

An elenchus of opinions concerning the cure of small pox : together with problematicall questions concerning the French pest / by T. Whitaker.

Contributors

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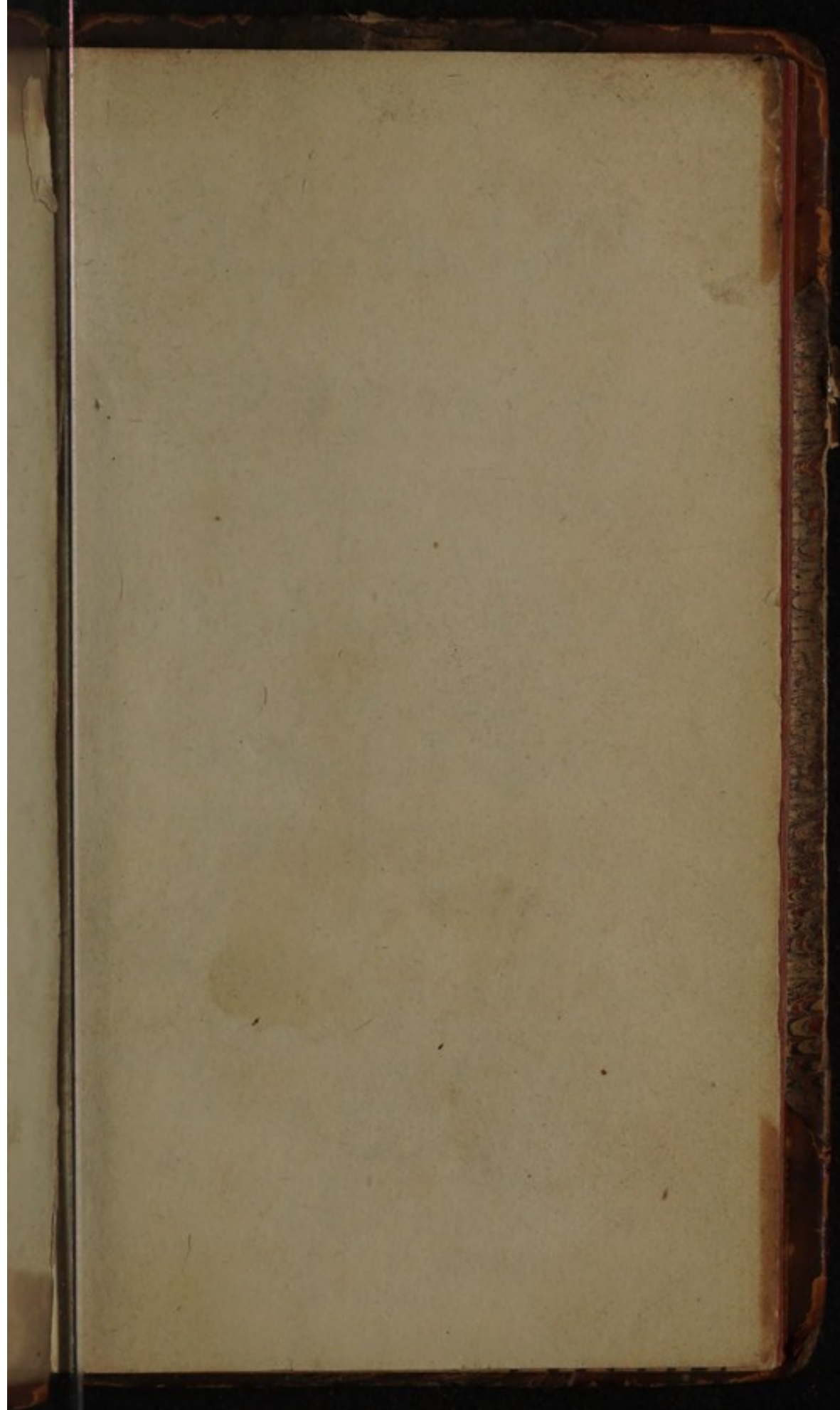
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A N
Elenchus
O F
O P I N I O N S
Concerning the Cure
O F T H E
S M A L L P O X.

Together with
Problematicall Questions
Concerning the Cure
O F T H E
F R E N C H P E S T.

By T. WHITAKER Physician in
Ordinary to His Majesty and
House-hold.

L O N D O N,
Printed by J. G. for Nath. Brook at the
Angel in Cornhill, 1 6 6 1.

49812





THE
EPISTLE
TO THE
READER.

Candid Reader,



*Have been studious
to salute my Nation
with some acceptable
present. It is not as
yet a complete year since my
A 2 Land-*

The Epistle

Landing with His Majesty in England, and in this short time have observed as strange a difference in this subject of my present discourse, as in the variety of opinions and dispositions of this Nation, with whom I have discoursed. This disease of the Small Pox, was Antiently and generally in the common place of Petit and Puerile diseases, and the Cure of no moment. The contagion that infected Rebellious Spirits, is known to come, and be received from the malicious breath of some venene Natures; and hath been permanent for many yeares, and conveyed to severall parts of this Region (not extinct at this day.)

To the Reader.

day.) But from what present constitution of the ayre this childish disease hath received such Pestilential Tinctures I know not, yet I am sure, that this disease, which hath for hundreds of yeares, and before the practise of medicine was so Exquisite, hath been as commonly Cured as it hapned; therefore in this age not incurable, as upon my own practise I can testifie: therefore I have publickly indeavoured to cast my weak dart at death, and to abate the severity of this disease in those that are afflicted with it. If I have not given full satisfaction to my Country either in the matter or manner of my presentation,

A 3 tion,

The Epistle

tion, yet I have presented my
velle and best respect unto
them, with as much indeavour
to fulfill their own desire. And
in effecting thus much, I
have snatcht many houres from
my sleep and other employ-
ments, well knowing I was
not born onely to serve my
self, nor can I be confident
of much longer time to serve
others. I am no sooner past
the diseases of Youth, but in
daily Expectation of the in-
firmities of Old Age. And
thus Mankind is in perpetuo
fluere, from the Cradle to
the Saddle, and from thence
to the grave; therefore I do
put my self upon action for
the generall good of my Coun-
try

To the Reader.

try so long as I have time
amongst the Living, till
I shall passe away and be seen
no more. It is well known
I have been buried in Exile
from my own Country the ma-
jor part of three Lives, and
by the same providence am
raised and restored again; and
by the same providence ex-
pect another Resurrection,
being assured that really I must
enter into the 'Terrestrial
womb of my Mother before
this Corruption shall put on
Incorruption. This short tract
is my Will, In which I be-
queath the All I have done at
present, to those that please to
accept it, and wish there were
more in my present possession

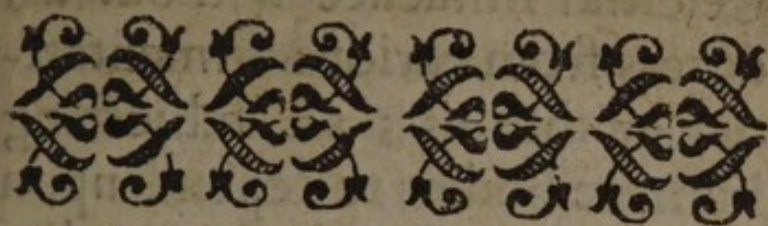
The Epistle, &c.

to bequeath. And this Donation at this time, is wished may be with as much respect received, as it is presented from

A faithful Friend

and Country-man

T. WHITAKER.



A N

Elenchus of Opinions

In Curing of the

S M A L L P O X.



Here are various
Affects which
besiege the
body of man,
and are conti-
nually storm-
ing and laying battery to it ;
such as are Luxury and intem-
perance in dyet and exercise ;
also the distemper of the ayre
and popular infection, with
many other causes, some from

B

Ce-

Celestial influence without us, others from various firmentations within us ; all subjecting humane bodies to depend upon remedies, and in these remedies either simple or compound, are contained the mystery of healing, with the industry of the Physician, expertly and regularly to dispence, and with judgment and experience specifically to apply them: and this is the onely useful faculty of the Physician, producing all contemplation into act, not debasing or undervaluing the Theoretical part of Physick ; which argueth *a priore*, from the cause to the effect, and as the Sun doth clearly discover the atoms, and occult mysteries of science, and present them to publick view. For though an argument *a posteriore*, from the effect to the cause, and from experience, be

most

most sensible ; yet when it receiveth a lustre and illumination from reason, 'tis more satisfying because more discursive ; (as for example) The Smith shall forge out a piece of Iron into several figures , and if he be demanded the reason why he doth first put it into an intense fire, he will answer you, because his Master ever did so ; but when he shall be informed that the subtile quality in fire doth open, segregate and soften the hardest body, which maketh it malleable, and so fitteth it for to receive the impression of the hammer : this reason will adde a greater satisfaction to his sense, as the complement and perfection of every Artist. And by this conjunction of Theory with Experience, I shall extract my subsequent Discourse concerning the most proper remedies

dies in the Small Pox.

There will never be wanting as many varieties of Opinions, as distinctions in complexions; but in no age so many separatists in Arts and Sciences, as in this present age; nor any Region so insane and ill-principled at present, as this Region of *England* hath lately been; our *Uuiversities* for more than two Ages rather an *Amsterdam* of Opinators, then the learned schools of well-grounded Philosophers; *O tempora! O mores!* My self hath been so many years dead in exile, that in this my resurrection I neither find the same places nor faces as I left them; as if the restless spirit of that mad *Vanhelmont* had set up his rest in the spawn of this late production: The subject of this Discourse is now disputed, whether it be a Disease, or any

dis-

quid est?

The Small Pox. 5

disposition præternatural? but I presume this is but a gymnastick exercise, *argumentandi gratia*, tossing each to other a few canting terms: for any well-instructed Physician will soon espye it to be a vitiation of the figure, and a disease Organical in general, such as is the disproportion of parts; and that it is a disfiguration is manifest to common sense; therefore as a disease it is the subject of my following Discourse.

This Disease, which the *English* nominate the *Small Pox*, is much questioned amongst Authors, whether it were known to the Ancients or not; amongst whom I find *Joannes Manardus*, famous for his excellent knowledge, to understand the Small Pox to be the same disease which *Galen* nameth *Exanthemata*, in lib. 5. *De quælibet morbo*.
ab anglico floribus. mor-

morbis curandis, cap. 2. where he discourseth of pestilential Pustules in the internal coat of the *aspera arteria*, and such as are in the external parts of the body, by no other appellation than in nomine *Exanthematum*: and the same Author in his Commentarie upon *Hippocrates* his Vulgar Diseases, there doth affirm, that amongst other diseases in pestilential constitutions, there doth appear *Ecthimata*, which are great flourishing pustules in the skin, arising out of the ebullition of gross humors, by which he doth apparently demonstrate by what name the

Nomen Small Pox, or *Variola*, passed
Lat. amongst the Ancients. And *Se-*
Measles *bastianus de morbis puerorum*, with many other Writers, are of the same opinion; from whom *Marcus Antonius*, the Florentine Physician, doth differ,
quest.

The Small Pox. 7

quaest. 22. grounded upon the Authority of *Galen* 4. *de sanitat. tuend.* saying, Where there is a complication of lassitude with those pustules, which the *Grecian* nominateth *Exanthemata*, from those we may soon discover the particular excrement, which cannot signifie the Small Pox, because other pustules do render the special excrement, with the same distinction of pure choller, burnt choller or phlegme, with their quality of saltness and sharpness: therefore my endeavour must be to discourse of that kind of Pox, which assaulteth humane bodies but once in the whole course of life, (except rarely.) *Valeriola*, whose memory is honourable, doth endeavour to prove the Small Pox or Measles which appear critically in inpestilential Fevers, not to be by *Galen* no-

minated *Exanthemata*, with whose opinion I do consent, because the appellation is of general extent to all kind of pustules, and of chollers, as is verified in his book *De atra bile*, (where he affirmeth) in deceased persons; where excretion by the lower belly is not sufficient, in such persons the whole body is affected with pustules, *qua nigris exanthematis similes essent, circum undique scatuit*; and in other places (he speaketh) of white pustules, (which *Pliny* nameth *papulas*) and of these *Cornelius Celsus* maketh more kinds of rough and sharp eruptions upon the skin, *magis & minus* being the onely distinction of them: and many Moderns conceive these Pox to proceed from maternal menstrosity, others conceive them to be intercutaneal, ill juices or peccant humours,
fer-

from
Influence
they
proceed

The Small Pox.

