, and are more prevalent than the former, by warning out those preexistent morbid Idea's; as for instance, those venenal and madling Idea's which have inverted the Eutaxy of the *Archeus* in mad people, cannot better be rooted forth than by the super-inducing of a more powerful Idea, which of all
the

the Idea's, the *Archeus* is impress'd with, that of Fear seizeth the most deeply, and so rooteth out those who are more loosely implanted.

Therefore such persons (though some kind of madnesses more than others) are curable most probably, (and not only so, but has been found experimentally) by almost drowning of them in water, keeping them so long under water, as that they but hardly escape with their lives; and so they lose those morbid venenal and madling Idea's, by the great Idea of Fear, which surpriz'd the *Archeus*, lest it should forthwith be destroyed, which makes it quit those former and more slightly impressed Characters.

By which means the *Archeus* sometimes gets quit of some Ideal Diseases, characterized in the very spirit of life; as the Gout sometimes cured by a sudden fright, as that instance of a Sow invited by the

smell of a Pultiis, laid to a Gouty mans feet, she endeavouring to take her prey, threw him, and frighted him out of his Disease; as the learned and ingenious Esquire *Boyle* in his experimental Philosophy, makes mention occasionally. So sometimes an Ague has been known cured by throwing the party upon the access of the Paroxisme into a deep water, whereby, as in the former, the *Archeus* being impress'd with a strong Idea of Fear, lets go all those inferior and looslier hanging Idea's, and so returns to its primitive simplicity: For the fewer Idea's, the *Archeus* is amuz'd with, especially of those careful and perplexing ones, the more quiet, free, and calm it is from troubles and diseases.

I remember to the confirmation of what I have said, a pretty Story out of *Helmont*, in his *Demens Idea*, where he mentioneth something
remark-

remarkable that he was an eye-witness of, which was of an old man naked, and fastned with ropes in the Ship, and weights to his feet at the Stern, asking what that uncoth sight meant? One of the Mariners told him, he so bound was a *Hydrophobus*, being bitten of a mad Dog, and therefore fearful of the water, which that madness brings along with it: He stood to see the Experiment, they hois'd up the man on height, and let him fall suddenly down (fastened in ropes that he could not be carried away) into the Sea, and kept him under water for the space of *Miserere*, which they repeated twice more for the space of *Salutationis Angellicæ*, then rowl'd forth the water out of his body, he reviv'd and was cured of his madness.

Also of a Carpenter, who from some horrid *Spectra's* was struck mad, by chance broke his bands,

and leap'd into a Ditch, was drawn forth for a dead Carcass, but reviv'd and liv'd eighteen years after, free from madness; of which manner of cure, he made several trials himself, and they were always cured; unless that some were drawn forth too soon through fear of death: other passages he hath that might further illustrate the present Theme, but that I haſt.

Now the same reason that ſalves these Difficulties, how these Ideal venenal Characters, which have real Malady, either of mind or body hanging upon them, are rais'd forth by the intervening of more powerful Idea's of another ſtamp, which center ſo deeply into the Spirit (as above all that of Fear) as that it blots out all other pre-existent diseased Idea's. I ſay, the same reason (comparing efficient cauſes) gives us light to our preſent inquiry of a *Zenexon*, that may power-

powerfully both blot out the conceived Idea's of Fear, and prevent the impressions of the same, which is the efficient of Pestilential Diseases.

The ingenious and quick-sighted *Van-Helmont*, saith, That there is an Ingenit or in-bred Idea of hatred in a Toad against a man, which if it be exasperated by hanging them up in sight, becomes so highly exalted in its own venom, as that it's able to root out another pre-existent Idea of Fear in the humane *Archeus*, being first approximated by a mummial Ferment to act upon our *Archeus*, wherein are impressed all kinds of Idea's, some having deeper rooting than others.

