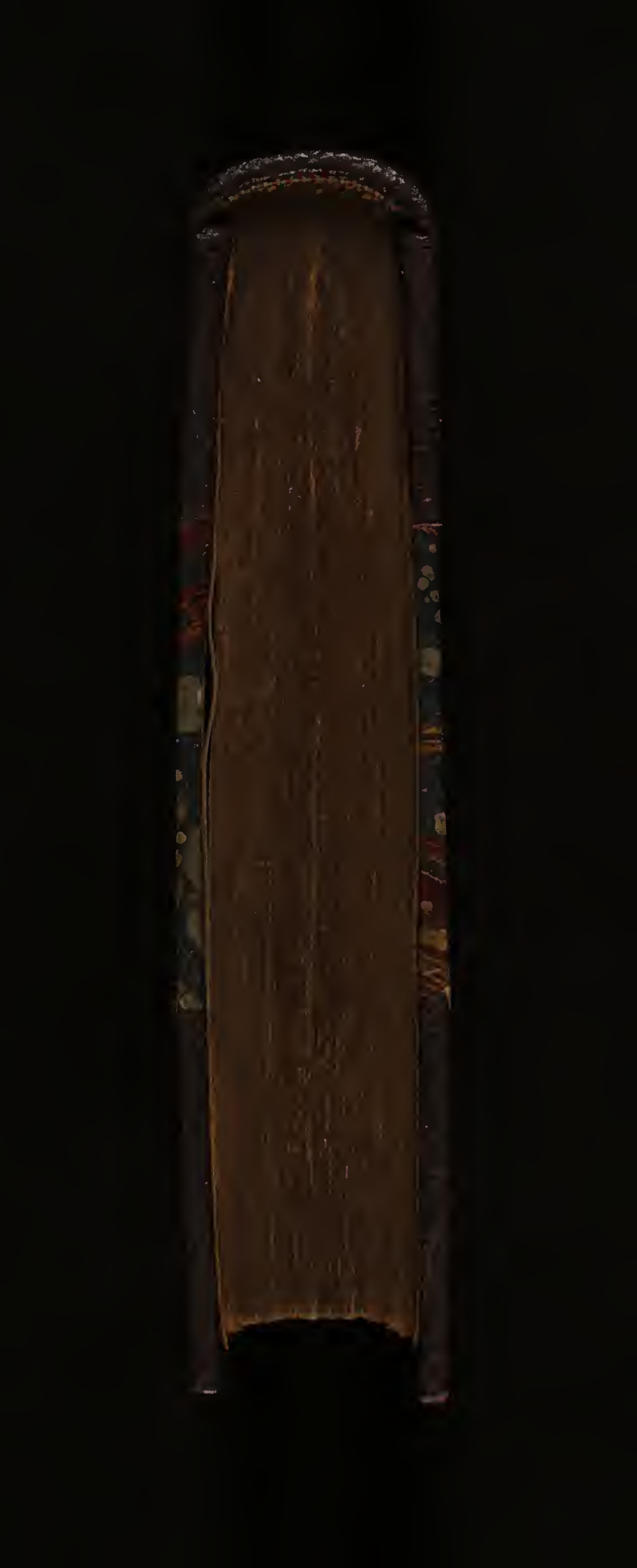
SCHOOL
OF
PHYSICK

N. CULPEPER

1696



NICHOLAS CULPEPER

View in this face, whom Heaven snatcht from hence
Our Phisicall and Starrie Influence;
Had not Great Culpeper such order tooke,
In spight of Fate to Live still in this Booke.

CULPEPER's School of Physick,

OR, THE

Experimental Practice of the whole Art.

Wherein are contain'd,

I. The *English* Apothecary: or, The excellent Virtues of our *English* Herbs.

II. Chymical and Physical Aphorisms and admirable Secrets.

III. The Chirurgeon's Guide: or, The Errors of Unskilful Practitioners Corrected.

IV. The Expert Lapidary: or, A Treatise Physical of the Secret Virtues of Stones.

V. Doctor Diet's Directory: or, The Physician's *Vade Mecum*; being safe Rules to preserve Health in a Methodical way. As also, The Mystery of the Skill of Physick made easie.

VI. Chymical Institutions; describing Nature's choicest Secrets in Experienced Chymical Practice.

A Work very useful and necessary for the right Information of all in Physick, Chirurgery, and Chymistry, *&c.*

By *NICHOLAS CULPEPER*, late Student in Physick and Astrology.

With an Account of the Author's Life, and the Testimony of his Wife, Mrs. *Culpeper*, and others.

The Third Edition Corrected.

London, Printed for *R. Bently* in *Russel-street*, *Covent-Garden*; *J. Phillips* at the *King's-Arms* in St. *Paul*'s Church-Yard; *H. Rhodes* at the *Star* the Corner of *Bride-Lane* in *Fleet-street*; and *J. Taylor* at the *Ship* in St. *Paul*'s Church-Yard, 1696.

The general Contents of the ſeveral Treatiſes.

Mrs. Alice

Mrs. Alice Culpeper's *Testimony and Approbation of this Book.*

Ingenious Reader,

HAving an Orphan, or Posthumus in my Protection, and being sollicited by divers for the propagation of the Publick Good in its Publication; for its better entertainment, I appear to tell the World, it is a Legitimate Child of Mr. *Nicholas Culpeper*, my deceased Husband. And as I promise you, it is the Genuine and Ingenious Off-spring of his Brain, so I question not, it will (with the rest of his laborious Pieces) help to blow louder the trumpet of his never dying Fame. I need not much endeavour to attest, that this Tractate is his; for it will evidently appear at first sight, that it is the Child of such a Father; which will be commendation enough both for the one and the other: And that is the reason I refused to seek a Patron for it, since I know his bare Name will sufficiently serve for a Patronage. I follow the new

Mode of the Times, by diſallowing of God-fathers; yet the Bookſeller thought it inconvenient, that this Treatiſe ſhould wander up and down the World without a Name; and therefore it is Chriſten'd, *The School of Phyſick.* If it ſhall pleaſe any one to caſt their Affections on this Fatherleſs Child, him ſhall I eſteem as my Goſſip. Expect from me to ſay no more at preſent, becauſe I would willingly croſs an old Saying, *Women are never ſilent till dead.* I am in all vertuous Endeavours for the Publick Good.

Yours,

Novemb. 15. 1658.
From my Houſe in Spittle-fields, *next Door to the* Red-Lion.

Alice Culpeper.

THE

THE

PREFACE.

To all Students in Physick, Chirurgery, and Chimistry.

THough those which look for an eternal Life set but light by a temporary, as they are truly sensible here below, to meet with a mass and accumulation of Sins and Sorrows; nevertheless, since we find long Life to be one of those Blessings so often promised in the old Law; as also that the beloved Disciple of our blessed Saviour survived the other Disciples, and many of the Fathers of the Church were long lived; we Mortals, as we are too prone on Earth to esteem it our chiefest good, cannot at least but enroll it amongst others of the choice and great favours we receive from Heaven. The old saying is, Vita brevis, Ars longa; *Life is short, and Art is long: Therefore in all Ages it hath been the ambitious task of Learned Men, if it were possible, to perfect Art, so as to prolong Life, even to the length of Days: Indeed, the best of them found their Inquiries too difficult, some of them having carefully scrutinized and search'd the matter of the reparation, but*

none yet living, ever attain'd to the manner; it being an agreed of Truth, that in the declining of Age, there is an unequal reparation; some Parts are repaired easily, some with difficulty and loss: the Spirits, Blood, Flesh, and Fat are even after the declining of Years easily repaired; but the drier and more porous Parts, the Membranes, all the Tunicles, Sinews, Arteries, Veins, Bones, Cartilages, most of the Bowels, in a word, all the organical Parts are hardly repairable, and to their loss. Now these hardly repairable Parts, to use the same words of one of the Moderns, a most eminent Writer of this Nation, that when the Physician comes to the Office of repairing of them, the other which are easily repaired, finding themselves deprived of their wonted Ability and Strength, cease longer to perform their proper Function; by which means it comes to pass, that in process of time, the whole Body tends to ruine. Though these Considerations are thus premised, that in spight of Art, Death and a Dissolution at last will come; nevertheless it ought to be the care of every wise and honest Physician, that since Nature may in part be repaired, that Life may be nourished, that the length of it is one of the greatest Blessings on Earth, so for him to show his Christian Charity, most religiously to observe and endeavour, to the extent of his Skill, what may be by him performed, as to this prolongation: It being the Duty of one that knows the ways of Nature, as how to turn her about, so also whilst Life can be preserved, to maintain her in her most healthful dimensions. Nor do I esteem of a Physician for his only knowing how to act, as to a nourishing renovation, restoring, and continuance of Health; but it will be further enjoyned on his Conscience, to mitigate the

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dolors and torments of Diſeaſes; for him, like the good Samaritan, *to pour in the Oil of his Compaſſion, as much as in him lies, to abate the preſent Miſeries of the Patient, that he may for the preſent find ſome comfort, till God in his Mercy vouchſafes to ſhow better ſymptoms of his Recovery: And when he hath ſo given him over, that all hopes of Life are paſt, ſtill to remain conſtant to his undertakings, like honeſt Mr.* Culpeper, *who would not leave or forſake his Patient when he perceived Death, till he had procured and opened a fair and eaſie paſſage for him to go out of this Life. As for thoſe ſtately Doctors that ſcruple at Attendance after they have received their large Fees, pretending other Diſpatches, they will not ſtay with their languiſhing Chriſtian Brother; what can this neglect of theirs be imputed ſo much to, as the cruelty of their exceſſive Pride; for otherwiſe, if they were not wanting to their Profeſſion, and to humanity it ſelf, they might in the time of their ſtaying, give ſuch advice as to facilitate the Pains of Death, comfort the Spirits of the afflicted Perſon, ſo far as to enlighten his Mind for the making of his Peace with Heaven, and his more orderly taking of his leave of his Affairs on Earth. The Phyſician alſo might better his Skill, ſo far as to obſerve the conflicts of the ſeveral Diſtempers in the iſſues of Death, ſo as to diſtinguiſh of the Vigours and Workings of all manner of Diſeaſes in their laſt and ſaddeſt Triumphs. Phyſicians in other parts of the World do not come ſo eaſily by their Money, they have ſet, ſtinted, ſmall Fees appointed them, ſo order'd of purpoſe that they might be made more diligent; that if their Chriſtian Charity did not, their Neceſſities might compel them to come the oftner to*

make up their Summer; so that the Poor, for a small pittance, are better attended, than our Rich Persons are here for their handfuls of Gold. The truth is, throughout the whole World there are not such Slaves to the Doctors as the poor English *are; most of them profess themselves Protestants, but their Practises have been like those of the Papists, to hide the grounds of Physick from the Vulgar, who for want of a right knowledge of the true course and rules of this Art, having no Estates to pour into their bottomless Purses:* Si nihil attuleris, ibis, Homere, foras, *No Money, no Doctor. The poor Souls in their disserted and extream Necessities, having been forced (as they were always kept in a desperate Ignorance) to take such unnatural and monstrous Physick, as to be their own Murtherers; whereas if they had not been hoodwinkt, and muffled in such darkness, sacrificed to the Ambitions and Covetousness of such uncharitable Persons, the poor Wretches, might, by the conscientious Aids of worthy Writers, in their Mother-Tongue, (I do not mean such* English *mad hodge podge dangerous Books, as we have already too many of in Print) but of learned, advised, methodical, and useful Authors in our Language, from which they might have been so taught and directed, as to know how to distinguish of the most usual Diseases of themselves, in case of the far distance of a Doctor; with such wholesome Instructions been able to discern, if not to have determined, of the Parts affected, the causes, the signs, and symptoms of a Disease; how to have applied right Medicines either for the quantity or quality, for the curing of themselves or others; such as in cases of necessity they needed not to have sent some Miles for, but might have found in the Fields, or*