9

fermented by an intense heat in
the superficies of the skin
which corrupt humours (accor-
ding to *Fracastorius*) are genera-
ted by corrupt dyet, and there-
fore in his book *De morbis*, he
placeth this disease of the Small
Pox amongst diseases Epidemi-
cal; and as it is an affect cutane-
al and epidemical, so it doth in-
fect all children and young per-
sons, because their temper is
properly more moist and hot
than old age, it being cold and
dry in it self, but excrementiti-
ously moist, onely by the de-
cay of natural heat, and altoge-
ther indisposed to receive the
impression of it; old age being
properly, & *per se*, cold and
dry in temper, if otherwise, it
is *mirandum in morbo*, and for
such wonders in diseases I shall
refer the Reader to *Skenkius* and
Petrus Forestus, &c. There are

ny hy ch
Lactn
most
apt to
Rogur the

not wanting some Physicians, that are assertors of that opinion of the Small Pox, that it is hereditary to those that are affected with it, and not to be avoided by their natural issue, let them be of any age or temper, and therefore no more to be admired than the Gout, Stone, Consumption, with Paralytick and Hydropical diseases, especially and more generally the Small Pox: against whose Opinions *Fernelius* is evidently opposite, (especially) to all Physicians that affirm the Small Pox to proceed from maternal menstrosity, but especially caused by the malignity of the air, conjunct with vitious humours, whose opinion is most reasonable, because the Vehicle of universal infection is the ambient air, which apprehendeth suddenly all matters subject and disposed to

*X his
judg =
ment*

to receive contagion. Moreover, when the Small Pox are universally spreading, they frequently usher in the grand Pest, upon a stronger infection of the air: and that it is a malignity especially of the air, hath been frequently proved by the creatures of the air, which have fallen dead to the earth, and killed by the poyson of the air. Again, if this disease were conveyed in the principles of Nature, from maternal blood, which is administered to the production of all animals, then there were an universal reception of this disease, not onely in humane nature, but also in all animals whose production is *ex semine & sanguine*. But this disease is apprehended by no subject matter indisposed to receive the impression of such venemosity, as is of this nature; nor is all mankind capable

† *his* pable of such reception, al-
 though † *Judges* Riverius will not have
 one of one thousand of humane
 principles to escape it, yet in
 † *Authors* my conjecture there is not one
 of one thousand in the Uni-
 verse, that hath any knowledge
 or sense of it, from their first in-
 gress into the world, to their
 last egress out of this world;
 which could not be if it were so
 inherent a concomitant with
 maternal bloud and seed; but
 the Small Pox is dedicated to
 † *why* *most* *apt to* *this dis-* *ease* Infants more particularly,
 which are most moist, and some
 more than others, abounding
 with vitious humours, drawn
 from maternal extravagancy
 and corrupt dyet in the time of
 their gestation; and by this ap-
 titude are well disposed to re-
 ceive infection of the ayre upon
 the least infection, according to
 Epiphanus Ferdinandus, *His cum*

quicquid

*quicquid recipitur, recipitur in sub-
jectum bene dispositum.* Moreover,
the want of motion is a stagma-
tizing cause in Infants, by
which their best humours may
be altered into putrefaction, and
prepare that particular matter
to a form fit for such matter;
for Infants have no other exer-
cise to digest their nutriment,
but crying (according to *Ari-
stotle*;) and common observati-
on will manifest, that the most
quiet Infants are of least durati-
on, and most morbifical: the
causes of the Small Pox (there-
fore) are upon the corrupt dis-
position of the humorable masse
internal, and these two cau-
ses do produce that one effect
which *Galen* nominateth *Ob-
struction of all distribution in-
ternal, and Transpiration ex-
ternal, the permanency and
continuation whereof doth ef-
fect*

*Note
Crying
Children*

fect an ill habit, and consequently all diseases, both simi-
lary, dissimilary and common,
and thus I proceed to the signs
of this particular disease.

Although the signs by which
this disease is signified and di-
stinguished from other affects,
are many, which are rendred
from the *Greeks*, *Arabians* and
Latines, yet from none of them
more exactly than à *Joanne Pas-*

Signs *calio medico Valentino*, in their
20. order, the first sign of them be-
ing a Pain of the back: the se-
cond, Itching of the nose: the
third, Fearful and troubled
sleeps: the fourth, a compun-
ction of the sensible and nervy
parts of the body: the fifth, a
Heaviness or ponderosity of the
whole body: the sixth, a flou-
rishing colour in the face: the
seventh is, the Lacrymation of
the eyes: the eighth, a Burning
heat

heat and fervency of the whole body : the ninth, a Gaping, yauning and stretching of the whole body : the tenth is, a Palpitation intercutaneal : the eleventh is, a Compression and shortnesse of breath : the twelveth, a Raucedo or hoarseness : the thirteenth is, a thick spitting from much heat : the fourteenth is, the heaviness of the head : the fifteenth is, the trembling of the heart : the sixteenth is, a great ficcidity or drouth and driness of the mouth and tongue : the seventeenth is, the perturbation of the mind, with Convulsive motion : the eighteenth is, the soreness of the throat : the nineteenth, the trembling of the hands and feet : the twentieth is, a perturbed and pale Urine. These are the Pathognomical and proper signs of this disease in *fieri* and

and in *facto*; the prognostick of hope or fear in the course and motion of this disease, dependeth upon the mutation and alteration of these signs and symptoms, in the time and manner of their eruption conjunct with the colour of them as followeth.

The signs of discouragement after their eruption, taken from their colour, is when they appear black or green, the black being worst and most mortal. Again, they are more dangerous when their eruption is exceeding in quantity, than when they are but few in number; because the impurity is sooner corrected and exhausted, and the spirits lesse exercised in the expulsion of them; those also are of more difficulty that are great and large, than the small; according to *Aetius*, and a con-

tra-

tradiction diametrical to *Avic-
cen*, (who saith) the largest Pox
are most void of danger ; his
words are these translated, *scil.*
*The white are best and safest when
they are few in number and large in
quantity.* Yet upon considerati-
on the difference may be recon-
ciled between them without
much litigation, if *Avicen* be
understood in this sense, That
the greatest in quantity are best
in judgment, because they e-
duce with them from the centre
to the circumference, a greater
proportion of peccant humour,
which is a great disoperation or
disburthening of Nature : and
Ælius to judge the largest in
quantity, to indicate a greater
fulnesse of the peccant cause,
and more dangerous than the
least in quantity, because the
largest are significant of redun-
dancy in the cause : and herein
they

they both agree, that the plenitude of matter is the cause of danger, because not without more expence of spirit to be cast out ; but if the same internal redundancy of the cause be equal, then the larger eruption is the greatest *levamen* to Nature. Besides this redundancy there are many other concurrences of circumstance, which are symptoms of as great danger in this disease, such as are the strictnesse and loosenesse of the belly, for any spontaneous flux of the belly must be of an ill signification, though the cause be plenitude, and the evacuation be *à potentia nature*, because it is a retraction of the matter in motion from the circumference to the centre, which manifesteth (almost) an irrecoverable disorder in natural motion, and very few upon
such

such accidents do escape death :
and Physicians cannot behold
this accident of spontaneal pur-
ging or vomiting in this dis-
ease, without narrow hope ;
some rare escapes there hath
been reported, of which I can
be no witnesse of any such reco-
very. Thus having fulfilled my
own intention in applying my
self to the meanest capacity, for
observation and use of my own
Country, which hath given me
leave once more to breath in it,
where I find this disease, here-
tofore of no moment, to be now
of ~~a~~ great consideration; there-
fore as hitherto I have plainly
presented to common view the
causes both internall and exter-
nall, with the signs of it *in fieri*
& *in facto*, I shall proceed ac-
cording to my ingagement, to
the reason of cure, and what re-
medies are most proper, and
when

Cure

when to be used or applyed.

In the curing of this disease the principal scope of the Physician is to assist Nature in its regular motion, in the beginning with temperate correctives of the cause by dyet and ayre, the dyet according to *Paulus Aegineta*, must be moderate in quantity, neither too much, nor too sparingly adhibited, nor too hot nor too cold in quality; if the dyet be too thin, the spirits will be enfeebled, and of no force or power to move the peccant cause to the circumference, which is the universal Emunctory of the body; and if the ayre of the place be over-hot, the feverish distemper is augmented, and the spirits in danger of suffocation: therefore upon this hinge of moderation turneth the safety of every person affected with this disease,

ease, and this course being ordered with judgment and care, is *instar omnium medicamentorum*, for there will be little use of any other application, except externally to preserve the beauty and comlineffe of the face: Yet according to my Theme I shall publish the variety of opinions in the curing of this disease, and after a little more enlargement of my own sense, I shall leave my self and all my Collations to the consideration of our English world, as well knowing other Regions to differ as much from us in Practice as Language, and set a value upon their own custom as will admit of no precept to the contrary, it appearing in a latitude to be an undervaluing of their own; nor can any man perswade the major part of strangers, but that they can ride any horse in the world, with

with as much ease and confidence, as they do their owne Hobby-horses and Asses, for in truth those that they do so ride, are esteemed by the best Caballarist to be no other. But to inlarge my self, or explain my sense in the *regimen* of this disease, the whole work consisting in moderation of ayre and dyet, without any other mixtures of violence or bland impediments, which may altogether pervert, or in or by a lesse force retard Nature in its motion, the motion of Nature in this case being from the beginning of this disease to the eruption of the Pustules Critical, and in Critical motions the least application of any medicament is so dangerous, that no expert Phyfician will admit: For Nature hath at this time set her self in a Batalia posture, to
en-

encounter the enemy *vi & ar-*
mis; and if upon the charge it
shall make discovery of assi-
stance, it will retard the present
encounter, which addeth cou-
rage to the enemy, and giveth
him a greater choice of ground,
but if any of these auxiliaries
should put Nature into a disor-
der by conjunction with it, the
enemy will not neglect the op-
portunity of conquest: and in
this argument a *Simile* may be-
come this place, though it be
not a perfect demonstration, be-
cause diseases are as mutineers
against natural government; &
Nature, when it is it self and
without disturbance, will give
no entertainment to a resisting,
rebellious and heterogeneall
quality, to incorporate it self
into the most noble parts; but
upon disorder and disturbance,
then false appetites break in,
and

and open the gates to all heterogeneity, to the ruine of the whole government; therefore when Nature is harmoniously set, the course is to preserve it so, by winding up any string at the first relax, which maintaineth harmony, and preserveth that string from contracting it self by rest, and grow so stubborn, that it cannot be wound up again without fear of ruption, which at the first slip might have been effected with much ease, and little fear of dismembering the Instrument, and disturbing the harmony; but if the relaxation by permanency hath over-stiffned and contracted this fiver of the Instrument, yet the musician will not use any violent motion to extend it, and reduce it to its former posture; but *gradatim* wind it up till it be properly sited and
har-

harmoniously fitted to consent with the rest of the members of the instrument; the same order is to be taken in the curing of this Disease; for although this affect by some malignity be exasperated, yet the motion being critical will admit of no violence, and therefore a moderate dyet and temperate aire is only to be continued: the dyet being *alimentū medicamentosū*, such as is milk with Saffron, with flowers of *Calendula* especially, before the eruption of the Pox; there being neither art or reason violently to move crudities in the beginning of any Disease, without antecedent preparation, which preparation in this case is nothing else but the quiet of nature, and fomenting of it with seasonable and moderate aliment, which is the best *refrigerium* or comfort to the spirits,

C whose

Diet.