The manner of preparing them he had from the famous *Butler* of *Ireland*, the same as had the highly graduated Stone of Salt, which cured most diseases by a sleight touching of the tip of the Tongue therewith,

with, or by dipping it in Salet-oyl, a spoonful wherein it was but dipt, being poured into a bottle of more Oyl, made it all become a Medicine for all or most outward diseases: who, as *Helmont* relates, cured some thousands of the Plague in *London* to his knowledg.

He commanded *Helmont* to take a great Toad in an After-noon in *June*, to hang him up neer the fire-place, and to place a waxen Platter underneath, and after three days it vomited up Insects, viz. moving Flies, their wings shining with a green color, which done, he told him, that now he had enough Medicine to cure 40000 infected with the Plague; he promised to shew him the hinge of the matter, but being banished presently after, he did not, therefore *Helmont* was left to make Experiments of what he knew.

He took therefore those rejected
sordes

Sordes, and together with the exiccated *Cadaver* wrought them into *Trochy's*, which he used happily both for the preventing, as also the cure of the Plague: he orders them to be old Toads, whose eyes abound with white Worms, and are almost wholly transform'd into Worms; these he commands to be hung at the left brest, which both drive away contagion, and being bound to the infected place draws forth the poyson.

Now the ground of this Medicine he supposeth thus, *viz.* That the in-bred Idea of hatred in the Toad, is by hanging in the sight of a man, so exasperated against the humane *Archeus*, as that it becometh a stronger impression than that in-bred Idea of Fear in us, and therefore being determin'd to act upon our *Archeus* by the intervening of a mummial Ferment, roots out the pre-existent Idea of Fear, and

and the consequents, therefore all contagious Ferments.

For, as the primitive cause of the Plague is a frightful Idea of terror in the *Archeus*, which it may conceive in it self, though we know not thereof, as the *Archeus* of him that is offended at the presence of such or such an object, though the person himself neither sees nor knows its presence; so the curative Idea must be such as may also reach the *Archeus*, so that the peccant Idea may be blotted forth; just as in the foregoing instances I hinted.

That is, that as the humane *Archeus* is subjugated and brought under bondage by the foreign Idea's of some toxical Plants, and inveterate Ferments of Animals, as of *Napellus* and the *Tarantula*, at whose whistle it danceth, and is not at liberty to stand in its own calmness, without the assistance of some counter Idea, which in Nature one
is

is always set against another. So likewise in this Disease, the efficient being Ideal, I mean, that of Fear, which suddenly catching hold of a contagious Ferment wandering in the Air, as some malignant blast, must find an Ideal Remedy, either of the *Archeus* correcting it self from its former erroneous conceptions (whereby its harm was of its self) or else from another supervening Idea, implanted in some Vegetable, Animal, or Mineral, and that either natural or artificial; ours is artificial, but grounded upon the natural. For that the Toad has an *odium* against a man is natural, but that it should be heightened by such a way as hanging the Toad up in a mans sight, and then determining it to its proper end by the *medium* of a mummial Ferment, that is artificial.

As to the discovering of the certainty, whether a person suspected have
have

have it, yea or nay, the same thing may be used, *Ego semper in dubiis,* (saith *Helmont*) *bubone pulverato sum usus, pulvisque forma in aqua simplicis tantillo, decocto; quod si mox inde dolor in eschera, anthrace & bubone, mitesceret, securè pestem adesse conjeci.* And though *Paracelsus* saith, That they being applied to a pestilent Tumor or Plague-sore, swell with the poyson they attract; yet *Helmont* saith, He never could observe them swell though he us'd them frequently, but that they drew forth the venomous degerat pestilent Matter, as a Topick thereto applied, he affirms.

Now, though this kind of Creature seem a sordid thing, against which, we to them, as well as they to us, bear a secret *odium*, so that we look upon them commonly with a kind of horror, aversion, and detestation, yet even in this very Idea in them, being aggravated against us,

Ante-Pestilientiale. 83

us, is seated the chiefest cure; for being exalted, and that gradually by a continued lingering death, the very Ideal *odium* is impressed upon the whole, and lives though the thing it self dies, and in the ashes bears the same internal character, as while it was yet alive.