in their neighbouring Gardens; whereas for want of the assistance of a true Method of Physick, this knowledge having been denied them, thousands have perisht, as at the great day of Account some will find to be too true. I appeal to all Men in their Wits, whether there are such unnatural Monopolizers in the World? What Nation is there, that their Physicians have not, for the most part at the first writ in their Mother-Tongue? I have been informed, that the late famous Mr. Noy *of* Lincolns-Inn, *that he would have had the Gentlemen to have joyned with him, and moved to have the Law turned into* English, *which they being averse to, though otherwise he promised to remember the Society in his Will; instead of a Library, which he intended when he died, he left them nothing but the Comedy of* Ignoramus, *which hangs up, and as I am certified, is there still to be seen. I have read that the* German *Physicians, once a Year, in their Mother-Tongue, registred their Cures in the Temple of* Æsculapius, *whereby the common sort of People knew how to difference Diseases; could distinguish of the easie from the more difficult Cures, and learnt according to the light then derived to them, to preserve themselves and others; whereas we have reason to thank our grave, wise, and learned Physicians over the left shoulder, who would have us know nothing, or as little as may be. Mr.* Culpeper, *now in Heaven, spent himself early and late for the good of his Country-men; he discovered their Subtilties, and was one of the first that broke down the Partition-Wall of our Ignorance and Slavery; they are his own words.* I have already made a progress, and whilst I am in the Land of the Living, I will persist, in spight of all opposers, to inform

my Country-men. *It was his greatest ambition to do all the good he could on Earth, the Lord having answered his desires, though himself did not live to see it, in the publishing of this* Volume, *which may truly be called* a School of Physick, *even a* Grammar, *to learn all the* Rudiments *of the compleat* Practice *of this* Art; *so that if the peruser of this Work be but one of good natural Parts, though he be ignorant of the* Tongues, *he shall on sufficient grounds be able to give a reasonable Answer, so as to resolve the most useful and considerable Questions in* Physick, *that can be propounded to him; he shall be so informed to give an account of what of himself he shall undertake to practice. It will be needless to inlarge my self further, this Book hath worth enough in it to declare its Author; it requires no commendation to fore-run it;* Diet, Reason, *and* Experience, *the three Doctors Mr.* Culpeper *consulted with, built upon good Principles, so that the Student shall find both the* Theorick *and the* Practice *sweetly to agree in the discovery of the most concealed Truths. This method of Practice being experienced by himself, written in the intervals of his lingring Sickness; as he had a long time before his Death bid adieu to all worldly respects, he having, as hath been said, no higher aim than the Healths and Prosperity of his Country-men; he left, as I may presume from my own knowledge to affirm, in the hands of his best Friends, to this very purpose, all his tried Receipts in Writing to be Printed; as besides, those Names thou readest affixed to this Work, there are many others, if there were occasion, are ready to testifie. I am confident no private Man in any Age could show such a Volume, compiled of such experimental*

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Probations; *the Author never ſhowing himſelf ſo clearly and powerfully in any of his Printed Treatiſes as in this laſt, having been heard to ſay, that in publiſhing ſome of his former Tranſlations, he was troubled with the Epidemical Diſeaſe, as 'tis uſual with Perſons of ſuch worth; he then entertained, as he acknowledged, an ambition to be known to the World; but in theſe his Treatiſes, as he proteſted, he had opened his Breaſt, dealt ſo ingeniouſly for the good of the Publick, as to diſcover the myſtery of his Profeſſion, not reſerving a Secret he knew, that might keep Men alive, or when they were in danger, that might recover them, this being the Store-houſe of* his whole Practice.

Loving Country-men, whatſoever benefit you ſhall reap by the Labours of our deceaſed Friend, let your Chriſtian Charity employ it for the good of your Neighbours; thanks be to God, there are ſtill noble Perſons left, that upon ſuch bleſſed occaſions of being aiding to others, are ready to expoſe their Perſons and Purſes, not being aſhamed, as ſome are, but accounting it their Honour to be helpful to the Poor; to ſuch Worthies this Volume will be moſt acceptable, not only as it will increaſe, but alſo confirm their Knowledge. It will be alſo extreamly neceſſary for thoſe of lower Forms *in the* School of Phyſick; *young* Practitioners, *who may in this lively Mirror ſee their Miſtakes, and the deformities of their* Practice, *how they have cauſed the* Medicines *they formerly applied, not only to be ineffectual, but rather deſtructive to the Healths of their Patients; as they are to ask God forgiveneſs for their Ignorance, in placing the Cart before the Horſe, the* Practick *before the* Theorick, *their venturing hand over head on the*

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Medicine, before they rightly knew the Diſeaſe, like the mad Empericks of theſe Times, confident in undertaking Cures, though they err both in the Method and Rules, that ought ſtep by ſtep to be trod in and purſued. In this School of Phyſick, *ſuch too forward dangerous Practitioners, whatſoever arrogantly they have hitherto aſſumed to themſelves, they are to meet with other Diſcipline, ſure to be put back and taught a new leſſon; firſt, rightly to know the Diſeaſe before they go about the Cure; and then to compound the Medicine ſo, as to relate to the Nature of the Patient's Body; otherwiſe that which may Cure one might Kill another. They being thus once put into the right way to diſcern and determine of the moſt uſual Diſeaſes throughout this Book, with God's Bleſſing, they ſhall meet with perfect Directions for the Cures; the truth is, amongſt a few good, there are abundance of Authors of other Climates, whoſe Works, with whatſoever hard Words they amaze their Readers, do the leſs concern us, as their Medicines do more properly agree with the Conſtitutions of the Bodies of their own Countries. The Volumes of theſe Foreign Doctors, in the Practical part of Phyſick, do ſo ſwell, to no purpoſe, with ſuch infinite variety of Medicaments, that the Practitioners are confounded, as not knowing, amongſt ſo many, which of them to chooſe. Mr.* Culpeper *being truly ſenſible of this their Error, made it his buſineſs, not to puzzle his young Students with the multiplicity of Medicines, but only to ſelect and ſet down ſuch as are moſt proper, choice, and effectual againſt the Diſeaſe; ſuch as are generally eſteemed, and frequently uſed, the moſt Magiſterial Receipts.*

To

To be brief, This Work may be compar'd to the Rainbow's diversity of Colours, in respect of the variety of the Treatises it consists of, which cannot but render it the more acceptable to the People of the Three Nations; as in so small a Volume they have the whole Body of Physick, which before in respect of the largeness of the size, was of such a Price that the meaner sort of People were not able to purchase it; this Work in the Abstract and Epitome, comprehending whatsoever of any Concernment hath formerly been Printed; it being so entire, and beholding only to it self, as to be free from whatsoever Tautologies, Impertinencies, vain and frivolous Repetitions, those larger Authors, to no purpose, have puzzled their Readers with; this Work being of purpose contrived to save the Charges of larger Volumes; to use the Authors own words, It contains *Homer*'s Iliads in a Nut-shell; *his honest Intention being for the future to prevent those already mention'd Inconveniences, which the Poor have so long suffered under, that with the use of this Book, and on occasion, their further recourse to the* Doctor's Dispensatory, *if they are at too great a distance from a charitable and deserving Physician, upon sudden emergencies of Necessity; they might be so readily furnish'd as to help themselves, or be assistants to others. To conclude, courteous Student, I shall, in the fear of God, request thee to make an honest use of these Endeavours, to be careful, diligent, and understanding in what thou undertakest; and in all thy Undertakings to crave a Blessing from Heaven, never failing to return hearty Thanks to the Lord for what Good soever thou receivest. For my own part, I desire not to be known, I am sufficiently concerned in the Ap-*

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plauſe of my own Conſcience ; I look not on any worldly repute to my ſelf, but to the Good of Thouſands of Generations that ſhall follow : It is enough for me, that in the Publiſhing of this Work, I have with Sincerity and Truth, diſcharged the Truſt Impoſed in me by our Deceaſed Friend. Farewel, Read and Enjoy.

Thine in all honeſt Endeavours,

Decemb. 15.
1658.

R. W.

The

The Nativity of Nicholas Culpeper, *Student in Physick and Astrology, Calculated by* JOHN GADBURY,

Φιλομαθήμαται.

TO wave the unneceſſary Complement of a Preface, the eſtimate Time of the Birth of this eminent Artiſt, Mr. *Nicholas Culpeper*, was *Anno* 1616. *Octo.* 18. *Paulo poſt Meridiem*, or, a little Afternoon. Which little, by my Correction; I find to be 11 Minutes only, and the place of the Sun at that time is 5° 23′ 32″ of ♏, as is evident by the Calculation thereof from the Tables in my Doctrines of Nativities lately Publiſhed.

Time given	S.	D.	M.	S.	S.	D.	M.	S.
1601	9	19	58	8	3	5	35	26
15	11	29	22	23			14	13
October	9	0	4	2				43
D. 18		17	44	30				3
M. 11			0	27				
M. Lon. ☉	7	7	9	30	3	5	50	25
Apog. S.	3	5	50	25				
Anomal.	7	1	19	5				
Equat. S.		1	45	58				
Ver. Loc.	7	5	23	32	♏	5	23	32

The Places of the other Planets are taken from the Ephimerides of *David Origanus*, and are thus in Longitude and Latitude.

Long.

Long. Planetarum.					*Lat. Planetarum.*			
♄	6	52	♉	R.	♄	3	0	South A.
♃	26	28	♐		♃	0	30	North D.
♂	16	47	♌		♂	0	57	North A.
♀	13	14	♏		♀	0	26	North D.
☿	22	35			☿	1	30	South D.
☽	21	8	♊		☽	5	0	North D.

The Figure is thus obtained.

Asc. Recta Solis ———	213	5	45
Asc. Recta Temporis ———	2	45	0
Ergo, Asc. R. Med. Cœli ast.	215	50	45
Add.	90		
Asc. Obliqua ascendentis est.	205	50	45

The Ascensions of the principal Angles being thus obtain'd, I next seek for the Degrees and Minutes of the Ecliptick agreeing thereto.

For the Mid-heaven, whole A. R. is, 215° 50′ 45″

Proxime	*Maior*	216 36	♏ 9	A. R.	215	50	45
	Minor	215 37	♏ 8	L. A.	215	37	
		0 59	1 1 1		2	13	45

If 59′ gives 60′; what will 13′ 45″?

Logarith	13 45 ———	936015	
	19 0 ———	999271	*Substr.*
Answer	14′ 15″ ———	996744.	

Which leaves the Cuspe of the Mid-heaven ♏ 8d. 14′ 15″

For the Ascendant, whose Ob. As. is 305 50 45

And the Elevation of the Pole 51° 32′

Proxime	*Major*	306 26	♒ 31	A. O.	305	50	45
	Minor	305 23	♒ 21	L. A.	305	23	
		1 3	1 1 1			0 27	45

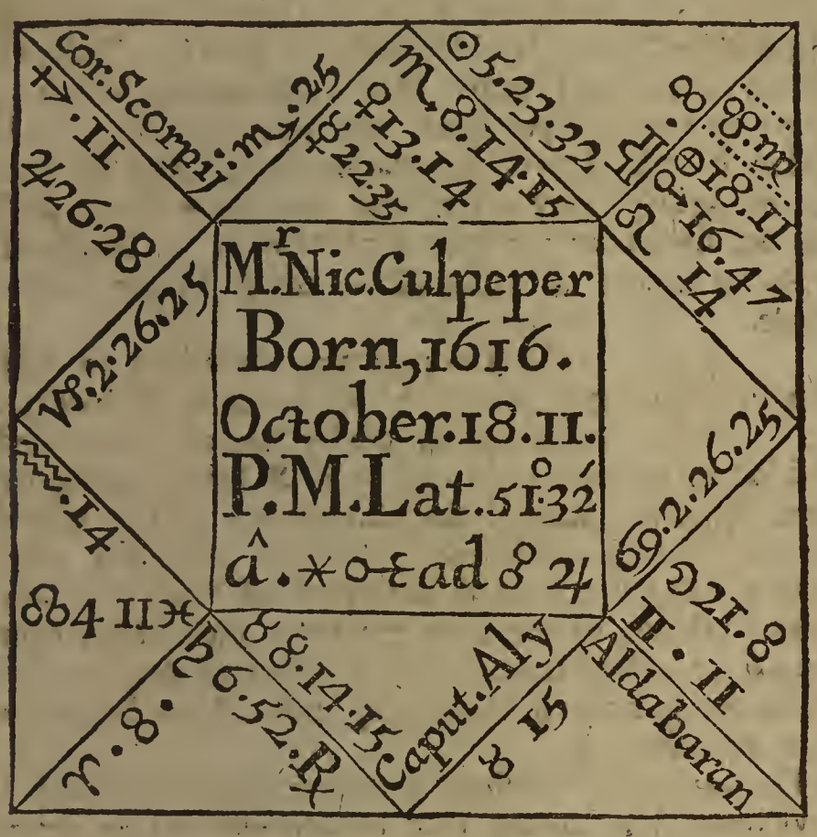
If 1° 3′ gives 60′ what 27′ 45″?