Nob.

whose spiritual motion is the *unum necessarium* in this Disease. I am not ignorant of young conceptions in this point; nor is it my intention to neglect any objection that may be urged by my self or any other Author, either ancient or modern, that may give more satisfaction to the Reader; who is (*quatenus medicus*) ignorant of several Sects of Physitians, as there are of Divines in Theology amongst us; the *Erasistrateans* will admit of no remedy in diseases, especially of plenitude, but fasting and abstinence from dyet: *Hippocrates* commendeth a thin diet in the beginning of all acute distempers, and more plentiful in the declination. *Galen* in the beginning of all firmmentation universally adviseth Phlebotomy or blood-letting, as a general evacuation of all humours

Judgment

mours as they are mixt up in the masse of bloud, whose opinion wil be the basis of all my future discourse; there are many, and Physitians are *Galenists* in this point, and more especially, and universally the French Nation which make bloud-letting the principal and sole remedy in all Diseases, Climes, Times, & Ages; and the greatest argument to confirm this practise (is the mode of *France*;) by the same argument they would prove stinking and putrid flesh, both of fish and fowl to be most comfortable to the sense, and corroborative to the animal spirits; and if their Rhetorick be no better then their Logick to perswade persons of reason and sense to accept of their mode, it is most probable it wil prove the *Numismata* of *Galen*, which is a quære that will pass no farther

then their own Country, and those that are satisfied with such invalid arguments must suffer the successe; for one error in a logical brain being rooted, is without satisfaction; or extirpated with exceeding great difficulty.

Therefore I shall not hope to perswade any of those modish persons from such rash practise, no more then to cleanse the *Negro* of his blacknesse. I call it rash and inconsiderate practise in this Disease, because it is a doubt indetermined amongst the most Learned Professors of all Nations, both *Greeks*, *Arabians*, and *Latins*, and all other principled from them; being all of them unresolved of Phlebotomy in the small Pox, upon any indication to be a safe remedy; and if the Disease be conjunct with an undeniable ple-

plethory of bloud, which is the proper indication of Phlebotomy; yet such bleeding ought to be by scarification and cupping-glasses without the cutting of any major vessel, because the Section of such veins do not only evacuate too much spirit, but also retract the peccant cause to the Centre which is intended to the circumference, and effected by a shallow scarification upon the arms, back and thighs; by which course there is a diminution of the cause in its mixture, and assistance to nature in its circumferential motion, with little expence of fixt or fluent spirit, which is a great support to universal nature in its *conatus* to discharge the most noble parts from danger of ruine. Contrarily, in the behalf of bloud-letting, I have been urged much with the example of the now

French King, who in this case was Phlebotomized about ten or eleven times (as I remember) my self being at *St. Germain* the same time, and upon this example they will ground a precept for universal practise; I do not deny, but that such rare escapes have been in all Diseases; but for the universal and common successe of such practise, I shall leave to the observation and judgement of the Universe, regulating my self according to reasonable axioms which are eternal & of undeniable validity, if they be studiously followed and separated from phanatick ebullitions of an ill-principled brain: and if by this argumentation any person of an other sense shall be offended, they do most honourably for themselves to publish more certain, reasonable and assured grounds

grounds

grounds of their practise, to the great satisfaction of the unsatisfied vulgar; which can take no notice of any intervenient cause, but censure all practise according to successe; it will also be a great instruction to others that are unacquainted with their mystery or solid ground upon which they limited their Doctrine and practise, to the glory of their Nation wherein they were educated and born, otherwise it will become them to acquiesce in the Doctrine and practise of the most learned, ancient and modern professors of healing, and not like *Vanhelmont*, to blaspheme all University and School-education and methodicall proceedings, contradicting all principles in Doctrine and practise, putting out all light, and leaving the world to grope in darkness without any spark

of light from them; if they be wise their lips preserve it, for nothing proceedeth from them of any such tincture, as if they did suppose we ought to know their meaning which the Devil doth not know, (nor themselves their own according to vulgar apprehension:) for what can silence prove more, then a plain acknowledgment of such an error as will not indure the light of reason, nor reduce any contrary disputant to an *incommodum*, but leave a censure upon the art it self, and all other that professe it, as if art were onely a conjecture, and healing or curing of Diseases were but an accident, as if causes had no relation to their effects, nor the sublation of them artificially to any substantial predicament; which otherwise hath had an equall reputation of excellency in all Ages,

Ages, and the professors thereof amongst all Nations. Witness very many Kings which have esteemed the contemplation and practise of medecine, as the one chief Jewel in their Crown, as hath been more largely expressed in my former writings. But to return from this digression, I shall resume my discourse of Phlebotomy, and shew how unresolved and unsettled a remedy it is in this Disease. All the chief professors of medicine, establish it upon the indications either of plenitude of humours or magnitude of Diseases, these being most proper and universal indications of phlebotomy: and although it be a generall precept according to the Doctrine of *Galen*, yet it is not without exception, and more especially excepted in this case of the small Pox. Because in this operation

a retraction of the peccant humour from the circumference to the Centre cannot be avoided, which remedy must be as dangerous as unreasonable; because no person of reason will allow a revulsion from an ignoble part to the most vitall and noble parts; and although plenitude of humours be an indication for evacuation, yet it doth not solely indicate phlebotomy, except it be a fulness and redundance of blood in predominance, for impure plenitude is a contraindication of phlebotomy; the blood offending more in quantity, then in quality, being the most proper indication of blood-letting: and though there be some predominancy of blood, yet blood-letting in such a case hath never proved a curative remedy, nor did I ever see a sanguineous apoplexie cured
by

by bloud-letting, and yet the indication of phlebotomy is proper, yet not curative, because it is not *per se* the cause of the Disease, for where the cause is external as a confusion in such case, though there be a predominancy of bloud, yet bloud-letting doth prove a remedy of no moment. There is also an exception against phlebotomy; though there be an appatent magnitude of disease. As for example, there is *magnitudo morbi*, in a lucuphlegmatia or drop-sie; so also in a *Cacexia*, and yet in these and such like cases phlebotomy can be no remedy, nor is it indicated from the magnitude of these Diseases; in the Small Pox also, there is magnitude of disease, and though it be complicated with plethory of bloud, yet the cutting of a vein is not a proper or safe.

safe remedy especially, from the beginning to their eruption, because the motion of nature is critical: therefore those that practise phlebotomy upon the precept of *Galen* without distinction of cases, must consequently incur the censure of inconsiderate and rash practisers, or such as will abound in their own sense which is non-sense: and such Phanaticks there are in medicine equall to those in Theology, as doth appear by voluminous indigestions belched out in this Age, some of them meer ebullitions of bitterness, and others of heresie, fomenting faction and mutiny in the Schools of learning, as much as in the Common-weal. Some such Sectaries there are in Physick that deny phlebotomy to be a remedy in any case or disease, such as are the off-spring of

Van-

Vanhelmont, others that make it the sole-remedy in all cases, and their instructions are from the mode of *France*; which mode is of no Antiquity in that Nation, nor ever so commonly used by any of their Antient professors, which do ordain it as it is in it self, a great remedy, if properly adhibited, viz. where there is magnitude and violence of disease conjunct with plethory of blood and consisting age, yet not without distinction of causes and diseases with other circumstances of time and clime. And those that do read the most learned of that Nation can find them no otherwise principled: yet I have heard *Fernelius*, which I take to be a glory to that Nation, to have had a most sad censure by some of *Parisian* practisers, and that it had been better for their Nation that he had been

been unborn. I have heard this language in discourse, but could never conceive from what part of his learning they extracted their bitterneſſe. But to return to my Theme of phlebotomy in the Small Pox, in which caſe the agent ſtandeth onely like *Archimedes* in expectation of a place to fix his foot to diſlodge the earthen Globe, for untill ſuch an aſſurance of certainty to depend upon, doth manifeſt it ſelf, there will be no well-grounded aſſurance of curing this Diſeaſe by phlebotomy, not denying the practice upon juſt indications from the cauſe and diſeaſe rightly apprehended to be a moſt effectual remedy: but in this caſe although conjunct with plenitude of bloud, which doth moſt properly indicate evacuation, yet this evacuation by bloud-letting is inſufficient, be-
cause

cause according to *Galen* in his
Books *de Multitudine, de Element.*
de Morbis vulgaribus (saying)
that blood is most temperate,
because it is an equall mixture
of all humours *ad justitiam*; and
therefore Phlebotomy to be an
equal evacuation of all humours
conjunct with naturall spirits,
and by this operation the blood
is left in its predominancy ac-
cording to proportion, only the
universall plenitude is equally
lessened: and the morbigicall
cause still mixed with the re-
mainder answerable both in
quantity and quality to its first
impression upon the whole
masse, so that the disease is not
extinguished by this remedy
but lessened in the cause. And
although, according to this
Doctrine of *Galen*, there is an
equall evacuation of humours,
yet the Spirits do at this orifice

206 unequally transpire, for in all bloud-letting there is a passe of fixed and innate spirit with the fluent, and these cannot come within the compasse of equality, because the fluent spirit is daily repaired: but the fixed never: otherwise if it came within the compasse of repair, man should be eternall upon this earth; but every evacuation of this nature doth abreviate humane life, and hasten old Age, as may be observed in the French Children, which by this frequent Phlebotomising are withered in *juvenile* Age. Therefore Phlebotomy is not a common remedy, but in such extremity, as the person must lose some part of his substance to save the whole.

Moreover in this universall evacuation there may be an expence of some humours which
are

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are necessary to be preserved in the masse, because they are not so suddainly repaired again, and from this cause nature may want a vehicle of motion, and suffer tyranny from the disease; as when the Phlegmatick part of humours is drawn from the cholerick, the bilious humor is left as fire to tyrannize over the remaining humours and the spirits, which are more apt to be inflamed, and for this reason an universall evacuation by Phlebotomy in the Small Pox is and must be a doubtful remedy, because no man can justly prove that in a Phlebotick operation, he shall let out the predominant cause more or lesse, or equall to any of the mixture in the masse of bloud. Therefore if the principal scope of the agent be to relieve nature offended and oppressed by the predominance and

and turgency of a single peccant cause, the remedy indicated must be a particular correction, separation and extinction of that particular predominance which is not to be effected by cutting a vein, because the evacuation is universall and equally of the whole mass of humours, leaving the predominant humour (according to proportion) as turbulent as before, and consequently it can be no specifical remedy in such a case where the scope of cure is indicated from the quantity of the humour in predomination. And thus I pass to the circumstance of clime which doth prohibit Phlebotomy universally to be used in all Regions.

I am not ignorant of the Doctrine of *Galen*, nor of his precepts in this point of Phlebotomy, nor of *Augenius* his 17.