To the same purpose of cure doth *Etzlerus* in his *Isogoge physicosmagi-comedica* tells us, *Buso exiccatus acetoque maceratus, & pestilenti buboni impositus, venenum potentissime elicit, & apostemata maturescere facit.* And the ingenious Doctor *Willis* tells us of an ash-color'd Powder which a Courtier us'd with good success to many, whose Dose was half a Dram, which caus'd plentiful sweat, and so freed from the virulency of the Disease, which *Diaphoretick* was these Animals purg'd by Salt, wash'd in good Wine, and calcin'd in a Pot to a Powder.

By which we see, that in this desperate

sperate Disease, they may be taken inwardly, and, that not only without danger, but with good success. But however, I should rather approve of them as an outward *Appensum* and external *Zenexon*, than as an inward Medicine; for thus the Idea in which is the preserving vertue of the *Archeus*, is more eminently apparant in mortifying those dull Idea's of Fear in low-spirited *Archeus*'s, and of dinting the virulency of the pestilent contagious Ferment.

For outward application they are certainly the best by attracting the virulency out of the infected body. *Imprimis fateor* (saith *Helmont*) *me bufones applicuisse bubonibus & escharis, tam in pectore, capite, mammillis, quam alibi, tam in viris, quam mulieribus: ac ubique, non sine prompto juvamine & doloris mitigatione.*

But for an inward Medicine, I should

should highly approve of *Hippocrates* his Remedy, by which he cured the popular *Pest* of the *Grecians*, which a certain man desirous to know, besought his *Eu-dæmon* or Tutelary Angel, what that was wherewith *Hippocrates* cured the *Plague*, he answered, That *Hippocrates* used Sulphur, Salt, and Pitch.

Amongst all bodies, none resists poysonous Odors so much as Sulphur, whereupon probably *Hippocrates* called it, *Τὸ θεῖον, quid divinum, quod sulphur virus pestilens sanaret.* This by its imbalming Odor keeps bodies from corrupting, and therefore used for preserving Wines from decaying by fracedinous Odors of Vessels, wherewith they are first fum'd, and like a fire blots out every footstep of contagious Odors where ever it finds them.

Vide (saith *Helmont*) *In chartaracta*

taracta Gandavensi integram legionem Neapolitanam peste periisse; erat autem cohors ibi Germanorum, qua pulvere pyrio sua tinxerat industria: horum si qui perirent, id prædysenteria, non autem peste. So that their Shirts being dipt or rowl'd in Gunpowder, became thereby preserved from the *Plague*: Now, that is made of Sulphur, Nitre, and dust of Charcole, of which Sulphur is the chief Ingredient, though Nitre also is a sulphurious Salt wholly flamable like Sulphur it self.

And therefore in a popular *Pest*, the shooting off of Guns often, is no small assistance against the infections *Myasm* in the Air, and also the burning of Sulphur in houses, roots out the footsteps of the wandering *Fraceda*; like the fuming of Vessels therewith, for keeping Wines or other Liquors from fracedinous putrefying Odors. *Hippocrates*

crates fum'd all his Wine that he gave in the *Plague* after this manner, by burning a Match of Sulphur within the neck of a Glafs-bottle, fill'd one third, corking up the Bottle close, and after shaking the Wine well about, and so reiterating until the Wine had at several times imbibb'd into it self a competent quantity of the Balsamick Odor of the Sulphur, whereby it was both kept along time it self, as also was able to communicate a Balsamick, seasoning and preserving quality to the blood, so as a Pestilent Odor could scarcely find room.

Thus Juyces and other Liquors may after this manner be preserv'd a long time without Sugar, which generally added in such a quantity as to reduce them into Syrups, doth by their great clog dull the Ferment of the Stomach and other parts, and so cause an inclination
to

to a Scorbatick habit: But this Sulphurus Gas being well incorporated in them, will preserve them without that additament.