Logarith.	0 27 45 ———	966511	
	1 3 0 ———	1002120	*Substr.*
Answer	0 26 25 ———	964391.	

There-

Therefore the Degrees, Minutes, and Seconds of the Ascendant, are ♑ 2° 26′ 25″ The Cuspes of the Succedent and Cadent Houses are obtain'd true enough by the domifying Table.

The Figure follows.



Saturn	Strong			3	
Jupiter	Strong			9	
Mars	Strong			8	
Sol	Strong	By		6	*Testimonies.*
Venus	Weak			1	
Mercury	Strong			16	
Luna	Weak			1	

A Ge-

A General Judgment on this Figure.

His Statere, Form, and Shape.

THE Sign Ascending the *Horoscope* is ♎, a Sign of Brevity, and ♄ Lord of the Ascendant is in ♉ a sign of Brevity also, and the ☽ Moon in the sixth House decreasing in light, all which are Arguments of a middle Stature, and somewhat a spare lean Body, Complexion darkish or swarthy, Hair dark brown, Visage more long than round, Eyes quick and piercing, *&c.* And the Person of this Native was exactly such: And he was also full of Agility, very active and nimble, which I presume was occasioned by the Moons position in the House of ☿ in ✱ to ♂ and ♄ in the House of ♀ having South-Latitude.

Temperature.

His Temperature, according to Astrologers, should be Melancholy, Cholerick, as is plain by an earthy Sign ascending, and ♄ position in an earthy Sign also, and ☽ being among Martial fixed Stars, and Stars of the same nature in the Ascendant, are very strong testimonies of Choler prevailing over this Native: But the greatest argument of Choler predominating, I take to be the *Suns* reception with *Mars*, from violent signs, which seems to signifie that Choler should overpower the humour of Melancholy, notwithstanding an earthy Sign ascending, *&c.*

He was indeed of such a temperature, I remembred to have heard him confess, that Melancholy was an extraordinary Enemy unto him; so great at sometimes, that wanting Company, he would seem like a dead Man; and at other times would his Choler macerate him very strangely; yea, more oft than the Distemper of Melancholy.

His Understanding.

Mercury the Patron of Ingenuity, *&c.* is the most potent Planet in the Figure, and he being in ♏ the House of ♂ and so near the benign Beams of ♀, argued the Native to be of an excellent Wit, sharp Fancy, admirable Conception, and of an active Understanding.

For proof of this, let his many worthy Works now extant be summon'd to give in evidence, *viz.* (1) His Translation of the *Dispensatory*, so exquisitely done. (2.) His

English

English Physician; a work of such rarity, that never any Herbalist before him durst adventure to do. (3) His Astrological Judgment of Diseases from *Avenezra* and *Durret*, in which he hath so Ingenuously followed the Text of his Authors, that if any Copies may be presumed or thought to improve, or excel, their Originals, this very Book of his doth so. And besides these, he hath published divers others, as his last Legacy, of admirable worth, truly his own.

He was very Eloquent, a good Orator, spoke both freely and fluently. And if I shall speak the truth in all Parts, he was very Conceited and full of Jests, as the □ of ♂ and ☿ aptly denotes; but the knack of Jesting was so inseparable to him, that in his Writing things of most serious Concernment, he would mingle matters of levity, and extreamly please himself in so doing, as is evident in all his Writings; but the Poets excuse is sufficient.

Quædam cum prima recensentur crimina barba,
Indulge veniam Pueris.
Some faults with our first beards are shav'd away,
And Youth (if any) pardon merit may.

The fixed Sign ♒ is on the Cuspe of the second House, and the ☾ and ♃ casting their friendly rays thither, and the ☊ in the House of ♃, *viz.* ♓ intercepted; there are testimonies of a competent Fortune, naturally according to *Haly*, *Bonatus*, &c.

His Estate.

—— Sed quæ præclara prospera tami,
Ut rebus lætis par sit mensura malorum?
But what can all the hopes of Wealth him skill,
That's balanc'd by as many threats of ill?

The Lord of the second is retrograde upon the Cuspe of the fourth in ♋ to the second House, and ♀ his dispositrix combust in □ of ☉, and in □ to the second also, which plainly portends a consumption of Riches, and a destruction of what Patrimony should descend unto him from his Parents. And ☉ afflicting ⊗ *pars fortunæ*, in an obscure House of the Heavens, and ☉ Lord thereof in ☍ of ♄, caused him to squander away his Estate both carelessly

 and

and negligently, and ſometimes by reaſon of reſtraint or impriſonment.

It is moſt true, that he was always ſubject to a Conſumption of the Purſe, notwithſtanding the many ways he had to aſſiſt him. His Patrimony was alſo chiefly conſum'd at the Univerſity. Indeed, he had a ſpirit ſo far above the Vulgar, that he contemned and ſcorned Riches, any other way than to make them ſerviceable to him; he was as free of his Purſe as his Pen; valuing not how little he left himſelf of either, ſo he obtained his end of doing good to others. I could parallel this his Generoſity with Arguments of the ſame ſtamp, from ſome Genitures very eminent, but I am confin'd. I ſhall cloſe my Diſcourſe of his Eſtate with this——Had not he had *Caput Draconis* in the ſecond, he would have been perpetually poor; for the Arguments of Poverty in his Radix are ſuch, that had he been born to *Cræſus*'s Eſtate, it would have pleaſed him better to have exchanged it for that of *Diogenes*.

Kindred, and ſhort Journeys.

The third Houſe hath ſignification of Kindred in general, and ſhort Journeys, and ♂ Lord thereof in ♏ in the eighth Houſe, the moſt unfortunate place of the whole Heavens: as ſaith, *Ludovicus de Regis* —— *Nulla Diviſio Circuli tunc peſſima, tamque crudelis in omnibus, quam octava eſt.* And he being there in □ of four Planets, *viz.* ☉ ♀ ♄ and ☿, is an argument of great infortunacy to the Native from his Kindred, and indeed no great happineſs to him in his Inland Journeys. Beſides ♈ being on the third, and ♂ in a ſteril Sign, portends very few or no Brethren or Siſters to the Native; and in this caſe the fewer the better.

It would be too tedious to make repetition of the many Misfortunes this Native hath ſuffered by his Kindred, and the perils and dangers he hath eſcaped in Travelling or going ſhort Journeys. It is confirming enough of the Art, that he never gained good by either. Nor had he ever any Brethren, *&c.*

Parents, &c.

Saturn the general ſignificator of Fathers, and *Venus* the particular in this Nativity, are in oppoſition, and ♂ the Lord of the tenth, in □ to both, and that from fixed ſigns, together with *Venus* her being combuſt, all which clearly denote, that

that the Parents of this Native ſhall die before him: But had they lived, I cannot ſee in Art how he ſhould have been bettered by them, their ſignificators are ſo ſquaring and oppoſing his. He hath often averred, that his Father, according to report, died before he was born, and his Mother lived till the twenty third Year of his Age; and he acknowledged alſo that they did leave him well, but he was cheated thereof, or at leaſt ſpent the greateſt part of it.

Wife and Children.

Luna Lady of the ſeventh in a double bodied Sign, might ſeem to denote two Wives, but a general ſignificatrix of Wives, being combuſt, and in evil Aſpects of the Infortunes, ſeems to contradict it; and that ſo ſtrongly, that did ſhe not caſt a friendly beam to the Aſcendant, and another to the Seventh, he would hardly have ever Married; but that is an argument that once he ſhould. ☽

Venus being Governeſs of the fifth Houſe, and in ♏ a fruitful Sign, irradiating both the Aſcendant and Seventh, friendly ſignifies, that the Native may have many Children; but *Caput Meduſæ* being upon the Cuſp of the fifth, and ♀ Combuſt, and in ☌ to ♄ that Enemy to Nature, and all natural Exiſtences, and in □ of ♂ a Planet poſited in the houſe of Death, preſages that very few of them (if any) ſhall be long lived.

This Native had but one Wife (*viz.* Mrs. *Alice Culpeper* now living) and by her he had ſeven Children, (although himſelf died young) but they are all dead but one, which is a Daughter. The World may judge how chargeable the management of ſuch tranſactions of his Life were, he being a Perſon ſo given up to his Studies, as never to take care for the future; his Wife, her Induſtry being the beſt Provider for his neceſſary Affairs, which care of hers he requited in the admirable Secrets he left her.

Enemies publick and private.

His Enemies both publick and private, are ſignified by ♃ and ☽, but principally ♃, becauſe he hath great dignities both in the twelfth and ſeventh Houſes, ♂ alſo will have a ſhare in ſignification of his Enemies, becauſe he is in △ of ♃, and ✱ of ☽, and beholds the Lord of the Aſcendant with a □. Now if the Queſtion be demanded what kind of Perſons theſe Planets ſignifie, ♂ will ſignifie Phyſicians, Apothecaries, &c. and ♀ Divines. And

those two kinds of Men and Professions should be his most potent Adversaries, both publick and private, ♂ the most publick.

It is notoriously known, that his most publick Enemies were Physicians, and his most private ones Divines. The first hated him, and made their hatred publick, for his discovering the use of Medicine in his Mother-Tongue. The second did disgust him for his studying Astrology, but neither of them durst to enter into the Lists of dispute with him; albeit, I remember he hath made publick Challenges to some in Print, who pretended to fault his doings: Whereby it appears, that the Doctors questioned not, or cavilled at the matter, but the manner of his Writings. They were not simply sorry that such things were done, but that he that did them was not one of their College, a Brother of their Order. And the same may be said of his other sort of Enemies: But well said *Juvenal*:

Refert ergo quis hæc eadem parit, in Rutilo nam
Luxuria est, in Ventidio laudabile nomen;
Sumit, & à censu faman trahit.——
Much odds in Men doing the self same thing,
Feasting in Rutilus *is rioting:*
But in Ventidius *brave Munificence,*
And gains him Honour by this great expence.

The Saying needs no Application; from his Enemies, I will therefore descend to his Friends.

Friends. And those should not be many, for ♂ Lord of the eleventh in □ to four Planets, denotes the Natives Friends, or at least such as pretend Friendship unto him, to be hypocritical and deceitful; and of such covetous reserves, that he shall seldom be bettered by them. His own acknowledgment was, that he had divers pretended Friends, but he was rather prejudiced than bettered by them, and when he most stood in need of their friendship and assistance, then they most of all deceived him. But this was not to him alone, 'tis generally *morbus mundi*, the distemper of the whole *World*; like that of the *Poet*.

Rari quippe boni, numero vix sunt etidem, quot
Thebarum portæ, aut divitis ostia Nyli.

So

So are True Friends, and ſuch in number few,
That ſcarce ſo many can be found below,
As Gates of Thebes, *or Ports of wealthy* Nyle.

Orgianus. Fol. 699. tells us, that the ☉ in the tenth houſe (as in this Nativity) is a certain Argument of Honour and Preferment, and ♀ a general ſignificatrix of Honour, being in the tenth, alſo portends the ſame, ☽ in ✳ of ♂ and ☉ in reception with him, he being Lord of the tenth, are certain Arguments of Honour, Fame, and Renown; and indeed had not ♄ who is *Dominus Aſcendentis* been in ☌ to ☉ the general ſignificator of Honour, *&c.* and in □ of ♂ the particular deſign thereof in this *Radix*, the Native would have obtained a far higher degree of Honour and Preferment than he did; but he was an Enemy to his own Preferment; yet nevertheleſs he did, in his latter part of his Life increaſe very much in his Reputation, and his Honour and Fame was generally taken notice of. If you would know by what means he ſhould attain Fame and Credit, *&c.* ☽ being in ✳ of ♂ Lord of the tenth, and ♉ Lady of the ninth, locally in the tenth, thence caſting a ✳ aſpect to the Aſcendant, and ☿ Lord of the ſixth, there alſo being the ſtrongeſt Planet in the Figure. All which Arguments laid together, preſage his Fame and Honour to come by ſtudying Arts and Sciences, and that he ſhould riſe in the Opinion of the World chiefly thereby: But this not without ſome difficulty as ♂ his □ to ♀ aptly ſignifies. It is very well known, that he gained his Honour by Arts and Sciences, but chiefly by *Phyſick*, in the knowledge of which he was moſt excellently skilled. And it was purely by that alone Study of Practice, that he hath left a Name behind him, which will remain until time ſhall be no longer.