Books

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Books upon the same Subject; and although *Galen* in very many places affirmeth Phlebotomy to be an universal and equal evacuation of the mixt mass of blood, yet not granted without his own exception to be an universal remedy in all Diseases, nor in all Regions: Therefore I shall now passe or urge his own exception against himself, which consisteth in the distinction of Regions and diversities of climes, which as they are distinct in the degrees of aire, so also distinct in their dyet, which doth maintain nature in its *perpetuo fluere*; and as every Region hath a customary dyet, so is their customary or common aire most agreeable to the inhabitants as mud is to Eeles, and these are principally their substance, and much disordered upon any alteration of their aire and

*de Anab.
uo
157.*

and dyet: and if this accident had not hapned to *William Parr* (of our own Nation) his principles of nature might have lasted to this day unquenched: and it is a large vulgar error to defend the death of any person to be just according to the power of his principles: nor could any person perswade Sir *Thomas More* upon the Scaffold, but if it had been the Kings pleasure he might have lived many more years upon the principles of nature; but these changes are accidental. But as every distinct Region hath their particular aire and dyet, so are the remedies or medicinall ingressions of their own clime most proper for their common and vulgar distempers, and those remedies will be more specifically *sanative* in that Region then any other *aliunde* or contracted from ano-

another clime : and out of a general observation *Galen* hath excepted against his general precept of Phlebotomy in his 9th. Book *de methodo medendi*, where he saith in the extraction of blood, there are many scopes observable and to be considered by the Physitian, *viz.* custom, strength of spirit, consisting Age, with the temper of the Region and place of Habitation; as also the time of the year with the State of the Heavens: and by reason of these circumstances, though blood-letting be necessary, yet without a necessity of coaction not to be adhibited, and if there be such a necessity, it is to be drawn sparingly and with great consideration as by these expressions of *Galen*, the whole universe may take cognizance, that as he esteemeth Phlebotomy to be a grand reme-

remedy, so he adviseth the use of it with as great circumspection and judgement: and the non-establishment of this remedy neither by the antient nor modern Professors of healing, is the cause of so much difference in consultation: every man embracing his own commentary upon it, which maketh the remedy more doubtful; otherwise it were (according to *Gantius* the *Portugal* Physitian) the most pleasant and suddain remedy in all diseases, for it is quickly done and with as little trouble and pain. And now I pass to the circumstances of time to be observed in this operation.

Riverius (I conceive) amongst all the Moderns to be the greatest assertor of Phlebotomy in *variolis & morbillis*, which are the Small Pox and Measles.

And

And yet without the circumstances of time, age, and plethora of blood, he will not adhibit phlebotomy, nor upon redundancy of blood if there appear any sign of their eruption; neither doth he admit of any inordinate sleep, *Si pustula erumpunt*, and for this reason *quia motus motui contrarius*, for sleep doth colligate the sense and retract the spirit and humors to the Centre; and for the same reason Phlebotomy is prohibited. And the same Author saith, those that will begin the cure with blood-letting, must be sure that the foresaid indications of Age and redundancy of blood be compleated. Moreover it is very rare to meet with such a conjunction of indicants; plethora it self according to the proper signification is a fulnesse and redundancy of the purest

rest bloud, and such a redundance as is *ad distentionem vasorū*, and very rarely discovered in Diseases: & therefore the remedy doubtfull, and being uncertain it must be rashnesse or debility of intellect to apply such remedy. The same Author saith also, that if the Physitian shall not be invited at the first ebullition, when this disease is in its first firmentation, and before there be any signification of eruption or very few in number and quantity, that at such time Phlebotomy may be profitable; and in the next lines contradicteth himself diametrically, where he saith, upon the eruption of the Pustules, the fervency and symptoms are abated: and the whole operation is left to the motion of nature, which is then propelling the cause to the skin from the centrall parts,

parts to the circumferential, and then Phlebotomy is unnecessary and of no use. Again the same Author affirmeth, that if this pustulous eruption be intense and conjunct with a difficulty of breathing, it is a sign that nature is overated or over-burthened; and therefore blood-letting is to be ordained for disoperation of nature, and enabling it to encounter the remainder; which is reasonable, if such a part of the operating humour might solely & *per se* be extracted without the losse of spirit; for the support of spirit is the principal scope of cure in this disease, which is no way effected by blood-letting. Therefore this practise is insignificant, otherwise the argument would be acceptable to all Logical persons, and as unacceptable to the whole Sect of Gale-

nists which affirm phlebotomy to be an equall evacuation of all humours with fixt and fluent spirits, which are the principal prohibition of this practise in this case. Otherwise upon an universal operation, it were reasonable disburthening of nature, and properly indicated, if seasonably administred and upon a critical motion. But to conclude with the determination of this Author, he in one word saith, blood-lettings in the Small Pox is not to be adhibited neither in the beginning of the ebullition, nor eruption of the pustules; neither is any blood to be drawn safely or without danger, insomuch that neither *Riverius* nor any other Author can afford any certain assurance of the practise of phlebotomy in this disease, but rather these contradictory oppositions between

tween the most Learned Anti-
ents and Modern Professors of
highest judgement and obser-
vation, do prove this scope of
cure by bloud-letting to be an
unsafe and doubtfull remedy in
the Small Pox; and therefore I
thought it my duty to publish
so much to my own Nation and
in their own tongue, that they
may be instructed and enabled
to avoid the danger of unsafe or
rash proceeding in the curing of
this disease: and if these expres-
sions be insignificant to any
persons of another sense, I shall
leave them as couragious and
valiant adventurers, and wish
their returns may be more suc-
cessful then of late they have bin.

I have now most plainly ex-
pressed my own sense of bloud-
letting in this disease of the
Small Pox particularly; yet it
will admit of a more generall

extension to all circumferential motions in nature, for without dispute the intention in all afflictions is to expell all peccant and peternaturall causes from the Centre to the universal emunctory, or to some particular place of reception, from a more noble to a less noble part, according to its power in resisting the cause: for if it cannot effect a universal evacuation circumferential, nor an extreme impulsion from the most noble to the most ignoble part, such as is from head to foot, or from the brest to the back; then it moveth obliquely to some emunctory which may obtain the term of a perfect diversion to the next vicine part, or else to some neutral which hath a vicinity with both. As from the head to the Glandules of the throat, Glandules of the groyne which

which are more remote, and so proveth neither a proper diversion, nor proper revulsion.

And in these motions, phlebotomy may be indicated either for diversion or revulsion, or universal evacuation; which in Art ought to precede a particular evacuation, by which remedy some internal oppilations or obstructions *in via* may be removed, and Nature enabled more universally to free it self of a congestion. But since I have not consented to phlebotomy in the Small Pox, I am obliged to declare an undeniable *regimen* in this disease with considerable remedies, both external and internal to be applyed; and although phlebotomy be in the Catalogue of external remedies, yet so of no use in this case, by reason that it is as difficult in this disease to find a pro-

per indication to sense, as a simple intemperies in a veletudinary person; that is, such a disease as is without any other complication, such a disease imaginary there may be, but not demonstrative to sense: But if any proper indication with a necessity of coaction for drawing of bloud, doth present it self to the agent, then as I said in my precedent discourse, the application of cupping-glasses upon the shoulders, arms, and thighs with scarification, is the safest remedy; with this caution that the scarification be superficial and not deep, lest they enter upon a vein or artery; and the evacuation be stopped with much difficulty and danger to the patient. And this application thus performed, nature is assisted in its circumferential motion, if there be also a great
care

care and circumspection in the
contemperation of the ambient
aire of the place, that it be not
so hot as to suffocate the spirits,
nor so cold as to repell the hu-
mour in motion to the Centre;
or so congregate and condense
the intrinsecall causes, that in
conatu naturæ, or in the endea-
vour of nature to dissolve and
open, the porosities be infla-
med, and the disease augment-
ed, or totally stop the eruption
of the pustules: and therefore
to be advisedly ordered there
are other externall remedies
which are to be used in the state
of this disease unto the declensi-
on for the prevention of Escars,
and these remedies are com-
monly the complement of ev e-
ry experienced Nurse. But I
shall first acquaint the Reader
with such remedies as are or-
dained by Learned and antient

56. *The Cure of*
Prevention
of Eff-
avs. practitioners, viz. when the mat-
ter of the pustules doth corrode
and make a deep impression in
the face, *Senertus* appointeth a
sufficient quantity of Mallow
roots to be boiled in the Urine
of the Patient. Some other Phy-
sicians and old Nurses have used
an astringent wash, which in my
sense is not to be andibited, be-
cause it stoppeth, or is the cause
of retention of the humor in the
face, and fixeth the cicatrix. *Ri-*
verius ordaineth oyle of sweet
Almonds new prest to anoint
the face, and as an Anodine to
contemperate the acrimony of
the humour, which in some per-
sons (as *aqua fortis*) hath pene-
trated the bone, according to
the relation of *Gartius*. *Ferneli-*
us applaudeth this subsequent
oyntment; Take sweet Al-
monds, white Lillies, of each
one ounce, Capons grease three
drams,

drams, the powder of the root of *paonie*, *flower de lys*, *Lithargy* of Gold, of each halfe the scruple, *Sugar-candy* one scruple; mixe all these in a hot Morter and straine them through a linnen cloath, and anoint the face morning and night; and after this anointing wash the face with water distilled from Calves feet. *Gartius* out of his observation recommended his *unguentum citrinum* to be in curing the cicatrix a *probatum*; and my self shall present the oyle of Eggs to be most incarnative and generating flesh, which doth fill up those cavities and prevent circatrising (or vulgarly pittings the flesh) not forgetting when they come to maturity to open them with a silver instrument, least by the permanency of the pustulate matter, there be a greater impression

of the cicatrix. Some other Physicians (I know not upon what basis) dispute against this order of opening the pustules when they come to maturity; and I find their reason for it as weak as their opinion, for they urge such a diminution of naturall heat in letting out the purulent matter upon full maturity, that nature is so debilitated, that it is disabled to incarnate; and by want of this incarnation the cicatrix is more profound: but upon consideration of the opening of an Apostema when it is mature, it is a levamen to nature as much as the taking of the burthen from a Porter doth refresh him, and doth prevent the tediousness of naturall industry in mellowing or rotting the Coat in which the matter is involved; and consequently a proportionable corroborative to naturall heat

heat and motion, and more especially when they are supplied with remedies that are mundificative and carnative, as is before directed in the oyle of Eggs. But because I hate prolixity, I do passe over a multitude of other Medicaments, well knowing the vanity of being over-active when a less motion is more satisfactory, & *frustra fit per plura quod fieri potest per pauciora.*

And therefore out of my own experience and quotidian practise, I have recommended and presented this short direction of Government in this disease, to those that please to accept of it as the most safe and successful. There remaineth now only one consideration in external remedies, and then I shall conclude this brief discourse of the Small Pox, not doubting
but

but to render as much satisfaction to those that do perpend it, as is needful to be received from any publication upon the same subject. And so I return to the last external remedy in this disease ; and this is from the first eruption unto the time of maturation, in which time there is great inquietude and itching, principally in the plants of the feet, where the skin is most callous, hard and thick. And in this time I observe *Riverius* above all other Authors to ordain the bathings of the hands and feet, by reason of the density of these parts, in some more dense than in others, as in Smiths, Carpenters, and Foot-posts, whose hands and feet are harder than persons of a more tender and sedentary Trade or Profession. I cannot but acknowledge that humectation

tion and attenuation to mollifie those parts is properly indicated ; but the mode of this application is observable, because upon the opening of the porosities by bathing, the ambient aire may obtaine the advantage of repelling the iniquation of the morbigical matter from these ignoble and extreme parts to the more noble, by the ambient aire in the course of sanguineous circulation, and hath proved fatall in such as have rare and tender skins, as is proved by the bathing the Illustrious Princess Royal. Therefore I shall rather ordain aperient fomentations in their bed, to assist their eruption and move sweat : and thus I conclude all external remedies.

As I have plainly and bricfly expressed my sense and practice concerning externall remedies
in

in this disease, I am now obliged to passe orderly to such remedies as are internally to be adhibited; and according to my former method, I shall in the first place entertain you with the practise of the best Professors and Authors in medicine from the beginning of this disease to the increment, from the increment to the state, and from the state to the declination; and then shall take boldness to enter my self into their Society, with all submission to Seniority, injoyning my own Vote amongst them. The first internal remedy, according to all Antient order, is the dyet in this disease, which by the order of *Paulus Aegineta*, must be moderate in quantity and temperate in quality: Such as is Almond milk, or as temperate as the bloud ought to be in heat and

first.