And as Fracedinous Odors are apt to seize upon Liquors, thereby inclining them to putrefaction and corruption; so the Pestilent Odor is as apt to take hold of the blood, its Tartar (or Excrement of the fourth Digestion) and other humors of the body, if not season'd by its own innate preserving Balsom exalted, which indeed if strong, is a fire that keeps forth all infectious breaths; or else season'd with a Mineral Sulphur, which both helps to dint venomous impressions when contracted, as also to preserve against them.

And though there be a Vitrioline acidity in Sulphur (as by distilling the acid Oyl or spirit is made manifest) which taken too much (by
the

the immediate Organs of sense, the Nostrils) become hostile to the Nerves and Membranous parts of the Brain, drying up the innate moisture thereof, by the more than ordinary exiccating quality of the Sulphur, and causing the Nerves to flag from their natural tention; whence I have known a blindness happen to a friend of mine who was too careful in taking up her Nostrils that Acid, and therefore hostile liquor to the Nerves as she was Landerer her fine linen, which she was the more apt to do in respect of her want of quick smell; these Fumes did so dry up the natural moisture of her Brain, and so mortified the Optick Nerves from their present work, as that flagging, they suffered the Pupil of the eyes to be extended into that magnitude as we call a *Gutta Serena*, whereby she was wholly blind: but by the blessing of
of

of God, I ordered her (after other advice) somewhat of Volatile Spirits both inwardly, and also up her Nostrils, which did superinduce an irrigating moisture in the *Pyra-mater* and Optick Nerves, whereby the Nerves were again brought into their wonted posture, and the Pupil contracted, and she in a short time receiv'd her sight again by the great mercy of God, *To whom be Glory.*

That which I aim'd at in the fore-said instance, was, That though Sulphur may by the fume thereof taken too immediately into the sensitive Organs, prove hurtful to Membranous parts or *genus nervosum*; yet when it is taken in the *medium* of another thing, the Acidity is castigated, and the fume or odor thereof is as a Balm or Con-diment that runs along in the Digestions, leaving its *Gas* in every Stage

Stage as it passes from one part of the body to another. So much for Sulphur as considered in its *Gas* or imbalming Odor.

Now, as for Sulphur to be taken inwardly in its own substance, requires a previous preparation; therefore *Hippocrates* gives his, though a very slight one; because in his days Chymistry or the art of Anatomizing things into their constituent principles, by a retrograde *Analysis*, was but in *Embrio*, and scarce got into swadling Clouts, though considering the *Genius* of his time, he was one that had as great an insight into the Wonders of Nature, as any man, then his preparation was a levigating it with water upon a Marble, and then drying it, and though this way may not want its commendation in the effect, yet a better prepared one cannot, but must be more efficacious, in respect

E that

that all Minerals are but in a way of *melioration*.

I have therefore a Sulphur by me, elevated from a few imbalming Vegetables, whose vertues may not be a little contributory to the graduating of its preserving qualities, which I give in Feavers that has any thing of malignity, as a powerful *Alexipharmick*. And as his preparation of Sulphur was sleight, so his preparation of his Salt was but in the way to a further exaltation by depuration, &c. (which, let be spoken without any unhandfom reflection upon so noble a Physician.)

For though he did thereby free his Salt from those peregrine halituous vapors, which orderly are inherent in common *Sal marine*, yet a terrestrious part was left therein, which might dull it in his seasoning property; so that both the terre-
strious

strious and Hydropick superfluities may be removed, its depuration must be higher, by taking away that which defiles it, and exposeth it even to the contamination of infectious Odors, which the pure part is free from.

For seeing it must help to absterse those fracid Impurities in the stomach, got by the degenerating of the Ferment thereof, after invasion of the *Pest*, its self ought to be pure and clean. The Vehicle wherein these are to be taken, is a generous Wine, and that hot, lest given tepid, it should cause a nauseousness upon the stomach: With this he orders infected persons to sweat much, given for three days together, and that twice a day, sweating for four hours together, if they can bear it; and during the time of sweating, they are to have no kind of drink; and after sweating, they are to be

fed with Cream of Barley, and for their drink pitch'd Wine, with a little of the aforesaid Powder.