Honour and Preferment.

The fiery Planet *Mars* in the eighth Houſe in □ to ♄ Lord of the Aſcendant, and three Planets more, ſeems to portend a violent Death; but the ☉ being upon the Cuſpe of the Mid-heaven, near the body of ♀, and in reception with ♂ and ☽ in the ſixth, in ✳ to him alſo, takes off the edge of that ſuſpicion, and abates much of the fury of ♂, and ſeems rather to portend the Native to die of a Con-

What Death he might die.

ſumption, or by a decay of natural ſtrength at the Heart, (♂ is in ♌.)

I have heard it credibly reported by ſome that were with him at the time of his death, and conſtantly in his ſickneſs, that he died of a Conſumption, which had been long upon him; and much means, (and that of the better ſort) was uſed to enervate it, but it ſtill prevailed upon him, waſting and conſuming him by degrees, until it reduced him to a very Skeleton, or Anatomy; and afterwards, *viz.* on Monday the 10*th.* of *January*, 165¾. releaſed him, and gave him his Paſs-port to a better World. The ☽ then being in □ to the radical place of ♂ and ☉ in □ to his own, and to the place of ♄ in his Nativity, ♄ and ♃ being then in a direct oppoſition.

Nor was it truly reported, that ſome Phyſicians deſigned his death, by ſetting their Engines at work to poiſon him. I do believe they were Enemies great enough unto him; yet I am confident by this report, they are egregiouſly ſcandalized, it being cuſtomary for ill-will to ſpeak the worſt.

The Accidents by which this Nativity was verified, are theſe.

1634. Aged eighteen years, he went to the Univerſity ☉ to the Body of ☿ and the Aſcendent near the ✱ of the ſame Promitter, by direction cauſed that. He being bred up a Scholar, and fitted for the Univerſity in his younger years, upon the *M.C.* ad ☌ ☿ and ☽ ad △ ♀.

1640. Aged twenty four years, began to ſtudy Phyſick, the ☽ being then directed to the △ of ☿ her diſpoſiter in the Radix.

1643. Aged twenty ſeven years, he then went for a Soldier, and was wounded by a ſmall ſhot over the forepart of the Body, which he never recovered of 'till his dying day; and then the aſcendant to the □ of ☉, and preſently after the □ of ♄ by Direction. Directions of ſo evil Tendency and Import, that might very well have ruined a King.

165¾. Aged thirty eight years, he dyed. The Aſcendent coming to an ☍ of ♂ with Latitude. The revolution it ſelf being the ſame with that of the Radix, ♄ paſſing by the radi-

cal

cal place of ♅, and ♂ upon the Ascendent, ☉ and ♃ in □ and ♃ upon the opposite place of ♂, and in □ to ♃ place also; which ill revolution agreeing with an ill Direction, necessarily portended Death.

Tempus edax rerum, nos terit omnia tempus,
Nos terimus tempus, jam sumus ergo pares.

Thus time devours all, and doth all waste,
And we waste time, and so we're ev'n at last.

The LIFE *of the admired* Physician *and* Astrologer *of our Times, Mr.* Nicholas Culpeper.

IN the County of *Kent*, a place eminently famous for Royalty to Superiors, *Nicholas Culpeper* was born the eighteenth of *October*, 1616. He was the Son of *Nicholas Culpeper*, a Reverend Divine, Son to Sir *Thomas Culpeper*, Knight and Baronet; his Mother was the Daughter of Mr. *William Attersol*, Minister of *Isfield* in the County of *Sussex*; this worthy Divine did write that Learned Commentary on the Book of *Numbers*, with other excellent Works. *Nicholas Culpeper* the younger was Educated at a Free-School in *Sussex*, at the cost and charges of his Mother, (for his Father died a Month before he was born) he was a most eminently pious Minister, and much reverenced for his vertuous Qualities by all that rightly knew him, who were truly afflicted that his worthy Father did not live to bring him up, since he left no other Children behind him. After her Husband's Decease, Mrs. *Culpeper* his Mother, took such care for his Education, that she spent four hundred Pounds on her said Son, for his Diet, Schooling, and his being at the University of *Cambridge*, where he continued some Years, profited in all manner of Learning, and gained the applause of the University whilst he remained there. One of the first Diversions that he had amongst some other smaller Transactions and Changes, none of his Life proving more unfortunate, was, that he had engaged himself in the Love of a Beautiful Lady; I shall not Name her for some Reasons; her Father was reported to be one of the noblest and wealthiest in *Sussex*. This fair Lady, after many generous Treatments, as Mr. *Culpeper* might clearly perceive, entertained the Tenders of his Service,

so

ſo far as to requite him with her entire and ſincere Affections; and though the ſtrictneſs of Parents have often too ſevere Eyes over their Children, yet where Hearts are once united, Lovers uſe to break through all difficulties. The Riches of the Lady, (which might have Inchanted inferior Spirits) in reſpect of the vertuous Inclinations of her Mind and Perſon, had no Power over him; ſo that like a true Lover, the Language of his Eyes and his Heart were the ſame, inſomuch that the languiſhing ſincerities of theſe ſuffering Inamorato's, put them to the extremity of the determination, ſome way to ſet a period to their Martyrdoms. Mr. *Culpeper* having then ſupplied himſelf with two hundred Pounds from his Mother, during his abode at *Cambridge*, his Fair Miſtreſs and he, by Letters and otherwiſe, plotted ſecretly with the aſſiſtance of a Gentlewoman that waited on her, to pack up ſuch rich Jewels, and other Neceſſáries as might beſt appertain to a Journey, and ſo ſecretly to make their eſcape near to *Lewis* in *Suſſex*, where they intended to Marry; and afterwards for a ſeaſon to live privately till the incenſed Parents were pacified; but his happineſs was denied them by the Malevolence of *Mars*, and ſome other envious Planets, as you ſhall find in his Nativity. Not to vex the expectation of the Reader any longer, but rather to epitomize ſo ſad a Story, Mr. *Culpeper* haſtes from *Cambridge*, his Miſtris with thoſe that ſhe durſt truſt, were gone part of their way to meet him at the appointed place; but it pleaſed the great diſpoſer of terrene Affairs to order it otherwiſe; the Lady and her Servants being ſuddenly ſurprized with a dreadful ſtorm, with fearful claps of Thunder, ſurrounded with flames of Fire and flaſhes of Lightning, with ſome of which Mr. *Culpeper's* fair Miſtreſs was ſo ſtricken, that ſhe immediately fell down dead, exchanging of this Life for a better; her Marriage on Earth for one in Heaven. When the Lady was ſtript, all the Marks that could be found on her fair Body, was only a blue Spot on her right ſide about the breadth of ones hand. The news of this ſad Accident met Mr. *Culpeper* as he journied towards his dead to him, but otherwiſe a ſtill living Saint. On the Inſtant when this direful miſchance befel him, Sir *Nicholas Aſtey* his intimate acquaintance paſſing by, chanced to be an eye-witneſs of this ſad Diſaſter, who uſed the beſt Rhetorick he had to comfort him in this his Affliction; he took

him

him up in his Coach, and conveyed him to his Mother, who not expecting then to have seen him, received him with a great deal of Joy, till being so truly sensible of his Sorrow; she for that cause left that County, and afterwards fell into a fit of Sickness which she was never rid of till her dying day.

It is impossible to express the Sorrow of so true a Lover as Mr. *Culpeper* was, the strangeness of this misfortune being enough to shake the strongest Resolutions of the most establish'd Person in the Word; I shall only acquaint the Reader with what I have heard of his best Friends, that when that he was serious even to entertain the deepest Melancholy that his frailty could suffer on Earth, that then he would discourse at large the sad fate of his unfortunate Mistress. This Lady on whom this unhappy Accident fell, had two thousand Pounds in Personal Estate, and five hundred Pounds a Year; the loss of this Jewel which Mr. *Culpeper* valued above all Worldly Considerations, cast him into so deep a Melancholy, that he left the University of *Cambridge*; so that it was high time for his Grand-father, Mr. *William Attersol* whose Care he was, to think of some seasonable way to divert this his extraordinary Distemper; and the rather, for that he perceived, contrary to his Intention, that Mr. *Culpeper* bent his Inclinations from the time that he was but ten Years of Age, to those as he conceived unprofitable (if not unlawful Studies) of Astrology and occult Philosophy, which how they are resented still by some Divines and other zealous Persons, the World is too well acquainted. Mr. *Attersol* had formerly used his best Arguments, though to no purpose to perswade him to embrace the Ministerial Function, with an intention, as it was supposed, after his Decease, to have settled his Estate on him; which since he would not hearken to, he divided four hundred Pounds a Year amongst the rest of his Grand-Children, and left him but a Legacy of forty Shillings, which was paid him by the two Executors at *Nathaniel Brook's* Shop at the *Angel* in *Cornhil*. This small Summ he received with a Smile, and said, He had courted two Mistresses that had cost him very dear, but it was not the Wealth of Kingdoms should buy them from him. The truth is, there are some *Zealots* that without any Colour call Astrology it self the Black Art, count all Circles above their Sphere to be Conjuring, as Mr. *Culpeper* used to say. If such kind

of

of People cannot fly up to Heaven to render Aſtrology a Miracle, they will fetch it from Hell to make it Magick, though it may be well enough performed by natural Cauſes. To proceed, Mr. *Atterſol*, with the advice of his Friends, conſulted how to diſpoſe of Mr. *Culpeper*, which was, to ſend him to *London*, where they placed him with Mr. *White* an Apothecary near *Temple-Bar*, to whom they gave with him fifty Pounds; he having not been with him above a Year and a half Mr. *White* failed, his Neceſſities compelling him to go into *Ireland*, with the loſs of Mr. *Culpeper's* Money, which cauſed his Friends afterwards to beſtow him with Mr. *Drake* an Apothecary in *Threadneedle-ſtreet*, where being himſelf excellent in Latin, he taught Mr. *Drake* that Tongue in leſs than a Year and a half. Not long after this, his other Friend died; he ſtill remained with Mr. *Samuel Leadbeaters*, who formerly lived with him; and afterwards took his Maſter's Shop within *Biſhops-Gate*, where for ſome ſpace of time he ſtudied Phyſick. In which Application of his, he ſhewed a great deal of Wiſdom to chuſe a Profeſſion, according to his own Diſpoſition and Inclination, the ſtrongeſt Indenture to bind a Man to the happineſs of a noble and ſucceſsful Enterpriſe. Before I ſhall further diſcourſe his Story, it will not be impertinent to acquaint the World with ſome obſervations, that thoſe that were moſt familiar with him intimated to me: (with ſome others that I gleaned from him) concerning his Phyſical practice; in his Addreſſes to his Patients, he was not, as ſome are, ſo arrogant to warrant their recovery: His uſual advice was to bid them truſt in God, and ſeek to him for a Bleſſing. He was none of thoſe that uſed to put confidence in the ſingle teſtimony of the Water, which, as he uſed to ſay, *Drawn from the Urine, is as brittle as the Urinal*; the Water running ſometimes in ſuch poſt haſte through the ſick Man's Body, that there is no account to be given of it, though the moſt judicious Perſon examine it; for the ſick Man may be in the ſtate of of Death, though Life appear in the Urinal. To the poor he preſcribed cheap, but wholeſome Medicines; not removing, as many in our times do, the Conſumption out of their Bodies into their Purſes; not ſending them to the *Eaſt-Indies* for Drugs, when they may fetch better out of their own Gardens. Thoſe that knew him rightly affirm, that he was ſo Charitable to his poor Country-men, that the Money that he

received

received from rich Persons, he spread upon the Waters, laid it forth for the good of those that were in want, though through his Charity he was sometimes necessitated: He would not participate of any thing from the meaner sort of People, he only desired their Prayers. I have heard those that rightly knew him say, that when he might have had a large summ to have gone to a rich Person, he rather chose to go to one of his poor Neighbours that had been sick, where he hath given away his Physick; which some of his Friends wondring at, he said, *His Conscience would not suffer him to do otherwise: The Rich could not want help for their Money, but the Poor must perish if his Charity did not relieve them.*