The Small Pox. 63

and moisture, and we call it *medicamentum alimentosum*. As for other internal Medicaments they are corroborative, and such as support the spirits naturall in the expulsion of the peccant cause, or Cathartical, or such as do purge and evacuate the humorall cause: but such medicines whether the form of glister or any other form, are universally censured as a motion contrary to the intention and industry of nature, because the quickness of such motion overheath the spirits, and lesseneth them in their quantitative power to force the cause to circumferential porosities, consequently to the ruine of the patient. Who is there of any observation that hath not the sad experience of purging glisters in the increase of this disease, and upon their eruption more
especi-

especially pernicious, and in my opinion more mortall then bloud-letting? it being the least evill because it doth more equally evacuate all humours, *sine conatu naturæ*, and a lesse impowering of the spirits, because all purging Medicaments must be procured into act by the power of nature principally; & yet some patients have superviv'd such rash practice, yet not to be received as abhoristickall, nor logically proved, more then an accident to be a substance. But for the Ancient, and most Learned Moderns of all Ages, they are in this disease upon the scope of propeling Medicaments from the Centre to the circumference, or from the internal to the external skin; such as are decoctions of figs, *Calendula* flowers, and Saffron, in their just proportion boyled in milk, and

ward
wards.

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all

all astringent Medicaments to be prohibited in the beginning of ebullition, because their astringency is a *Remora* and delay to nature in propelling the peccant cause, except some supervenient flux of the belly shall urge it; but the precedent ordinance, I recommend as the safest from the beginning of this disease, to the declension, for healing, expelling, and nourishing. And let it be a note in the Margent that this disease is most safely cured by regular Government and little medicine, and in this Land or Nation of English, (to whom I appeal) the most successful.

Note

And we must not rashly reject the Antient, national and successful Government of our own Nation, ridiculously to perish by the mode of another,

as

as much unknown to us, as we to them in Education, Humour, and Intellect; and as manifest a difference in all, as is in the originall of colours: and every Nation doth build upon their own basis, and their own observations and experience, both natural and moral, which are the rule of their own Government and Commerce with strangers, which rule is natural to them, and the opposition as diametricall contrary as black and white; and such a pass from one extreme to the other is equally unreasonable, and such hasty motion can prove but Phaetontical and insuccessful. The mode of strange habits in apparell may be received according to appetite and fancy without perill of life; and artificers of severall Regions must be most dexterous in their operation,

peration, and more compliant with the humour and fancy of the natives thereof; but the gift of healing is not equally dispensed in every Region: *Hippocrates* condemneth all the *Gnydian* Physicians as the worst orderers of dyet in diseases of that age; and a great distinction there is between Physicians of all Nations in their successe: so that the gift of healing is not equally dispensed to all the Sons of Art and Learning, for I have known as Learned Professors as are in the World; and the want of success in their practise, hath caused some to relinquish their Profession: therefore a disposition naturall gaineth more in a short time of Excellency, then any compulsion can effect. And this naturall difference in dispositions is the proper subject of that gift of heal-



healing, the donor a free agent,
the recipient a subject fitted to
receive the full impression with-
out resistance, either to science
or success; and these are *Hip-
pocrates* his Sons of the gods by
whom he swore, and that (plu-
rality of deity excepted) was an
Oath not over-matched by any
Christian form of swearing;
and his prayer at the Altar was
a Sacrifice of the highest Anti-
quity.

Besides this distinction, of
Artists, especially Physicians of
whom there can be none so ex-
pert & satisfactory in his appli-
cations to a native of a different
clime and custome as the person
who is born and Educated in
the same place, and those ingre-
dients to their remedy which
will not agree with the curio-
sity nor reason of a strange
Artist, shall prove by their cu-
stom

stom to be a specifical remedy
to those Natives in their own
Region: as in *Holland*, their but-
ter-milk and apples is their *thrive*
most cordial referishment in all *Cordials*
diseases, and in all those places;
and of more esteem then any o-
ther remedy, and most prescri-
bed by their Native Physici-
ans; and if you meet with the
prescript of a pickled-herring,
with an order to prepare it, you
have then a *Probatum* in all di-
seases; for there is no full satis-
faction given to any of that Na-
tion, if these remedies be prohi-
bited. And answerably there is
a natural adherence in all Nati-
ons to their own custom, *Suum*
cuique pulchrum, the Crow con-
ceiveth her own bird the fair-
est, and so doth the *Negro*.
And both man and beast, as
they have an aliment proper to
their own Nature, so naturally
they

they elect their own Physick ; the fowles that feed according to their kind upon corn, worms, and carrion, when they are diseased will seek out itones to cool them, and other disgorging remedies they find out, as the dog doth grafs: therefore *non omnia omnis fert tellus*. But of all terrestrial inhabitants, the English do most distast the productions of their own Country in Nature and Education, which presenteth an invitation to all Nations to supplant and impoverish the Natives and offspring of our own Country, or else inforceth them to stamp a strange name, especially upon pieces of Art, to make them vendible, to the great encouragement of strangers and impoverishing our own Nation: amongst whom there may by encouragement be pickt out
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an equality to the whole Universe; the neglect whereof doth as much infeeble the persons as the plants, without support answerable to their capacity. I have lived a long time amongst divers Nations, and according to my time have had as much conversation with all sorts of people and professions; and (without National indulgence) could not apprehend any excellency unmatchable in *England*, especially, before these latter Rebellious Ages, which was the discouragement of all Artists, and suppression of Arts and Sciences; and in policy fomented by all neighbouring Nations for the universall advancement of their profit, and reputation of their Nation: and by their Industry and our own rebellious spirits, the Gallantry, Honour, Education and Anti-ent

ent renown of our own Country hath been sepulted in oblivion. And now those Sects of *Sadduces*, that would not entertain the faith of a resurrection, are now forced with grief and shame to confesse it, and without doubt shall daily see this corruption to put on incorruption, and our Nation to return to their former principles more purified by this fiery tryall, and to re-erect the Antient Memory and Monuments of all the Antient Professors of Arts, and Sciences so odious to the spawn of this last Age, some of which were then thankfull they had forgot the Lords Prayer; and others that had turned all the Schools of Antient Philosophy into furnaces and luxurious houses for sweating intemperate persons; and these are the off-spring of *Phaeton* driving on
their

their fiery Chariot, till they have crackt their skulls with their own sublimation of spirits, for ayre rarefied must find vent or force it. *Johannes Crato* is not to be condemned because his Tutor Educated him in Chymistry, but to be highly applauded for his non-profession of it upon the uncertainty in the operation, *quia totum opus constat in regimine ignis*, and as a Mathematician ought to be a King according to Proverb, because of the expence his variety of instruments doth charge him with; so ought the operatour to have more money then Learning, to fit himself with a furnace for that equall heat which shall without dispute separate his Homogeneals from his Heterogeneals; without which Regiment of fire it cannot be effected. And this is the reason why
E every

every pretender to excellency in Chymistry spendeth his whole industry in the figure of his furnace, and though he doth rejoyce and warm himself at his own external furnace, yet those infered spirits of minerals are to the spirits of animals and innate heat as overpowering, as the Sun is to all Culine fire which putteth it out; and so it hath proved to all operators which have been exact in their office; they have been buried very young in it. And this was a great observation of Crato, that Paracelsus which proclaimed eternity to himself in this World, did not live above 45. years; nor the Germane Princess, used to those medicall preparations. And himself as a Galenist boasteth of living with three Emperours, and creating his own Grand-child

Doctor

Doctor of the Chair: but all such observations are out of date and superannuated; nor can an old man perswade children from playing with fire till they have burnt themselves. But more clearly to signifie my own sense in Chymical operations, I cannot but approve the employment out of curiosity, because it is a great discovery of mixt bodies, and their mixture, which is a great pleasure to sense, but not as medicinal remedies to be acceptable or homogeneous to humane tempers: but the preparation of Vegetals without exception, exceeding usefull in the composure of medicaments, because they are prepared in the womb or furnace of the Earth by a perfect temper of fire, and need nothing but a separation from their *terra damnata*; and their

tinctor very useful. And as it is more pleasure to the operator, so is it free from danger which cannot be avoided in working upon mineral and metalical bodies, as may be observed from Goldsmiths, the major part of them being enervated and paralytick before they are of any considerable age of consistency ; and had they not their remedy always at hand, they would be soon ruined and useless in the world. The same accidents happen to miners that work in the earth amongst minerals and metals, who very often are suffocated or strangled in the place. These experiments being undeniable are arguments of sufficient force and demonstration to prove their non-agreement or consent with humane principles ; but for the advancement of Art and Science

ence, adventures must be made
and adventures rewarded with
respect and applause. The Navi-
gator maketh discovery by the
light of the Sun in its full splen-
dor : but he that searcheth into
the bowels of the earth hath no
immediate assistance from that
planet, therefore their discove-
ry is more obscure, laborious and
dangerous, and their reward
ought to be more ample. And
now I return to my proper sub-
ject, and briefly to the conclu-
sion of this discourse of the spe-
cific internal remedies in this
disease of the Small Pox, about
which there is much litigation
and dispute between the Anci-
ent and Modern professors of
medicine, sufficient to stuff up a
Volume of paper : therefore I
shall upon my own experience
and succeſſe recommend to my
Country the ſole uſe of Saffron

and Milk, as a *Probatum* in this puerile disease, and according to the custom of our English Nation without alteration from the beginning to the declension of the disease, and for these reasons, because the milk is sufficiently nutritive and healing, and the Saffron a cordial propellent of the cause in ebullition from the Centre to the circumference; and for a common drink in the place of *Ptyisan* to use a small decoction of *Sulfur*, which moveth by sweat to the universal emunctory of the skin, and dryeth up superfluous moisture, lesseneth the quantity of matter, and giveth a *levamen* to the naturall spirits in their motion; and for this practise I must return my acknowledgment and respect to *Gartias* the Portugal Physician. *Amatus Lucianus* with other
Mo-

Moderns of the same sense, pre-
scribeth for an ordinary drink
in this disease, the decoction of
barley with Sorrel, which can-
not be so significant as the de-
coction of *Salsa*; because their
refrigeration constantly will de-
bilitate natural heat, and by rea-
son of such a check the motion
of nature is impeded; and
therefore *Fernelius* affirmeth that
hot diseases are more unsafe in
their cure then diseases of cold;
because cold remedies are alto-
gether used as a contrary reme-
dy to heat, by which cold cor-
rection of preter-naturall heat,
natural heat it self is also extin-
guished, for which cause the ap-
plication of constant Apozems
ought to be moderately hot and
moist, there may be much more
argumentation upon the point,
but very little more I conceive
à proprio, for it is not argumenta-

tion that cureth diseases, but the seasonable application of specificall remedies; and he that will make more haste then good speed shall have little comfort in his undertakings, and much less if his remedy be improper; for it is the specifical quantity of the remedy that cureth every disease; and cures according to *Sanctorius*, consist not in pluralities of medicaments, but the property of them answerable to the disease; and this is the reason why an old woman doth often by her experience of an imperical medicament make a cure of some particular affect relinquished by Learned practicers both in medicine and Chyrurgery: neither are all diseases cured by a contrary remedy, (though the rule of contrary be universal) because it admitteth exception, as burning is sooner
cured