For a Topick or outward application, the leaves of *Ajarum* Macerated in Vinegar, plac'd hot upon a Bubo to the soles of the Feet, and wrists of the hands, which after twelve hours (then stinking strongly) he orders to be buried, which by a secret *Magnatism* attracts the virulent contagious matter out of the body, by those Emunctories whether Nature drives it. Also clothes dipt in *Greek* Wine, in which a little Sulphur is boyl'd therein, applied to great Bubo's.

All which argues the Sagacity of the Noble *Hippocrates*, who so level'd his Medicines, as that they might directly hit the Mark aim'd at; that whether we consider his inward or outward Remedies, or both, they all strike at the virulent
 conta-

ture to take away a poysonous Disease: I shall not now stand to shew, only this in short, that every poysonful noxious creature has its Antidote plac'd also in it, by the appointment of the great Creator, who in his great work of the Creature, has plac'd the Enemy which appear'd in the fall, and by it stands his healing Vertue the badge of his Presence (according to the capacity of the Creature) even in the same very Creature; and that as the Pestilent Infection is from a certain venome, so this venomous Creature (as is probable the like from other Sepents) contains a singular Antidote there-against: but I forbear.

As for the Diet of infected persons, it should be that which is light and easie of digestion, and but very sparingly taken, for as in every Feaver, so especially in the *Plague*,
the

Ante-Pestilential. 97

the Digestions are defective, and therefore apter to corrupt the body the more food is taken, according to *Hippocrates* his own Aphorism, Τα μὴ καθαρά τῶν σωμάτων ὀκώσονται ἂν θρεψῆς, μᾶλλον βλάψεις. unclean bodies, by how much the more they are nourished, so much they are the more hurt or corrupted.

Helmont commends the Potion of *Hippocrates*, to which he adds Ginger, and the Black-berries of the Ivy; concerning which last, I remember what the most ingenious *Boyle* saith in one place of his experimental Philosophy, that he had an *Arcanum* communicated to him, from a person that had cured many of the *Plague* in *Ireland*, which was the same aforesaid, viz. a good Dose of the Powder of fully ripe Ivy-berries; to which in the same Disease, the juyce of Horse-dung was a *Succedaneum*, both which us'd to work plenti-

plentifully by sweat: and *Helmont* saith concerning his, that they are Diaphoretick and grateful to the Stomach.

So that Diaphoreticks is most proper in this case, and not Solu- tives, Phlebotomy, nor swimming, because the first liquates the blood into a Putrilage, a second robs Na- ture of its sanguinary Treasure, and the third shuts up the Wolf in the Stable, by locking up the Pores, keeps the virulent Ferment within, which therefore works the more powerfully in its infecting the in- ward Vitals.

Thus I have run through the de- scription of this direful Disease, with its Symptoms, Zenextons, and Cures, which I confess is short and it may be defective, which yet is pardonable, because huddled up in- hast, in respect of the urgency of the Season, that seems to threaten no less

less then an Epidemical Disaster, which God in his mercy avert [*or accomplish his own work thereby, which no doubt will redound to the good of his Chosen.*]

And though naturally few Nations there are but one of three Judgments of Famine, Sword, or Pestilence, reach them once in twenty years space, and that, I say, grounded naturally, because where there is no one of these in any Nation or Country, the Natives encrease so fast, and multiply in such multitudes, that unless they were swept away, they would even over-run one another, and, as it were, devour one another, or prey upon each others Possessions, so as to become burdensom to the Earth; therefore a Beesom of wrath comes once in 10. 12. 15. or 20 years and sweeps away multitudes.