As he was an Apothecary formerly himself, so he discerned the Errors of Apothecaries, and was therefore an Apothecary to himself and others. He used not to handsel his Experiments, letting loose as some do their mad Receipts into sick Mens Bodies, to try how well Nature can fight against them, as one writes, whilst they stand by and see the Battel, except it were in desperate cases, when Death must be expelled; and when he could keep Life no longer, he made an easie passage for it to go out, (as his Book of the Astrological judgment of Diseases) where he unites Astrology to Physick, as they concern the decumbiture of the sick, doth sufficiently discover to the World; not like an Emperick, who being guilty neither of *Greek* nor *Latin*, of Writing well, or Spelling true *English*, being asked, why it was called a *Hectick Fever*, answered, Because of a Hecking Cough that attended the Disease; yet this Impostor is an imagined *Æsculapius*, so as to tyrannize over the Purses and Bodies of thousands, having as many fools to wait his leisure, as the late Learned *Senertus* was reported to have had sometimes two hundred Patients in a Morning But removing this Block out of the way, it is also to be observed of him, that he was never too rigid in prescribing of his Diet for the sick, and yet no Man in his Time did stranger Cures, so far as not only to cure Men, but to cure the Art of curing of Men; to reform Physick it self, as many of the learnedst of the College of Physicians have freely expressed; one of them being disposed to speak truth of him, said, *That he was not only for* Gallen *and* Hippocrates, *but he knew how to correct and moderate the tyrannies of* Paracelsus. The best Chymists that could fix Quick-silver, search into the depth of that Art, claimed him,

which

which Experiments in this Volume do admirably manifest. As some of the Learned were pleased to spend their Verdicts either well or ill on him, so he hath not been much behind hand with them. I have heard him say, That the Doctors were Learned, well furnished with general notions in Physick, but there were some tried Receipts in the hands of private Persons they could never arrive to; which if they had, they were now honoured sufficiently, then they would have been worshipt like Gods. And sometimes in jest, as his custom was, he used to say, *That there were a certain sort of Physicians that were like the Bishops; they had the Keys of Binding and Loosing, and nothing else.*

To wave what might further be said of Mr. *Culpeper's* Practice, I shall end with this, that by his Ingenuity and Industry he got the love and applause of all People; in so high an esteem he was, that he had gained the general repute of the three Kingdoms; insomuch, that though he was courted by his Friends to alter the condition of his single Life, he would admit of no such proffers, till like a skilful Astrologer he had fix'd his Eyes upon the Firmament, where *Venus* the Star of his own Affections governed, surrendring all the powers and faculties of his Soul to the Vertues and Beauty of Mrs. *Alice Field*, the Daughter of Mr. *John Field* and *Alice* his Wife, Kinswoman of Mr. *Simon Barckstead*, an eminent Gentleman, owning two and twenty Lordships, free Estate; whom it was his happiness afterwards to espouse at 15 years of Age: a Gentlewoman, who as she was of a good Extraction, so also, besides her richer Qualities, her admirable Discretion, and excellent Breeding, she brought him a considerable Fortune: By her he had seven Children, whereof Mrs. *Mary* was his fourth, now living with her Mother in *Spittle-fields*, the true Picture of her Father. Mrs. *Culpeper*, while she continued in that blessed state of Matrimony fourteen Years with him, she so wisely demeaned her self, as never to entrench on his Prerogative, not in the least to disturb his Studies; she only sought to maintain her own Propriety in domestick Feminine Affairs; so that she was all his time a Wife at her own disposing, enfranchised, free-born, from her Wedding Day. Neither while Mr. *Culpeper* was in Health, did he go about to keep her in the wholsome ignorance of such unnecessary Secrets, (as some suppose them) but that by her discreet observation of his practice, she hath

got

got the ſtart of moſt of her Sex now living, inſomuch, as ſince his Death, to be in no leſs eſteem for her Practice, than ſome of the other Gender that boaſt of their leſſer knowledge. It was Mr. *Culpeper*'s uſual Expreſſion in the time of his Health, that though he could not do for her as ſhe deſerved, that he ſhould nevertheleſs leave her a competent Eſtate, (meaning that he ſhould enrich her with ſome Secrets of his Practice) which ſhe hath ſince in the *Aurum Potabile*, and other rare Secrets, found happily verified to her own expectation. When Mr. *Culpeper* began firſt to decline in his Health, he endeavoured to ſequeſter himſelf from the throng of the People; he ſtrove for a ſeaſon to obſcure his own Name, which he found to be a moſt impoſſible Task; for being ſo long time laborious in his Studies, and having particular tryed Receipts, by which he had formerly done moſt admirable Cures, he was paſt all concealment. He being then ſo unexpectedly taken notice of, as to be put upon the Tranſlation of the Doctors *Diſpenſatory*, to his great aſſiſtance, and more happy accommodation, he had for ſome time together a moſt ingenious *Manuenſis*, one Mr. *William Ryves*. After the *Diſpenſatory* he writ ſeveral experienced Treatiſes, amongſt others, ineſtimable Aphoriſms, ſome of them not much inferior to thoſe of *Hippocrates*. It is not to be omitted, that amongſt other eminent Authors of our times, he had the fate to ſuffer under ſome Works which he is likely to own to Poſterity; ſome whereof are honourable Injuries, at which if he were now alive, he would be the leſs incenſed, if the more particular ingratitude of the Perſon, whom he deſerved ſo much from, had not been only ſhewed to him in his life-time, but ſo, as after his Death to aſperſe a genuine Work of his, Intituled, *His Legacies*: It will be needleſs to mention other particulars, what diſguiſes and falſe pretences, for his ſelf-intereſt, this Perſon hath been forced to make uſe of. To proceed,

I ſhall paſs by Mr. *Culpeper*'s fighting of a Duel, for which he was forced to fly into *France*, remaining there a quarter of Year till the Cure was perfected at his own Expences; as alſo his taking up of Arms, and ſome other croſs tranſactions of his Life; I refer thoſe that are Artiſts to the conſideration of the before-named Scheme of his Nativity Calculated by that learned and admirable proficient in Aſtrology, Mr. *JOHN GADBURY*, wherein they may find in the

the Epitome, what I have hitherto more largely insisted on.

For thy more pleasant Diversion, *Courteous Reader*, I shall but only touch lightly upon the noblenes of his Disposition; if it had been in case of a Patient's necessity, nothing should obstruct, he would go all Weathers; but if it had been only for an Astrological Question, in resolving of which he was excellent, except it were to pleasure a special Friend. He chose rather to walk abroad for the recreation of his tired Spirits, than to tarry at home, and to get what he pleased to demand; he hath had forty that waited on him in a Morning, whom he sent all away with the same answer: Insomuch that one of the most eminent of the three Nations, in Astrological and Phytical knowledge, now living in the Country, then altogether unknown to Mr. *Culpeper*, hearing of his Humour, came to Town on purpose to try him; he had no sooner, after he had knockt, entred the Parlor, but Mr. *Culpeper* was got half way on the Stairs, and askt him bluntly, as his manner was, what he would have? The Doctor told him, that he had come some Miles to be resolved of an Astrological Question, and that he would be very grateful to him; before he could almost speak these words, Mr. *Culpeper* turning himself round to go up Stairs, told him, that he would have nothing to do with his Question. Yes, but you would, replied the Doctor, and laught, if you knew what it were. What it were! says Mr. *Culpeper*, Why, what is it? Says the Doctor, Whether you will go to the Tavern and drink a Glass of Sack. I'll resolve you that Question presently, says Mr. *Culpeper*, takes his Cloak and immediately goes with him; in such an Humour his Friend might demand of him what he pleased, and never fail of an ingenious and civil satisfaction. When Mr. *Culpeper*'s Sickness stole upon him, as he was naturally Consumptive for some Years together; he was so truly sensible of his declination, as that he was often heard to say, That Tobacco was the greatest Enemy he had to his Health, but he was too much accustom'd to it to leave it. What Sir *Theodore Mayern* affirmed of the bad *French* Wine, which he drank but a moderate quantity of at the *Golden-Lyon* in the *Strand*, that it had killed him, as within few days afterwards was found too true, might be as certainly said of the destructive Tobacco Mr. *Culpeper* too excessively took; which by degrees, first deprived him of his

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Stomach, and after other evil effects, in proceſs of time, was one of the chiefeſt haſtners of his Death.

Mr. *Culpeper*, as hath been declared, for a long time perceiving his Sickneſs to encreaſe more ſtrongly upon him; though he had held out the Siege with his moſt ſtudious Endeavours to aſſiſt Nature with his beſt Art; yet ſtill finding as he made good one place to repair it, there was ſtill a Breach reinforced in another, Battery upon Battery. Seeing no remedy but that he muſt yield to the tyranny of the common Enemy, the Out-works being already taken in; though he knew with what inexpreſſible Sorrow his Wife muſt be afflicted to hear that doleful news, that till then he had concealed from her: But finding the approaches and infallible pangs of Death to have already ſeiz'd on him, taking her by the hand, as ſhe ſtood by the Bed-ſide in a moſt diſconſolate condition, he breathed forth theſe his laſt Words to her, *Deareſt, be not troubled, my peace I have already made with my God; I am now going out of this miſerable Life, to receive a Crown of Immortality, after our ſo long continuance together, as Heaven hath thought fit we muſt for the preſent part.* At theſe words Mrs. *Culpeper* being in a great Agony, at laſt recollecting of her ſelf, ſaid, *Sweetheart, how canſt thou be ſo chearful when grim Death looks thee in the face?* He endeavouring to raiſe himſelf a little higher, ſaid, *My deareſt Girl* (an expreſſion he generally uſed) *Live as I have done, and then thou wilt Die as I do: For now I ſpeak it, when it is no time to diſſemble, in the preſence of God and his Angels, I did by all Perſons as I would they ſhould do by me: I was always juſt in my practice: I never gave a Patient two Medicines when one would ſerve the turn. Farewel, my Deareſt, I am ſpent.* And ſo he exchanged this Life for a better. Not to take notice of ſuch Reports as attend Perſons that are uſually envied for their eminent worth, the exceſs of my Grief not ſuffering me to enlarge my ſelf; I ſhall only write, to the great loſs and affliction of all young Practitioners, as alſo of the moſt learned Students in the Arts and Sciences, he exchanged this Life for a more bleſſed. He died in his own Houſe in *Spittle Fields* the tenth day of *January* in 1654. in the thirty eighth Year of his Age. He was buried in the new Church-yard of *Bethlehem*, where he deſired to lie. Thus in the ſtrength and flower of his Age he departed this Life;

who

who, if he had lived but a few Years longer, Christendom had been filled with his Fame: He being for his general worth to be numbred amongst the best Philosophers of his time. His learned Friend Dr. *Lawford*, in remembrance of him, caused this Elegiack Acrostick to attend the Solemnity of his Funeral Escutcheons.

N *O prosperous Star doth beam its influence here*
I *N our Horizon, lo a prodigious Sphere*
C *Overed with blackness; for our rising Sun*
H *Eld not the Circuit till it was high Noon,*
O' *Recast with Sables,* Cynthia *now thy face*
L *Ooks pale with sorrow, he hath run his race:*
A Pollo's *Sun's eclipst, till* J A N *that gave*
S *Alvation, calls him from the darkned Grave.*

C *An Eyes but weep, when Marbles sweat forth Tears*
U *Nto his Funeral, and in black appears,*
L *O now the Heavens do mourn in Clouds, and be*
P *Urled with Chrystal at his obsequy.*
E *Ven now the Astral Science seems to weep,*
P *Hysick lies panting at his humbled feet;*
E *Arth reels about most slowly, for her Sun*
R *Eturns unto his Mother before Noon.*

As Mr. *Culpeper* deserved a Monument to have perpetuated his Memory to Posterity; so this *Epitaph*, which one writ on him, might have been fitly engraven on it.

The Epitaph.

Here lies the Doctors great envy and wonder,
To th' Empericks an awful clap of Thunder.
Whom he stript and whipt, for wise Men hereafter,
To make them the scorn and scene of their laughter.
To their joy sleeps here our three Kingdoms sorrow,
Till the Resurrection bids him, Good morrow.

The Character.