The Small Pox. 81

cured by the scorching heat of fire, then by any other cold remedy; so also a *singultus* is a convulsive motion: and cured by sternation which is a like convulsive motion, so also a lassitude by exercise is cured by the like exercise. Thirdly, a fever is a hot and dry distemper, but this distemper is cured by hot and dry remedies, *ergo* *p. Sym.* the disease is cured by its *li-* *pathia* *pathia* mile, for if a tertian or ardent fever be cured by *Rhabarb* and *Scammonie*, &c. which are hot & dry, then the remedies convey to the cause and not to the fever as a disease; and according to *Galen lib. 6. Epid.* one pain is cured by another. *Hippocrates lib. 2. Aph. 46.* the greater and most vehement pain obscureth the less pain, *lib. 2. aphor. 26.* a fever supervening a convulsion is good, but not a convulsion

upon a fever in his 4th. Book
 aphor. 57. in a convulsion or
 distention of the nerves if a fe-
 ver shall supervene; it absol-
 veth the disease in his 5. Book
 aphor. 21. so also is vomiting
 cured with vomiting, and pur-
 ging with purging. Fourthly,
 a *Tetanus* is cured by pouring
 water upon the head, lib. 5. aphor.
 25. but a return is from a cold
 cause, and cured by a cold re-
 medy according to *Epiphanius*,
Ferdinandus and *Avicen* lib. sen.
 4. cap. 1. saith, that all diseases
 are not to be cured by contra-
 ries, because some are cured by
 dyet, as is expressed formerly in
 the Small Pox, others by their
 simile, as is before said. Fifthly,
 those diseases are onely to be
 cured by contrary remedies
 that can obtain their contrary
 remedies, for many diseases
 want their contrary remedy,
 such

scilicet
 proba
 bz.

such as are diseases *in via & numero*. Sixthly, an *apoplexia* ever endeth in a *Paralysis*, which is, a resolution of the nerves, with a deprivation of sense and motion in the part. *Gal. lib. 4. de loc. affect.* So that one disease *quantum ad causam* is cured by the simile. In the 7th. place according to *Arist.* one contrary is corroborated by the other contrary being present; therefore cures cannot onely be effected by contraries. To conclude, curing sometimes is effected by occult qualities, acting from the property of the whole substance, such as are *Bezoarticks*; therefore not by contraries, nor is this last proposition true in all things, because *Hipp. lib. 5. aphor. 19.* cold parts are alwaies to be warmed except in a flux of bloud, so that by this argumentation all diseases

eases are to be cured by their
specificall remedy, and not by
the multiplication of ingredi-
ents In my sense the least varie-
ty of medicaments in this di-
sease of the Small Pox, is most
successful; for various and often
applications and mixture in re-
medies doth perturb nature as
much, if not more then conti-
nual eating and drinking in a
sane body, and by irrecoverable
vexation of the patient, doth
frustrate the expectation of the
agent. To conclude, what I
have written is agreeable to
Antient and Learned Authority,
and no fanatick concepi-
on, to make the world believe
that these truths were not esta-
blished before by Learned
Professors, though not so far
extended to vulgar apprehensi-
on. I am none of that society
that dispute against that old
axiome,

axiome, *quod nihil dictum quod non dictum prius*, nor hath it been hitherto my fortune to cast any eye upon any Modern that had not his ante-delineation from some precedent, and deduced from a former illumination; but the addition to invention is common and frequent in every age, there are differences in Writers as much as in painters, but none did ever pensil a draught to life by a meer copy, nor can they do it without copy. So that the difference is in the aptitude of some above other to present the copy more lively, that only, that is the proceed of meer fancy, is to sense nothing but confusion and void of any signification; nor will appear in art any thing but a monstrosity, and in science some vulgar errors, some will have the Philosophy of *Ducartus* to be a
new

new Philosophy of his own coyning, but himself will not deny his illumination was from Aristotle. Dr. Harvey his circulation of blood was by the Antients nominated a motion of blood by the continuation of parts, of which none were ignorant, though not expert in dissection of living bodies: so also

quæst. is the *nova medicina* laboratory infired by the antient luminaries, and bellowfed up by operators of several and different fancies, and these additions are ordinary to invention; and such addition is but the extention of a first invention, as one that in his travel maketh a discovery of a land unknown before, cannot say that land was not in being before; and if by the exact travell of a second person a larger discovery be made, this discovery is but an enlargement and

ex-

extension of the first discovery, and so may be a succession of discoveries *ad infinitum*, and so it is generally in all invention: as in medicine, the first invention of remedies was from experience deduced from observation; and upon further observation of more exacter intellects, the reason of such applications, and the specificall qualities of the remedy more exactly discovered, which is an addition to the first observation. Moreover, the motion of the bloud was by the continuation of parts, as veins and arteries, and no farther discovered, untill my most learned Predecessor by his exact observation demonstrated the manner of its motion to be circular, which is a farther extension of the first observation. And thus one Artist differeth from the other in the
in-

invention about the first discovery, which was the originall copy and compass by which they steered. And thus I have steered this discourse to a haven where my intention is to lodge my vessel, and if the unlading prove profitable to my Countrey, let them take it at their own valuation.

F I N I S.

QUESTIONS

PROBLEMATICAL

Concerning the

French PEST.

By *Tobias Whitaker* M. D.
Physician in Ordinary to the
King and his Household.



LONDON,

Printed for *Nath. Brook* at
the Angel in *Cornhill*,
1 6 6 1.

PROBLEMATICA

Containing the

French P. E. S. Y.

By John W. ...
King and the ...

Printed for Wm. ...
the Angel in ...
1661

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Questions Problematical

Concerning the

FRENCH PEST, &c.



Natural motion is from imperfection to perfection, and according to nature I do now move from the disease of children which is nominated the *Small Pox*, to the grand disease of man-kind, which is nominated the *French Pest*. From whence they contracted it, is not now the question, but other questions of more subtilty, are my pre-

present Subject of Discourse as followeth.

QUEST. I.

Why this French disease should lodge in humane bodies for many years without signification or discovery, and then appear with its proper symptoms of malice and contagion.

Mercurialis affirmeth that the poyson in a mad dog is so lodged for many years before it appeareth in act; but giveth no farther reason why it is so; which is my present undertaking. As for the reality of it that is obvious to sense, and doth visibly appear, and how it is for longer or shorter time so lodged, will be as apparent to sense, as may be argued from the containing subject more or less; or in a longer or shorter time disposed

disposed to produce this occult
quality into act, conjunct with
activity of motion sooner, or
impotency of natural power
which doth retard it, and lodg-
eth it for a longer time without
any symptom of eruption, and
the malice is more according to
the quantity of matter impregna-
ted with a virulent quality. And
that it doth so lodge without
impediment or hinderance to
the naturall action of the per-
son in whom it lodgeth, is
manifest to sense in the men-
struosity of women, which cast a
venene-spot upon the speigle or
looking-glasse and yet in
health, and *sine actione lesa* in
themselves: and as it is a vene-
mous quality in their bloud, so
hath it lodged in them untill
their time of puberty without
any such discovery. And so
doth the French disease lodge in
the

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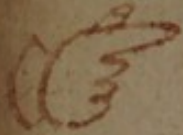
the Spermatick matter of humane bodys some years before it appeareth, and for such time without sensible offence to them: but the time of latency longer or shorter dependeth upon quality of the recipient matter in which it is contained, as the putrifying quality in those that are subject to the Stone, which disturbeth some tempers sooner and stronger then others according to the quality of the matter in which it is involved: as is observable in all poysons which work according to the capacity of the recipient matter more or lesse disposed to receive impression. As in minerals, sulphur will sooner fire then amber, and in vegetals flax will sooner be fired then wood; and though these be sensible, yet there are occult qualities in poyson imperceptible in their
mo-

motion, and yet sensible in their effects and productions, as may be urged from the springing up of hearbs and grafs, which moveth imperceptibly; and yet that it doth move is sensibly discovered by its growth in a short time, and would appear in perfection at the first reception of the form, were it not impeded and delayed by the indisposition of the matter informed à *vi plastica*, and this is the reason of the latency of this disease so long time invisible.

QUEST. II.

Why this French Pest should be generated in men and women free from any venereal act or impure congression.

That it may be so generated, and that it is so, common experience doth present to every eye;

 eye; and the Ancients testifie, viz. *Galen de loc. affect.* 5. in these words translated, affirmeth, that the retention of seed and suppression of menstrual courles doth terminate in such poyson as will effect any disease according to the disposition and temperament of the body, and make impression upon other materials different in nature from animals, as before I have urged concerning women with their aspect upon looking-glasses in the time of menstrosity; and at the same time pollute all herbs within the sphere of activity or contact, and so observable amongst the French people, that they will not permit any of the female Sex within the circuit of such years of puberty to descend their Wine-cellars or approach their Vineyards: which upon observation hath been so de-

destructive to their Vintage, and upon any impure congressio with women at such time, are received some mortall and incurable diseases, as the leprosie, so odious a curse to mankind: and the venereal congression with women at such time, was not only prohibited by the *Jewes*, but also the entrance into any bath with them; therefore if the bathing such persons be of necessity to effect their health, my order should be for every such single person to have a fresh bath to themselves and their own private use. And thus I have proved that this disease may be generated in a man out of his own impurity, and without any impure congression or venereal act.

After what manner this Pest is lodged so long time imperceptible.

This question is not void of difficulty to resolve, for if there were any opposition or repulsion from nature, then the venene quality upon such opposition must necessarily beget such a conflict as would appear sensible, or such a suppression as will very little differ from a total extinction of such venene motion; therefore my answer is, that viscosity and tenacity of the humours in which the spirits are involved, and in which they move, or their extreme coldness, by which both spirits and humours are so congregated, as without the reflection of a hotter beam, they cannot effect any motion; or by neglect of timely remedies to discharge the mass of bloud of such malignity,

lignity; for diseases not resisted in the beginning do insinuate and enter into the subject matter insensibly, untill their eruption be inavoidable. Other causes may rise from irregularity of dyet, or want of exercise to rarefie the spirits, attenuate the humours, and mundeifie the masse of bloud; for the want of such motion the bloud is contaminated, as is apparent in water-vestelled up from the motion of ayre, without which motion all waters would be but an Ocean of putrefaction, to the ruine of all creatures upon the land as in the Sea. Moreover, the want of exercise doth incrassate the humours, and include the malicious quality in such manner, that it cannot so suddainly break out into act, but is covered like fiery embers under ashes, which send forth neither light nor heat

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 till they be stirred up. And after this manner this disease is lodged in the subject matter imperceptibly, as is reported by *Bellocatus*, that this French disease was lodged in certain noble persons of *Verona* thirty years before any Pathognomical symptom did appear.

QUEST. IV.

Why this disease doth apprehend some persons most maliciously at the first coition, and leave other persons void of contagion, though very frequent in the act of Venerie and of impure tempers, according to sense most apt to receive the impression of such poyson.