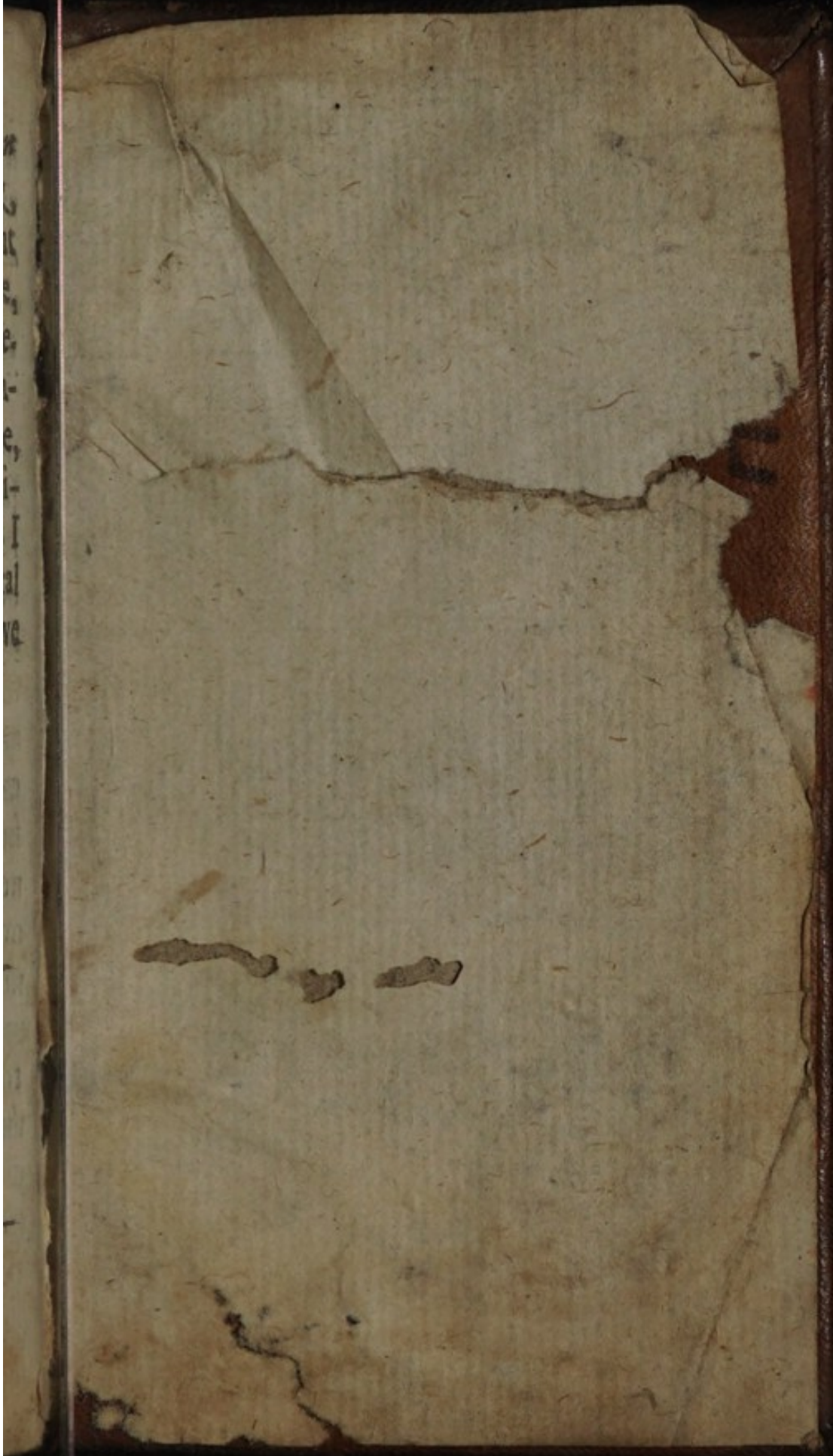
As to the foregoing Remedies
against

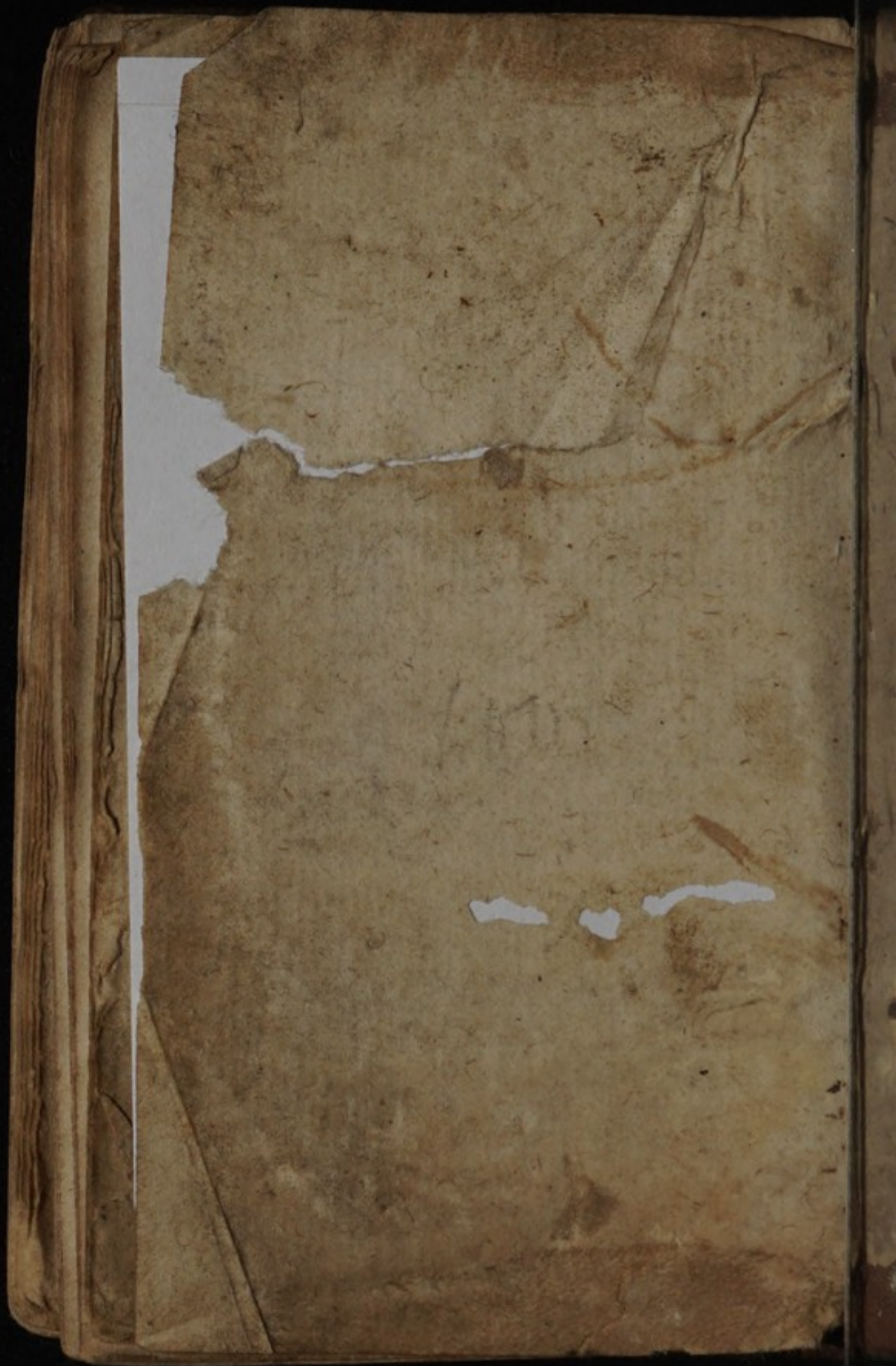
against the *Plague*, the *Zenexton*
and *Hippocrates* his *Alexipharmick*,
I look upon as the most eminent
which I have partly ready by me,
together with other assisting Me-
dicines, and the rest scarce yet finish-
ed, but will be in a very short time,
even in a few days: Other Medi-
cines also proper in other cases I
have by me, having a Spagyricall
Apparatus medicinalis, which I have
not now time to speak of.