MR. *Culpeper* was in his Deportment gentle, pleasing and courteous. His Complection darkish, and swarthy. His Visage rather long than round. Of a Presence not so beautiful as amiable. His Hair black and somewhat curling. His Eyes piercing. His Body a little above a *medium*, tending to tallness. Of a spare lean Constitution. In his Apparel not exceeding the moderation of one of his degree. Somewhat careless. He was of a clear and establish'd Judgment. Of an eloquent and good Utterance. Of a quick Spirit, full of swift Thoughts and mounting. Of a sparkling ready Wit, a Gift which doth not always speak Men Fortunate. He was sometimes too much overtaken with deep Speculations, though Melancholy was somewhat contrary to his Nature, whatsoever he said otherwise of himself: So that it may rather be imputed to the Crosses of his Life, than to his own Disposition. His Health was often disturb'd with adust Choler. Of Religion he had a greater share than most Physicians use to have; he had so much Zeal as to hate Superstition, and was no Friend to Episcopal Innovations. In his Counsels he was judicious; of a nimble Apprehension, with little difficulty in his dispatches. He was a Person of so ready a Mind, that he could more learnedly and suddenly dictate his Papers for the Press, than some that do take of the Lamp and the Oil more studiously to contrive them. When he travailed in Discourse concerning a Patient's Disease, his understanding clear'd all doubts; neither was it so dark or cloudy as some Practitioners are, who still create new Scruples, for he had the luck (for the most part) to look directly on Truth. He was too free-hearted, (if not inclining to Prodigality) they are the words in the Calculation of his Nativity, *Saturn Lord of the Cuspe of the second House Retrograde, near the fourth, made him quickly dispatch a great part of his Estate as soon almost as he received it:* verifying his own usual Expression, *That the World was made for him to tread on, he would not stoop to fill his Pockets with it.* His Nature was both noble and honest. He was an excellent Companion, and for the most part of a merry Temper. *His Mirth*, as he was used to say when he was far spent in his Sickness, *was the best Cordial he had left against the Consumption of his Spirits.* He was a despiser of the

the World. A Man confident, not jealous of his Fortunes, which the better enabled him to bear his Misfortunes Not to instance his return home Wounded in the Year 1643. His wrongful Imprisonment, all which he endured with as much Patience, as if he had continually met with good Successes: He had not only thus practised *Seneca*, but out-stript the Philosopher. As he was so far from Covetousness that he cared not who was his Purse-bearer, so long as that he wanted not for necessary Expences, he durst trust God's Providence with the rest: His Mind was surprised with higher Mysteries than to stoop to such worldly Trifles. He was a Person that by his Art had such a fore-sight of the Changes of the Times, that few Events seemed new to him; as he was long before (by his Astrological Skill) acquainted with them. He was another *Tycho Brahe* for his Knowledge of the future Affairs of State. So that though he was an Astrologer, a Physician, a great searcher into the Secrets of Nature, and a true Lover of the Arts; yet such was his Modesty, that though he knew so much, and seldom failed to convince the most obstinate Opinionist, yet he never would, except on some extraordinary occasion, put himself forward; insomuch that he made good that Saying, *He whose own Worth doth speak him, needs not speak, his own Worth testifies enough of him.* He had not many Books, but those that he had were well selected. He was none of those that perswaded the World he was Learned, by the getting together of a great Library; his Memory was his *Vatican*. One could not say of him, *Salvete libri sine Doctore.* To be brief, though he was always acceptable to such Friends as rightly knew him, yet they could not but be more than ordinary disturbance to him. Certainly he spent his younger Years in most laborious Studies, otherwise the Crouds of his Acquaintance could not but impede, if not obscure the serene Idea's of his Mind. To conclude, he was a better Physician to others than to himself. What one of our Modern Poets alludes to, in another sense, was verified on him.

When God cuts short the thread of Life,
One's dearest Friends shall bring the Knife.

On the Famous and most Renowned Physician and Astrologer Mr. Nicholas Culpeper, *lately deceased.*

TO illustrate or blazon forth *the deceased Author's immortal Name*, or to render him his due Praises, transcends the reach of inferiour Capacities; his universal and experimented Knowledge in Natures deepest *Arcana* being such, that it may be discreetly affirmed, That Nature was wholly unveiled to him. For unquestionable, if he had not received the *Benediction of Celestial Illumination*, it must have been altogether contrary to humane Reason, that he could have arrived in so few Years to so superlative a Judgment; his so well known Parts being such as not only to cause our Three Kingdoms, but also Foreign Countries, to admire both him and his Works. This his last Volume, which when I remained in his House, the greatest part of I had the happiness from his corrected Papers to transcribe. Mr. *Culpeper* finding himself ready to leave the World, intrusted it in the several Manuscripts, in the hands of his assured Friends, who preserved them, and looked to the faithful Publishing of them from the Press, by Mr. *Nathaniel Brook*, whom the Author designed as truly worthy of them; they are now perfectly Printed, as to answer the so long and earnest expectation of them. As touching this Work, there needs no more to be said of it, but that the Judicious will clearly perceive, that Mr. *Culpeper* hath throughout the whole intire body of it, not only corrected, but fully supplied the Defects and Failings of most of the Doctors of these Times. What his Abilities were to perform such high undertakings, not only this, but his other Works in Astrology, Chirurgery, Physick, and other Arts and Sciences, have already so far testified, as to be above the censures of the exactest Criticks now living. Let it suffice, that his well-affected and earnest desire of the Publick Benefit was such, that had God given him a longer term of Years, after Ages would have acknowledged him their *Great Informer*. Either to praise his Translation

tion of the *Doctor's Dispensatory*, his *Judgment of Diseases*, or his contexture of them all in this *School of Physick*, is to as little purpose, as (according to the old saying) to light a Candle to the Sun. It is enough, and above all other Commendations, that this Work, by such a cloud of Witnesses, is so truly and really attested his own. As for my self, I am so obliged, as that I can do no otherwise than gratefully confess, that in the time of my relation to him, I received more Knowledge and Light from him, than from all the Conversation I have since had either of Books or Men.

His quondam Servant,

Queen-street,
Novem. 15.
1658.

W. Ryves.

To Mr. Nicholas Culpeper *on his* School of Physick.

WE need not now seek sudden Remedies
From a quick Poyson, or a Precipice;
Art's so improv'd, and that made easie now,
Which for Man's Life requir'd a holy Vow:
Nothing's impossible, this Doctor can
Heal not the Body only, but the Man.
This Book's both Charm and Medicine, I can bear
My Antidote about me every where.
Is there a new Disease, we soon may know
What for to name't; this to thy School we owe,
Not to our Empericks, who out of Shame,
Think slightly of it if an easie Name.
Here's Catalogues of Cures, though manifold,
As Grammar Dialect wrought without Gold,
Into a sudden Health so cheated, we
Acknowledge a new Life to spring from thee.

Our Phyſick Errors by thy *Engliſh* Preſs,
As we more underſtand, ſo are made leſs.
Apollo's Mortal once again, and he
Reading thy Book dares Death's worſt Injury.

J. Blagrave.

To Mr. Nicholas Culpeper, *on his admirable Cures.*

SAfe Lord of Arts, I'll not dare to profane
The Nerves and Marrow of thy weight and ſtrain,
Who ſound'ſt the depth of Authors, and could'ſt tell,
Where ſuch a one did write, or not write well?
Where they did err, or not, in the ſad Cure:
How we ſhould eaſe or martyrdoms endure.
So many drams of Reaſon made thy Skill,
That thou knew'ſt how they ſav'd, how they did kill.
Thus thou wert juſt to others, for whom we
Retribute back what Truth muſt fame of thee:
That thou to us victorious Cures of Art,
With ſuch ſmall tyranny didſt ſo impart;
That we our humane Frailties have forſook,
Thou curedſt us then without, now with thy Book.

E. Cooke.

Wholſome Advice to unskilful preſumptuous Practitioners, diligently to peruſe this Book.

YOU who in your Profeſſion think't no ſin
To out-go *Galen*'s ſober diſcipline;
Would bind the liberal Arts, force them to come
Within the compaſs of your fatal doom.

In

In your Emperick Dose confident grown
To cure; God bless us from the Potion.
As Trees embrace by a strange sympathy,
By chance, not Art, you cannot tell us why;
Still so confirmed in your most direful Trade,
That where you cannot Murther, you'll Invade.
Hence, hence Impostors, dare not to apply
Your ignorant stamps to this rare faculty;
But as your own Defamers courted be
By your reforming Garters to your fee:
Or else be rack'd and tortur'd till you do
Send for th' Physician, and adore him too;
Or be arraign'd at th' Sessions, and there look
For nought but death, till that you read this Book,
Crossing the Proverb, Learn so in this School,
To rise up Doctors, no more Knave or Fool.

T. Sadler.

To Mr. Nicholas Culpeper, *on his descension to the understandings of his honest plain Country-men, in this Treatise of his, Intituled,* The School of Physick.

NOthing here scours our looks, no such strange Phrase
That might perplex us worse than a Disease;
There's no sad Pill disguised, for to woe
Our Pallats to, what Art ought not to owe;
Nor no new terms of Notion, here the stile
Is not prescribed, tastes not o'th' Shop or File:
These Grains and Scruples grate no tender Ear.
No Opiats nor Gargarisms here;
No such harsh strained Medicines, that we
Can ne'er find out with all our Industry.
Thy brighter genius, *Culpeper*, was such,
Thou thought'st we could not understand too much.

So clear thy Elegancies are, we might
Doubt, if thou wert Phyſician didſt ſo write.

W. Brugis.

To Mr. Nicholas Culpeper, *on his Cheap and Charitable Cures.*

AMongſt ſome, Charity is ſlander, ſure
They're neither cheap nor ſpeedy in their Cure.
Health is the gift of Heaven, and ſo to us,
They will have God alone propitious.
Thus ſome Phyſicians the Ague turn
Into a Fever, as they pleaſe we burn;
Then freeze by fits, alas we cannot tell
Without the Doctors Gold how to be well:
They turn Diſeaſe into Diſeaſe, till we
Worſhip the Urinals, viſit for the Fee.
Whereas throughout the danger of thy Skill
Thou didſt retain God and Religion ſtill.
Our Healths are owed unto thy Charity:
Thou ſpend'ſt thy ſelf for to do good; and we
Have ſo our humane Frailties now forſook,
To live to honour thee, and praiſe this BOOK.

E. B.

CULPEPER'S School of Physick,

OR, THE

English Apothecary

A Treatise of the transcendent Sufficiency of our *English* HERBS, as they may be rightly used in Medicine.

BEING

A brief and exact Account of the chiefest Concernments of the whole HERBARY ART; as also of the Excellency of our *English* Home Physick.

By *NICHOLAS CULPEPER*, Gent. Student in Physick and Astrology.

LONDON,
Printed in the Year, MDCXCVI.

CULPEPER's School of Physick: OR, THE English Apothecary.

Courteous Student,

WHAT can be more pleasant to thee, than the enjoying of Medicines for cure of thine Infirmities, out of thy Native Soil and Country, thy Field, thy Orchard, thy Garden? And what more profitable unto thee, than thereby to avoid the infinite Charges rising upon the use of strange and foreign Medicines, whereby not only thy Substance is wasted, but thy Health oft-times greatly impaired? This is then that Truth which I commend unto thee. As *England* aboundeth plentifully with all things necessary for thy maintenance of Life, and preservation of Health, so needeth it not, partly through Natures instinct, partly by the Industry of Men, sufficiency of Medicine to cure Sicknesses and Infirmities, whereunto our Nation is subject: Which my Opinion and Judgment, considering the use and custom hath long been to place greatest value in strange Medicines, and the practice of the most doth ratifie the same, I know must seem strange unto thee, but read, consider, and then judge, and at the least let me interchange my Pains with thy attentive weighing of that which thou shalt read; prejudice set aside; and that a way may be made for the plainer handling of this Matter, I briefly define a Remedy, a Medicine, a Disease after this sort, as followeth. First beginning with a Remedy, which