I have in my former discourse expressed the differences of capacities, to receive the impression of distinct poyson sooner or later, and in that discourse
 the

the answer to the first part of this question is included; that some tempers are like tinder in-
fired and infected at the first stroke or allision of the ayre between two hard bodies, when such sparks will make no impression upon straw or flax, which in their own nature are very combustible; so also are the different constitutions of humane bodies, some shall be by this Pest infected in the first act, when other persons of corrupt mixture and in sense most disposed to receive iniquation or pollution shall not be apprehended with this disease, though very frequent in impure congression: for that there must be a more proper aptitude to receive this contagion in the first act by that proper temper so infected, then in the other which is a disposition more sensibly disposed

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disposed to receive such contamination in a higher degree; and yet they are not so really disposed as the first, which receiveth a sensible pollution. And this must be an occult quality more latent then patient in them, which will incorporate with any mixture, which is not generally observable in mixture; as for example, oyle will not incorporate with water, but will separate each from other; and yet they are both humid bodies: and though not capable of incorporation together, yet capable of distinct impregnation either of saltnesse or sweetnesse; but oyle will not receive these tinctures so suddainly nor completely as water; and therefore poysons of the sharpest quality are impeditied and resisted in their corrosion by oyly substances. And this is the reason

son why some dispositions receive pollution more fully and speedily then others : but where there is an homogeneity and sameness in the matter of mixture, there will be a perfect incorporation, although they be specifically distinct, as the mixture of wine and water in the plant, for there is in the juice of that plant both a vinose and aqueous quality so mixt, that it is difficult to sense to discover any distinction from sameness or perfect homogeneities ; but where there is no disposition capable to receive contagion it self, yet it may prove a vehicle of conveyance to a subject that is disposed. For many persons that have been in Venereal and impure congression with an infected person, though not infected themselves ; yet upon the first act shall convey it to

another person well-disposed to receive the contamination, for quicquid recipitur, recipitur secundum modum recipientis; and is proved by daily observation, that Cats, Pigeons and other creatures that have commerce with houses infected with the Pest, are not infected themselves with the plague, yet do conveigh it to other persons disposed to receive the impressi-
 on of such contagion. And according to the observation of *Sanctorius*, the breath of a Cat in a room will affect a consumptive disposition, with difficulty of breathing and fainting sweats; though the Cat be unseen by the person affected; which he made the rule of discovery of a Consumptive inclination in such persons as come within the sphere of the fore-named creature. And although the

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the disposition of the subject be the principal cause of receiving the impression of this French disease and production of it into act, yet not the onely cause, for the continuance or long-stay in venereal act, and over-heating themselves with so long and laborious motion is the cause of infection in that act; which otherwise might be avoided, when those that Sparrow-like are not infected with many impure congressions; nor is any contamination so active as that which proceedeth from lively animals by the association of their intense heat; as for cold poyson they are potentiall, and according to their potentiality more slow and dull in their motion and production of their effect.

QUEST. V.

What power this is which is nominated potential, and how it deduceth this venenosity into act,

This term potential ought to be made clear to sense, because any cold poyson potential cannot be active of it self; nor can nature as an agent natural produce it into act, but rather a contemperation or commoderation. Nor is it agreeable with my reason, that nature should produce poyson into act; because nature is most adverse to poyson, and poyson a contrary opposite to nature, except *Epiphanius Ferdinandus* can perswade me to the contrary, for he will have something alimentable in all poyson; and if there be not something nutritive in all poyson according to his

his sense, there can be no part of poyson, as poyson, reduced into alimentable act by nature. Therefore it is probable, that although every part of poyson is poyson, and as poyson opposite and contrary to nature, as it is simple poyson, and cannot be alimentable, but as a mixt body; something may be extracted that may be reducible into aliment, or the whole mixture so contempered with an alimentable, may receive such admission into our natural principles as may impregnate as much as the recipient subject is capable to receive, and *gradatim* produced into an act of the same mixture from whence it was extracted according to the quality of the poyson, totally hot or cold; yet *Galen* doth urge another cause of nature, its production of poyson into act, which is from

from the repugnancy of nature with poyson, by which contestation poysons are so rarefied, and by the repugnancy of nature made more subtile and forcible to enter the principles of nature, and by this power produce themselves into act, and the principles of nature into such compliance as is not much different from identity with themselves: and upon such forceable entrance, though it be poyson *in tota substantia*, and void of any alimentable condition, yet it receiveth entertainment by nature without any sensible impediment to natural action; and then digested, and so altered by naturall heat as maketh it alimentable, and prepared for assimilation. And this reason is consented unto by *Galen, lib. 3. de simplic. medic.* where he affirmeth cold poysons to be attenu-

ted,

ted, made hot and changed by the power of natural heat, by which mutation and alteration I conceive a full change of its own property into another nature, otherwise it will sooner or later return to its own natural body again, as Gold by the power and force of heat dissolved, and seemingly mixed with other metals and mineral substances, its own property being unalterable by heat, doth separate from all other mixture, and returneth to its own proper and naturall body; nor can I conceive how Gold by the force of any fire should lose any atome of it self, except St. *Anthony* his fire, which effected his *aurum potable*, which challengeth entrance amongst vulgar errors.

Quest.

QUEST. VI.

Why a woman not infected her
self, should infect another person
with this disease,

This node seemeth difficult
to unwedge, as being contra-
dictive to reason, that any
thing should give that to ano-
ther which it hath not in it self
to give, or that any person
should receive that which is not
in being; therefore it cannot be
understood of a meer non-enti-
ty, which is neither in act nor in
power, but of an occult quality
latens in massa sanguinea, without
any sensible discovery, till a
Masculine agitation shall make
it effectuell and visible in those
that upon such motion receive
the contamination; and such
iniquation or pollution is ma-
ny times received from women
who

The French Pest. III

who have no symptom of infection perceptible in themselves; and therefore I conceive it to be their own proper venene temper contingent in them, as in Scorpions and Aspes and such other venemous creatures; or else contracted *aliunde*, and from venene aliment; the use whereof hath made it a naturall nourishment to themselves and poyson to others, as was observed by *Avicen* in that *Puella* that fed upon nothing but poysons, and was nourished with them as an aliment inoffensive and very nutritive to her, so as in common view she appeared to be of a most wholesome constitution, and yet her breath poysoned all other within the sphere of it, and with whom she had any commerce or conversation. Thus every man doth receive the infection

fection of this disease, that hath coition with a woman of such venene temper, though not infected herself; and this is the reason why some such constituted women do abbreviate the lives of all men that have any congression with them in Wedlock or otherwise, and this venene quality is also in many men, which infect all they comply with, except those of their own venene temper, and such tempers are most homogeneally matched together; and if I were a professor of the Law, I should judge any sound and wholesome temper so conjoynd in Matrimony to such a venene constitution, their Matrimony to be unlawful because unnaturall. And Sir Francis Bacon in his *Utopia* doth very much agree with me in this opinion and judgement, where he admitteth of no Ma-
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The French Pest. 113

trimoniall conjunction without a strict paternal and maternal inquest concerning the temper of each person and homogeneity in nature, and the hereditary diseases they are subject unto, as the Gout, Stone, and *French Pest*; that their propagation may be sound, strong and comely for the strength and duration of his new commonweal. And this may be the reason rather than the Religion of the *Haunder*, who maketh it lawful for the man and woman to make tryal each of other after they be undertrood for some time before they are joyned together in Matrimony, and if in that time they have cause of mislike, they may abstain from a Marriage without any censure of impiety or breach of their Law, or imputation of dishonour.

Quest.

QUEST. VII.

Whether there be any defensative against infection in the act of Venerie with such persons as are maliciously infected with this disease.

There are not wanting, and other Mountebanks upon every Stage and Market-place to quack of various remedies of defence, and specifical preparations they have extracted to this purpose; though my self hath known many of them, and some Physicians that have forfeited their palat and noses in this venereal combat, and proved their defensatives to be more fabulous then effectual, because necessarily in all coition there must be attrition of the genitals which heateth and forceth open all porofities in the Members, and must of necessity give entrance to

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The French Pest. 115

to any venenosity of this disease which doth contaminate the spirits; and if they can prepare no condensing remedy to shut up the porosities in the genitals, then their defenſative is a meer airy discourse, void of demonstration and appear a mist cast before the eyes of the spectators. For there is no such condensing medicine or remedy of any effect, because the friction of the genitals will relax and open the porosities of the parts, and the spirits must inevitably receive the contamination of the disease in contempt of all opposition to the contrary. For this poyson moveth distinctly from other poysons received at the mouth into the body, for they descend into the ventricle, and are not so suddainly mixed with the spirits because they are dispersed and scattered amongst

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mongst the Viscera, and receive their contamination *gradatim*; but this contagion is conveighed to the spirits in the turn of an eye, and communicated to them by the nearest consent which is between the genitals, and most noble parts of the body. And these are the reasons of my non-consent to any defensative against the pollution of an unclean women, and if any medicament be ordered of preservation from this Pest, they must be such Antidotes as do cure it; and no remedy of cure more specificke then *Guaiacum*: and this remedy by daily experience we see will not do it, nor will any chymical medicament, though it doth seemingly cure the disease, yet it will not preserve them from reinfection: and verry many persons that account themselves cured at present, and
take

take boldness to make another
adventure, are infected again
before their bodies are cleared
of their former medicaments;
and though I said something of
curative remedies, let me not be
understood of absolute cure, for
there is no such Cure.

QUEST. VIII.

*Why this French disease of it self
killeth no man.*

'Tis doubtlesse and without
question that many persons of
both Sexes do daily die with
this disease upon them, because
it admitteth of no perfect cure
in any that are infected; and if
any person perswade the con-
trary, I shall give them leave to
comfort themselves with a false
delight and pleasant dream: but
that this *French Pest* is not *Ne-
cant* in it self, is the question to
be

be argued, to which I answer with *Galen, lib. de Marasmo*, that the principle *conatus* of nature is to defend the heart, especially from poyson of any quality; and that it doth most strenuously defend it from the contagion and poyson of this disease. Another reason is because this disease in it self is void of a febrile distemper, and if any symptom of febricitation doth appear, it is accidentall, and from the complication of some other cause. Thirdly, this disease is void of the difficulty of breathing, except in the highest extremity. Fourthly, in this disease the pulse is never altered, neither are there any signs of it to be taken from the pulse, and these are demonstrative arguments to prove the heart to defend it self powerfully from the malignity of this disease. And this

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this defensive power according to my opinion must principally depend upon the power of the vitall spirits, which are more robust then the natural spirits, as doth appear by their containing vessels of each; for the arterie that containeth the vital spirits is double coated, else the spirits contained in them would make eruption through them because of their inherent force; and the veines but single coated because their spirits in activity and strength is so much lesse then is the vital; and by the force of this vital spirit the heart is defended against the invasion of this Pest: and by this vitall spirit the heart defendeth it self against the assault of choler, which is so great an enemy to it according to *Arist. 4. de part. animal.* And yet this question is not cleared from the exception of
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of many Physicians, who reasonably do affirm the generation of vital spirits to proceed from the naturall; and if the naturall spirits have received contamination, how shall the vitall spirits which are begotten of them be free from pollution? nor could it be otherwise, but from the purification they receive from the heart; after the same manner as Gold is separated from drosse and other aliene tinctures by the activity of fire, so also doth the heart by its cordial fire inherent in it self, purge and clense the natural spirits from all pollution, and the heart by its own power defendeth it self from the contamination of this disease, which is the cause in chief why this disease of it self doth not kill the person affected with it.

Quest.

QUEST. IX.

Whether this disease be the proper disease of one particular Region.