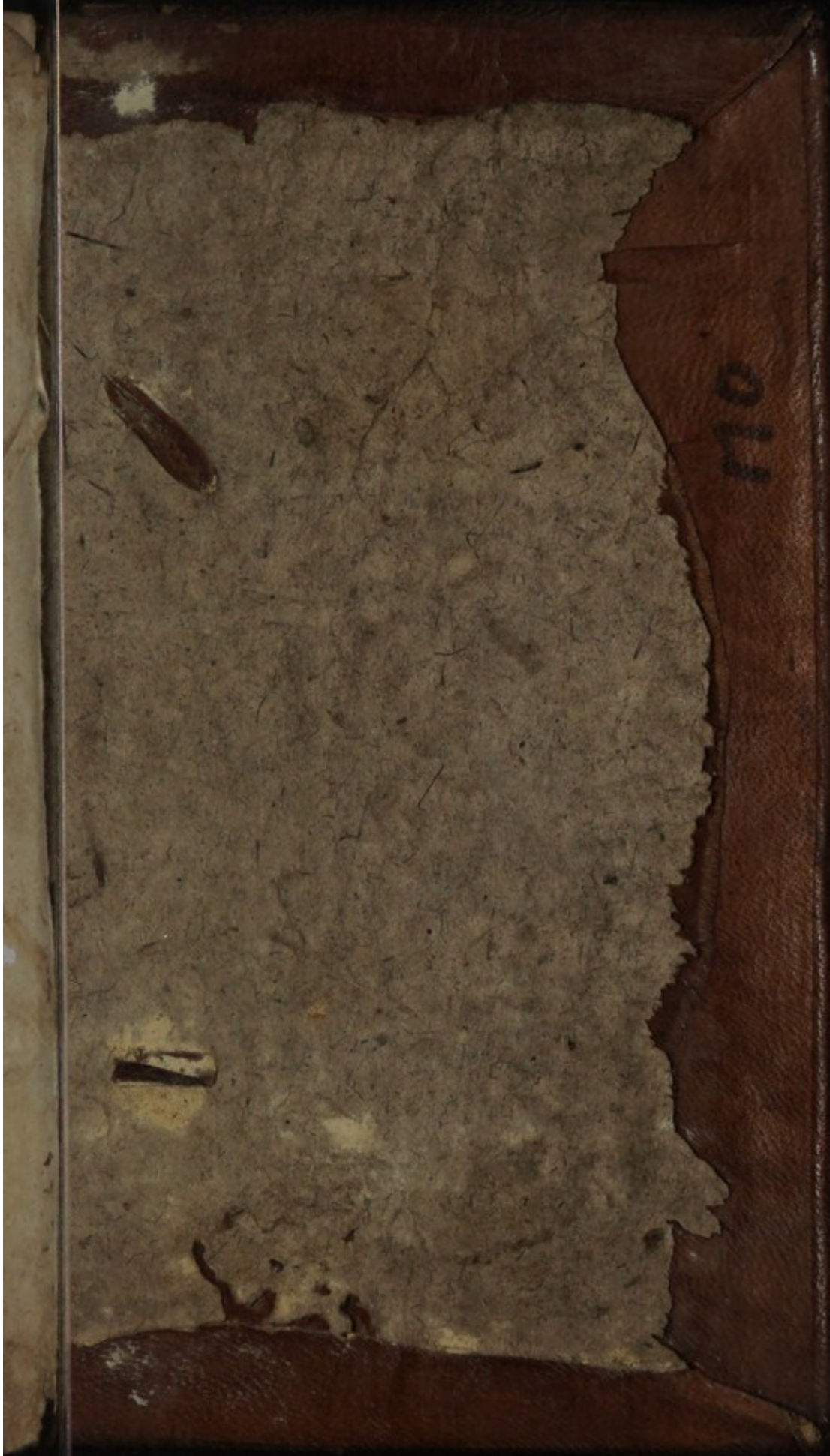
June, 26. 1665.

From my Elabo-
ratory at York.

F I N I S.







110