which I call the work of the Physician, whereby Health may be repaired. Physick is an Art which taketh charge of the Health of Man, preserving and maintaining it present by the right use of Meat, Drink, and Exercise, with other such helps of Nature: And restoring the same decayed by Diet, Medicine, help of Hand, or Surgery, Instruments severally used, or by joint force applied. Which three are *Physick Instruments*, whereby the *action* of curing is perform'd, which action I call a Remedy. And the second of these Instruments, namely, a Medicine, I define an adversary force of some natural thing, equally marching the proper or next cause of the Disease. Of which Medicines, Herbs, Trees, Stones, Minerals and Metals, Earths, Waters, and all Fruits, are matter only, and not the very Medicines themselves; for as Physick it self is an Art, and the Action Artificial, and not of Nature, so are the Instruments of the same Action artificial and not natural. And as Nature affordeth not to us of our own work, either Garments, or Houses, or any kind of Instrument, but only the Matter whereof such Instruments may be made, leaving with us an industry to frame them, and wisdom to use them: so, no more is *Lettuce*, *Poppy*, *Rhubarb*, or *Scammony* a Medicine, than an *Oak*, a *Table*, or *Ship*, or a *Quarry of Stones*, an *House*. Moreover, all Medicine standing in a kind of relation to the Disease, which, by means of the Patients Age, Sex, time of the Year, Custom, and such like occasions, greatly vary; no Nature which keepeth constant in her own kind, can therefore either be a Medicine, or bear the name thereof: which I wish to be noted, lest it be thought that Simples and such other natural things were Medicines, because they carry the Names of them. And thus much shall be sufficient to have said of the nature of a Medicine. Now a Disease (which remaineth last to be defined) is such a state of the Body as thereby it is disabled to perform aptly the actions thereto belonging, or those actions which the Soul doth accomplish by the Instrument of the Body. Thus much briefly concerning the explication of the terms, wherein this truth is propounded. Now the Reasons, whereby both I am moved to be of this Judgment, and am so hardy as to propound it to others to be received, whereof the first riseth from the Christian Doctrine of God's Providence, which as it serveth greatly to establish the chief points of Philosophy, so being drawn, and more particularly applied to the maintenance of Man's Life, carrieth with it as a sufficient Provision for main-

maintenance and preservation of Health, a like furniture, and as answerable to the necessity of the Patient, Health being decayed. I will not stand to intreat of Providence, being well known to Christians, and being a truth in Divinity and Christianity, cannot be false in Philosophy; although the best of the ancient Philosophers and Poets have always kept it as a sure ground, who as they serve little to establish us, having a surer foundation, yet may justly condemn the Atheist of this Age, who so far hath quenched those remnants of the light of the first Creation, that all things seem to him Fortune and Chance. There is no Nation under Heaven so poor and destitute, but it hath of the own Country Soil sufficient to content Nature with, of Food and Apparel; which as they be two Pillars of Life, so from them are taken the means of preservation of Health, which as to Beasts are applied by natural Instinct, so are they used of Man by Reason, the temperer of Appetite and Affection. This provision of Sustenance is most agreeable with the goodness of the Creator, who as he is Author of Being to the Creature, so faileth he not to maintain and preserve the same Creature the whole term of the being thereof: And because the necessity of the Creature is perpetual, his Wisdom hath also foreseen, and provided a perpetual supply of such sustenance, as is fit for that Nature which standeth in need thereof: And because the need is not once for all, but parted into times, varying, according to the divers disposition and nature of that for which this provision is made, he hath also so bestowed his goodness in this point, that at all times to all things, necessary sustenance should not be to seek; and this extended not to Men only, but even to brute Beasts, and all things which require Nourishment. The end of this Provision is the preservation of the Creature, which Nature most carefully studieth (if it might be perpetual and eternal) thereto to bring it, the goodness of the Creator will have nothing wanting, his Wisdom will have it wait upon the necessity of the Creature: Wherefore as the Earth is called the Mother of all things, not because it bringeth them forth only, but yieldeth them perpetual Nourishment, so is the Country of all People to them named, the Parent of all Parents. Then by Nature's law, all things being abundantly ministred unto us for the preservation of Health at home in our own Fields, Pastures, Rivers, *&c.* how can the Wisdom of God and his Goodness, stand with the absence of Medicines and Remedies necessary for the recovery of Health, the need being

as

as urgent of the one, as of the other: And so as great an occasion of practice of the same Goodness and Wisdom in the one as in the other? which being most plain and evident, it followeth necessarily, that the Medicine should be as ready for the sick, as Meat and Drink for the Hungry and Thirsty: Which, except it be applied by the native Country, cannot be else performed. It's known to such as have skill in Nature, what wonderful care she hath of the smallest Creatures, not only giving to every part of them a careful discharge of sundry Duties, as of attraction, retention, concoction, expulsion of Excrements, distribution, and such like, but also to the whole Creature, a knowledge of Medicine to help themselves, if haply Diseases annoy them; neither out of *India* or *Arabia*, but from their very haunt; which being not denied to them, much more is granted to us, insomuch as (the work of Nature being most excellent in Man) she is more vigilant over Mankind than over other Creatures, as by the shape thereof most plainly appeareth. The Swallow cureth her dim Eyes with *Celendine*; the Weasel knoweth well the Vertue of *Her-bgrace*; the Dove the *Vervein*; the Dog dischargeth his Maw with a kind of Grass: The Spider is triacle to the Monkey; the Hippopotamus dischargeth the abundance of his Blood by opening a Vein; and Ibes is said to have shewed the use of the Clyster; and too long it were to reckon up all the Medicines which the Beasts are known to use by Nature's direction only, and those not so far fetched as our Drugs, but familiar with them, and taken from the place of their Food; it being very probable she hath bestowed this Gift even upon all, one having interest in Nature's care as well as another. By this then may we gather, if Nature fail not the very Beasts in this behalf, neither sendeth them to borrow afar off, much more is that performed unto us the Lords of all the Creatures, and for whose use all things were created; except we be thought less subject to Diseases than they, wherein we be so little *privileged*, that no Creature in that respect is so frail as we, and those most subject to Infirmities, which are governed and dieted by us. So that we of all Creatures have greatest need of Nature's liberal hand in this behalf. For be it for the most part, we are more healthful than sickly, and so have greater use of the means of keeping Health, than of restoring, yet hardly can a Man say, which of them is more necessary to be ready and prest at hand, the danger of Diseases being always imminent, although Diseases themselves

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be not always present. Now, if to any the reason seem weak from that which should be to infer a being thereof; we are to understand in the Works of God, whatsoever should be, is: He being a Workman of an absolute power and cunning. But saith one, The *East* and *West-Indies*, *Arabia*, *Barbary*, the *Red-sea*, are the Mines, as it were, and the Fountains of Medicines; and *Spain*, *Portugal*, and *Venice*, the Vents of such things; and Navigation the means to obtain them. It cannot be denied, but those Countries yield many strange things, whereof we take use with great delight, and Navigation serveth greatly for communicating of Commodities, and interchange of Merchandize; but how far, and of what Commodities? Verily of such, as if our delicacy would give us leave, we might very well spare, being things rather of superfluous pleasure, than necessary reliefs, and serving rather for a certain pomp, than for maintenance of Life: And which without great working of the Wits might be proved to bring more harm to our Country-men, than Commodity; both in respect of the diversity of complexion of our Bodies from those of strange *Nations* to whom they properly belong, the corruption of their outlandish Wares, the selling of one thing for another, and the with-holding from us the best of choice. But of this hereafter. Moreover, Navigation being of a later Invention than the necessity of Medicine, neither practised of many Nations at this day, cannot supply this want; or if Men began then first to be diseased, when they began to find ways in the Sea, to those far Countries, doth it not greatly detract from that Providence whereby all things are guided, to lay the recovery of Man's Health upon the adventures of Merchants? And the Disease being in the one part of the World, to have the Medicine in the other, yea, as far distant as the East is from the West, and the Life and Death of a Man to stand upon a halfpenny weight of *Scammony*, or a dram or twain of *Rhubarb*. Nay, which is yet more absurd, that the Health of so many Christian Nations should hang upon the courtesie of those Heathen and barbarous Nations, to whom nothing is more odious, than the very name of Christianity; and who of Malice do withhold from us such Medicines as they know most for our use. Whereupon the *Turk* denieth unto the Christians at this day, the *Terra Lemnia*, a Medicine to be preferred before the chief of those we perswade our selves to enjoy. The corruption of their Drugs, is it not so great, that in the light of all know-

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ledge, scarce one is able to discern the right *Bolos Armena*, from the Ocre of *Apulia*; or to discover the adulterating of *Ambergreece* and *Musk*, with a number of other Corruptions, which have gotten strength by custom of Error? *Thamarinds* are counterfeited with *Prunes*, *Scammony* with the Milk of *Spurge*, *Manna* with Sugar and the Leaves of *Sene*, *Aspalathum* with the inward part of the Root of an *Olive-Tree*, *Frankinscence* with *Rosin*, *Bdellium* and *Sarcocolla* with Gums; for *Bolus Armena* is sold a red Earth out of *Apulia*, for *Malabathrum* a Leaf of a *Limon* or *Orange*, for *Turpeth* some other Root dipped at both ends in Gum, which be as like in Vertue to the Simples whereof they bear the Visard and Mask, as *Chalk* to *Cheese*, according to the Proverb. And greatly thou art deceived, to think our *Navigations* store us with *ancient Medicines* wherewith Physick in old time hath been furnished: for at this day neither is Balm known unto us, neither is *Xylobalsamum*, nor *Cardamomum*, nor *Amomum*, neither *Costus*, neither *Calamus odoratus*, *Aspalathus*, *Agallocum*, *Narcapthum*, with the most of the noble ancient Medicines; so that *Navigation* hath not at any time supplied this want unto us, and how it should hereafter I know not, except *Galen* take pains again to sail into *Cyprus*, into *Palestine*, and *Lemnos*, to gather and make choice with his own hands. For what hope is there to be had of the Provision made by Merchants? who buy to sell only, and thereof to reap Gain; and by reason they be unlearned, if they would be faithful, yet must they fail greatly in this point, and then must we use such Medicines as we can come by, and the Patient recover such Health as he may. For the most part these Drugs come out of *Spain* or *Portugal*, either fetched of us, or brought of them; yet neither of them ever hath born name to yield of the best *Simples*; so that if they be of those Countries, then they are not such as they should be: If *Spain* and *Portugal* fetch them elsewhere, then lieth the assurance upon their credit. Or let me know how they discern the *Coriander* of *Æthiopia*, the black *Helleborus* of *Cyrene*, the *Amomum* of *Scythia*, the *Myrrha Troglodytica*, the *Opium* of *Apulia*, (which are counted the best) from the same growing in other places, which never carried name of commendation for such Simples. The *Colloquintida* growing alone upon the Plant is much suspected of good Physicians, the *Squilla* that hath no fellows is thought to favour of a venomous Nature, likewise the *Thymelea*. Now when these are gathered

gathered to the Merchants hand, who shall tell him how they grow, or who shall enquire but the Philosopher, that knoweth what may come thereby to these Simples? Neither is the danger less in the manner of laying them up, and keeping them over long: Besides, the just time of gathering being either over-passed, or prevented, greatly diminisheth the vertue of the Medicines. As the use of *Euphorbium* is perilous before it be a Year old, and after three Years it is nothing worth. So *Agarick* gathered before it be ripe, or kept past two Years becometh unwholsome. And as the *Peony*-Root is to be gathered in the wane of the Moon, and the Cray fish to be taken after the rising of the Dog star, the Sun entring into *Leo*, so are there many other, which if they miss their due time of gathering, fail greatly in their Vertues. To these Corruptions may be added the washing of the Sea, the long Journeys they are brought, whereby it should seem, Nature had denied unto us the use of them, as to whom they were not of her yielded, with such difficulty, and as it were by constraint, they come to us. Then if the best of ancient Simples be partly unknown and wanting, partly adulterated, partly by Age and other means spent before they come to our use, what shall we say to our Compounds and Mixtures; which rise of these Simples? Can the Temper mend them? or a *quid pro quo*, as they call them, serve the turn? No verily, not our turns, to whom the substitute Medicines as I may call them, were not appointed, being in great part as hard to come by, as the Medicines whose Substitutes they are, and as much unknown unto us. As for *Agallicum*, *Calamus odoratus*; for *Amomum*, *Acorus*; for *Castorum*, *Bilphum*; for *Crocamagmo*, *Agallocus*, with a number of the same sort, which these few leaves of Paper will not admit. Neither is it to be thought these Lieutenant Medicines serve at all turns in the place of the right Medicines, for so should *Ginger* serve the turn of *Folefoot* to purge by Vomit, which it cannot, no more than Curds of Cow-Milk can soften and supple like Butter, or the Dung of the *Stock-Dove*, purge like *Euphorbium*; or the *Dock-Root* draw Phlegm from the Head like *Pellitory*; which *Galen* notwithstanding maketh substitutes of these Medicines which have such Operation. I conclude therefore, seeing Navigation cannot afford us either the Simples which we seem to need, and those which it doth both corrupt and counterfeit in the greatest part; we have neither to crave thereof in this point aid, much less to trust there-