That every Region hath diseases inherent in themselves, and not contracted *aliunde*, with remedies of their own more specifical, then any contracted from alien and different Regions; and that there is as much difference as between clime and clime, or East and West, &c. without doubt is the *fides Catholica* of all Nations; but what Region may be the proper womb of this *French; Pest* is a present dispute between the *French* and *Neopolitan* the one will have it the proper disease of the *Indians*, and the *French* will have it proper to the *Neopolitans*; but because it hath

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made so great impreſſion in *France*, moſt Modern Writers nominate it the *French* diſeaſe; ſo that they challenge the Right to it from Cuſtom and long preſcription, and I know no Nation challenge any of their privilege; but as they have ſpread their tongue very far in *Europe* and other Continents; ſo this diſeaſe hath commerce with the generality of Nations and Religions, both *Mahumetan*, *Jew*, *Chriſtian* and *Heathen*. But ſome particular Regions may be after this manner affected from their vicious ayre and dyet, witneſſe thoſe painful botches of the *Arabians*, affirmed by *Galen* and *Avicen*, that they are generated from the Locuſts which they ſo greedily feed upon, as alſo in *Attica* the Gout from their delicacy in dyet, and frequent uſe of Venery. Info-

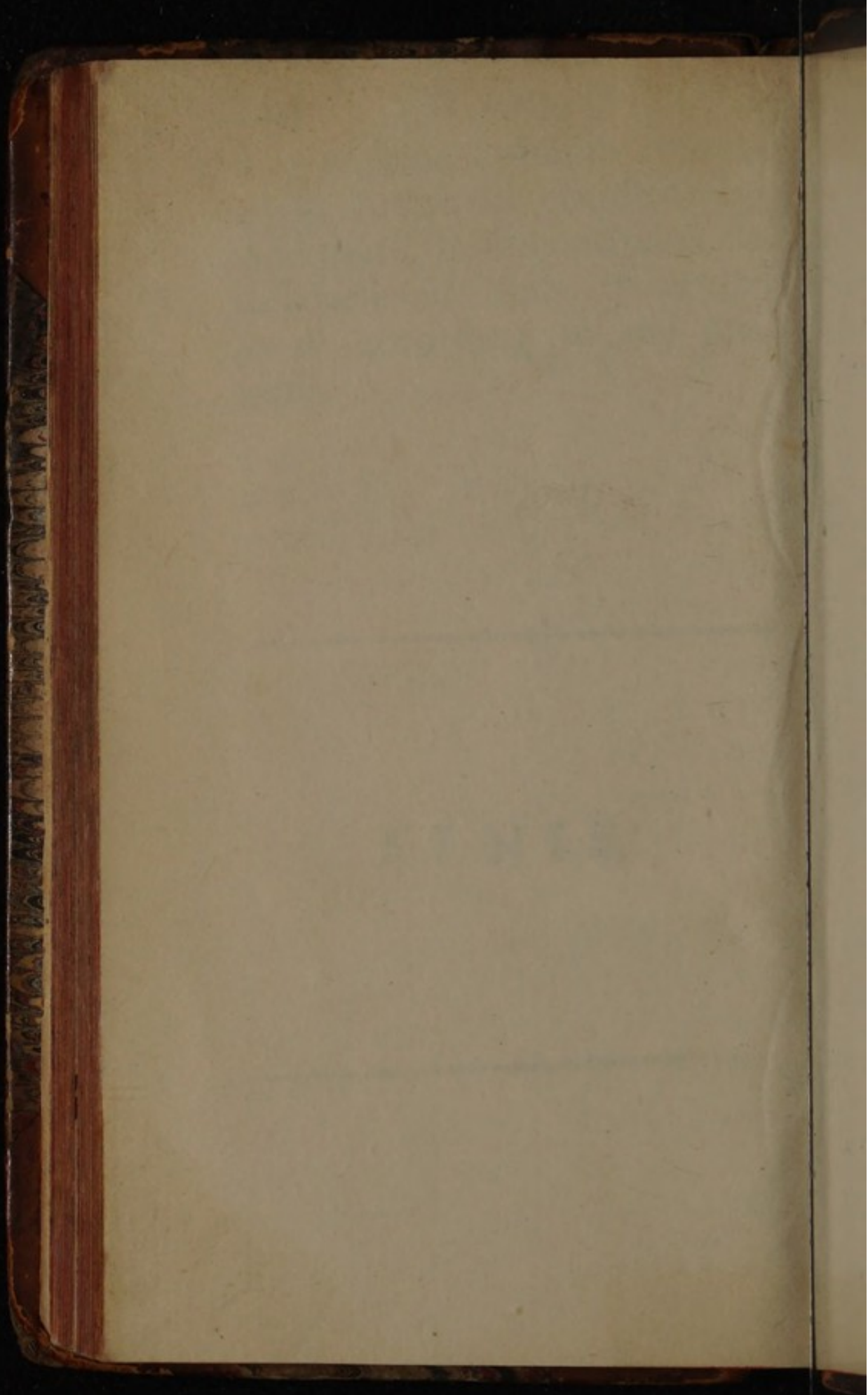
much,

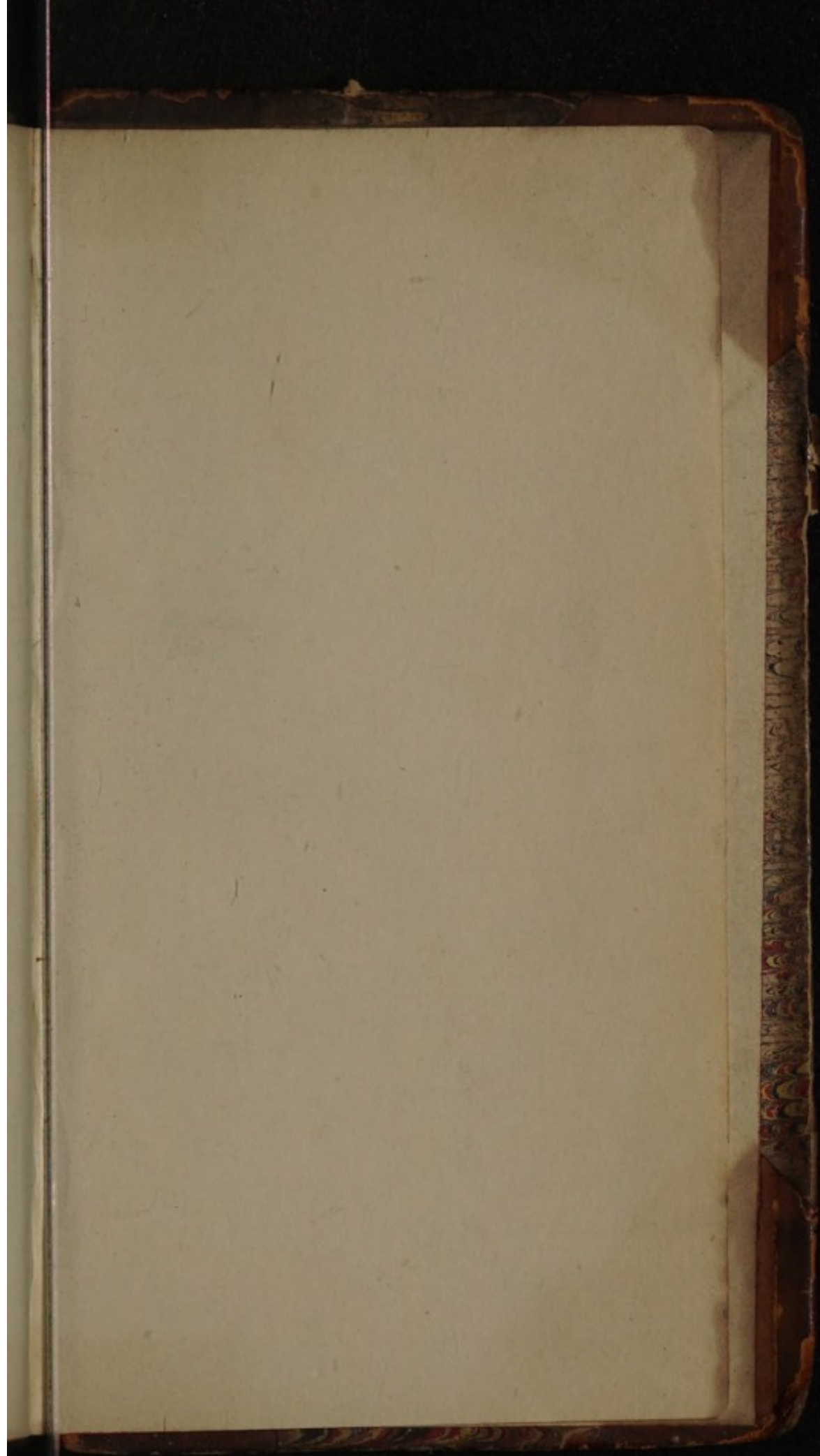
much, that according to the dyet and ayre, severall Regions have their particular diseases. But the French disease proceedeth neither from the ayre of the place nor dyet, but from meer Venery and impure Congression, and therefore it is an Universall disease more common in Venereal and hot Countries, where the Women are more salacious then in cold Regions; this Sex being in their temper more cold then men, by the heat of the Region are provoked and more hot in pleasure; by which themselves and others in conjunction with them are inflamed, insomuch that in those places this French disease proveth Hereditary, and is conveyed from Family to Family in the principles of nature; as is the *Small Pox* accor-

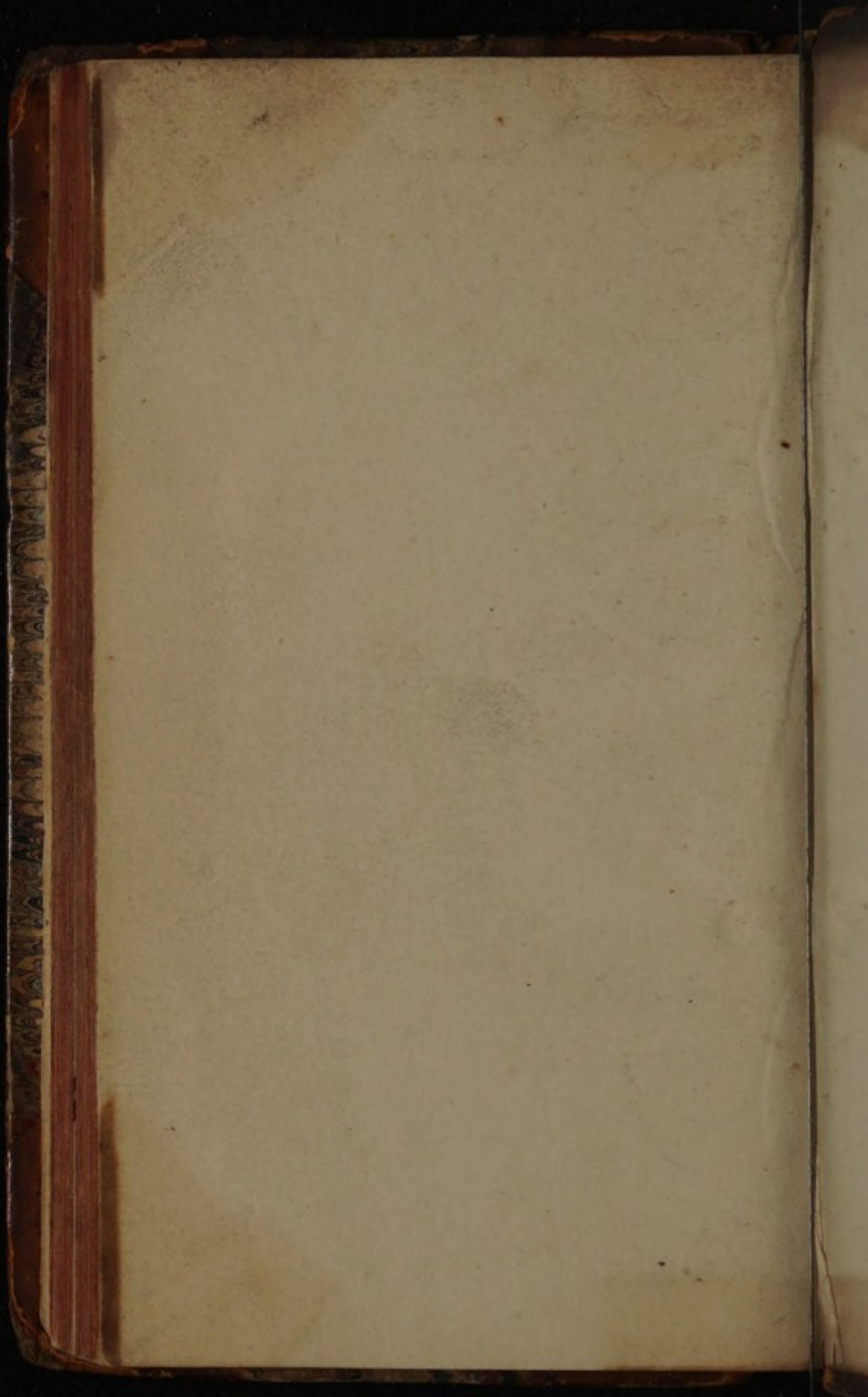
ding to some opinions convey-
ed in maternall menstruosity.
And thus I have concluded the
discourse of both *Great* and
Small according to my pro-
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