unto. Now the Simples being but (for the most part) bastard Ware, how can the Compounds that amount of the same be other than counterfeit? Whereupon as *Cardanus* saith in his Method of Curing; The wise Magistrates of *Venice* have oftentimes forbidden the making of *Triacle* and *Mithridatum*, because the Simples could not be had, whereby they should be compounded. Which if *Venice*, the greatest Mart in this part of the World of such Wares, cannot avouch, what can we hope for from other places? That a Man would marvel to see the great store of them in all Shops of Apothecaries under the names of *Triacle* and *Mithridatum* of *Andromachus*; and it being required in *Triacle* before it be used, it should have a time, as it were of mellowing, which of *Galen*, in his Book of *Triacle* to *Piso*, is extended to 12 Years: And of *Paulus Ægineta* in his seventh Book, by seven Years, for those that are bitten or stung of venomous Beasts, or have drunk Poyson, or are infected with the Pestilence, and in other Diseases, from ten Years till it be twenty of Age. I marvel what assurance we have of the age of this *Triacle*, which is ordinary in use; or if we have none, how we dare use it at adventure, knowing by age the vertue thereof hath no small alteration. I would these inconveniences were the smallest, which I have but briefly, and as it were, for a taste run over, yet were even they sufficient to stay our over-hasty use of such strange Merchandize, and to move us to betake us to those we know, both in the Blade and in the Seed, in the Root and in the Fruit; and know the Air, the Hill, the Valley, the Meadow where they grow. But this trust upon Outlandish Medicines have much more nearly touched us than so. If a Man would say, by his over-hasty embracing whatsoever strange Nations do as it were purge over unto us, we drink divers times rank Poyson, instead of wholsome Medicine, I think it would justly move us to be advised, and not to pass over the enquiry of a Reason, why such a one should think so; being one whose vocation tendeth to the charge of the Health of Mens Bodies. The right *Hermodactiles* are commended for excellent Medicines against all Pains in the Joints; as the Gout, the Sciatica, and such like, from which they purge gross Phlegm. *Doronicum Romanum*, hath great commendation for comforting the Heart, expelling Poyson, against the Cough, for avoiding of Humours which overcharge the Chest; which are great Vertues doubtless in them both. Now if they in the Shops, as they bear the name of these Medicines, so carried not with them,

than to us, who correct it only, or at the least, are contented with the correction thereof by a little Salt and Pepper, or a little Ginger: Who for the plenty of excellent Simples, which we both want and know not, and for their skill in the nature of those we correct with, might as well have qualified it as we; who first wash it in Rose-Water, wherein *Cytrea Myrobalanus*, *Spike*, and *Cinnamon* have been boiled: In which also we let it steep four and twenty Hours, then dry it, then mix it again with Oil of sweet *Almonds*, and some Gum *Tragacanth*; and last of all bake it in a Quince, covered round with Paste. Who hath not horror of the Torments which both the *Hellebores* bring to the Body? yet saith *Paulus Ægineta* in his seventh Book, and fourth Chapter, The *black Helleborus* purgeth yellow Choler from the whole Body, without Pain: Which cannot be verified of our Bodies, howsoever it be in theirs; and therefore we fear to minister the Powder thereof in any sort, but the steeping only of the Barks of the Roots, from twenty Grains to sixty, they being bold to take a whole Dram thereof in substance, which is more than treble the quantity, for one Dose.

These strange workings of these foreign Drugs in our Bodies, and a more gentle and kind working in theirs, doth it not manifestly declare unto us, that they were not created for us? Do they not force us oftentimes, with peril of our Lives, to give them over? that the Patient knoweth not divers times, whether he should stand rather to the courtesie of his Disease, than of his Potion? There is a Simple which hath not many Years been in use, brought out of *India*, and highly commended, called *Mechoaca*, it purgeth gently, say they, without vexing or grieving the Body, without annoying the Stomach greatly, and ceaseth Purging at your pleasure, with a little supping. These be great Vertues doubtless, and I wish we could find them in *Mechoaca*: For Experience the touch-stone hath bewrayed it in our Bodies, to be of a far other operation; it tormenteth the Body, it annoyeth the Stomach much, neither doth the supping stay the vehemency of Purging; and this have I partly by my own experience found in *Mechoaca*, and partly by the experience of my Friends, who, upon the use thereof, have much complained of these accidents.

That Juice, or rather Milk of *Poppy*, which is brought out of *Asia*, named *Opium*, is not unknown to all the World, what a marvellous force it hath in benumming the sense of feeling,

and utterly extinguishing the natural Heat of the Body, so that we fear to give thereof into the Body above the weight of two Grains, and those corrected with *Saffron*, *Castoreum*, and such like, lest it cast the Patient into such a deep sleep, as he needeth the Trump of an Arch-Angel to awake him. Now, the same *Opium* being taken of the *Turks*, *Moors*, and *Persians*, bringeth to their wearied and over-travelled Bodies, a marvellous Recreation, in such sort, as they ordinarily use it therefore as a present Remedy, not in the quantity of two Grains or twenty, but even an whole Ounce or twain at once. And *Hollerius* in his *Scholia*, upon his Chapter of *Phrensie*, saith, That *Rondelet*, a Learned Physician, and the *French* Kings Professor at *Montpelier*, reported unto him, that he had seen a *Spaniard* take thereof into his Body, half an Ounce at one time, without hurt. Wherefore if the difference of our Bodies from those of strange Nations be so great, that the thing which helpeth them destroyeth us; that cureth them without annoyance, doth vehemently torment us: I would wish us to be better advis'd, than to be so ready to embrace them, as to contemn in comparison of them, the Medicines which receive, as it were, a tanting, and are broken unto us by our own Soil: Neither art thou here to look, the Wisdom of the Physician should consider the variety and divers Dispositions of the Bodies by Age, Complexion, Region, Sex, *&c.* and thereafter to temper these Medicines, and so to avoid the dangers; for the Question is not of the manner of using these things, for then should such consideration have place, but even of the very Nature, which no manner of use can alter. Yet are these Simples most excellent Creatures of God, made for the use of Men, but not for all Men; and although we may receive help from them, by a certain general Community that our Bodies have with those of *Arabia*, *Barbary*, and the rest; yet no doubt, as I have shewed in a few, so we receive by the use of them so much the less good by them, as we most differ from them, and that which wanteth of the performance of good to us, must needs turn us to much harm, the unhelping part, (as I may call it) always working, and so ever harming. Neither do I see why the Medicines of *India* or *Egypt* should be laid upon us, more than the *Indian* or *Egyptian* Diet; which is to eat Lizzards, Dragons, and Crocodiles: For if the proper Medicine doth always regard his proper adversary, which causeth the Disease (as no doubt it should do) then there being a great difference betwixt our

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Humours and theirs, as much, in a manner as is betwixt the Flesh of a Crocodile and of a tender Capon; our Medicines which are to fit us, must needs be of another kind than theirs, which in our Bodies not finding such Humours and Excrements, as that strange Diet doth ingender, must needs seize upon the very substance of our Bodies, to have somewhat to work on: Which painful working, especially of the Purgers, causeth the common Saying amongst the People, to the great discredit of our Art: There is not a Purgation, but it hath a smack of Poyson. Truth it is, no Purgation can work without Natures annoyance, being in part a prick of Nature to avoid her Excrements: But when she is so provoked that she sweateth cold Sweats, that she giveth over, that the Patient soundeth not by the excess of purging only, but for the most part through the evil quality of the Medicine, it is surely an argument it wanted his proper subject to work in. If needs we will take unto us the practice of such strange Medicines (I call them Medicines according to the common Phrase, else properly be they Matter only, it were to be desired (which in part is performed) that such Medicines as be so perillous, might be planted in our natural Country, that through the familiarity of our Soil, they might first grow into acquaintance with us, before we entertain them, not into our Bosoms, but into our Hearts, and chamber them with our vital Spirits. And as it is said of the Tree *Persea*, which in *Persia* being Poyson, translated into *Egypt* becometh wholsome, bearing Fruit to be eaten, and good for the Stomach: So those Natures receiving such mitigation of our Soil, might in time better fit us than they do, which as it cannot alter their Nature, being impossible to be done by change of place, so doubtless might it purge away that evil quality which annoyeth us, and seemeth rather to be an evil Complexion, and as it were a Cacochimy and Disease of the thing, than any necessary propriety belonging to the Nature. This which hath been said of *Persia*, is also to be seen in other Simples, which in other places are Poyson, and kill with the very shadow, yet brought into *England* and planted with us quite change that venomous quality.

Ugh, called *Taxus*, of *Dioscorides*, is said to be so dangerous, and of such a venomous nature, that in *Navarr* the very shadow thereof poysoneth him that sleepeth under it: And *Ægenita* saith, being taken inward, it strangleth and swiftly killeth. This *Taxus* notwithstanding, being so perillous in other places, our *English* Soil hath so reformed, that boldly

our Children do eat of the fruit thereof without danger: The like may be verified of our *Hemlock*, which although it be to be numbred among the poysoning Herbs, yet it is far behind that which groweth in *Candy* or *Megara*, or *Cilicia*, scarce to be accounted Poyson, in comparison of that in those Countries. Now if thou shalt think (gentle Reader) as the change of a Region altereth some qualities, so all, and thereby impaireth the vertue of the Medicine; thou may'st easily be deceived. For as they depend not one upon another, so may the one be well without the other, though by one common form they seem to be linked together to make one Nature.

Rhubarb is known to have two qualities, one contrary to another, of purging the Body, and stopping: Yet by steeping may the one be separated from the other, the purging Vertue being drawn out by steeping, and the stopping still remaining in the substance steeped: so likewise may the noisome quality of the *Medicine* be eschewed, the wholsome and medicinable Vertue notwithstanding, being in full force, yea greater retained. I say greater, insomuch as the hurtful quality would hinder the operation of the healthful, which being freed and unyoked from the other, doth far better accomplish his work.

Of all kinds of *Honey*, that of *Greece*, and namely of *Attica* and *Hible* are most commended, the next price is given to the *Honey* of *Spain* and *Navarr*: Yet it is certainly known by experience, that the *English Honey* is most agreeable to our *English* Bodies, and greater quantity thereof may be taken, with less annoyance, yea, none at all to those which are not of too hot a temper: The other kinds being more fiery, more apt to engender Choler, and to inflame the Blood, and more unfit to loose the Body. Whereby we may evidently see, that Nature useth not one Shooe for every Foot, but either ministreth a divers Commodity in kind, or else by the Country, Air, and Soil, doth so temper it, that greater use may be thereof to the Inhabitant of the same Country.

By this then which hath hitherto been said, it is manifest we receive great hurt by the use of strange Medicines, and not upon Reason only, but from plain Experience, even with hurt to our own Bodies, which as it is the greatest price of Knowledge, so therefore ought we the more to set thereby, and more carefully to seek to avoid the danger.

Again, it is evident, that the planting of strange Simples frameth them more to our use. Wherefore as there be many excel-

excellent Gardens in *England*, especially in *London*, replenished with store of strange and outlandish Simples, it were to be wished such endeavours were of others followed, that so we might acquaint us better with these Strangers, and by *Usu capio* make them our own. But what Soils will brook all things? it is true, yet no doubt of those that it will brook, which I dare say are four or five hundred; this frugality of Nature toward us, as it is thought, might bear a greater show, and more safely use them, especially the Purgers, which carry with them greatest annoyance. Now if it be objected, the force of outlandish Simples are thereby more feeble, as we find the *Organ* of *Candy* surpassing ours in strength, I mean the same kind with that of *Candy* planted in the Gardens, which may be said also of other strange Herbs planted by us. It cannot be denied but they are so, neither can the strange Simples in all points be equal with his kind, keeping his native Soil; yet is the difference scarce half a degree under, or if it were a degree full out, what reason were it to fetch that one degree with much peril and charge, as far as *Candy*, *Spain*, or *Venice*, or from another World: Whereas a little increase of the quantity of the thing, would easily supply that want, though I mention not the gain of freshness of the same, which maketh no small recompence of wanting in the force: Neither is the nature or vertue of a Medicine to be esteemed by taste or smell, neither by the force it hath against the Disease. the nature of a Medicine lying in an equal matching of the cause of the Disease, which if it over-match, so far off it is from the praise of an wholsome Medicine, that it becometh a cause of a contrary Disease; wherefore the commendation of a Medicine lieth not in force, but in such force. And therefore the counsel of the best Physicians is, if the Disease will bear any delay, as the most do, rather to apply a Medicine of weaker force, than at once with a vehement one, to shake the frame of Nature. And the weaker Medicine being weak either in respect of the nature of the Simple, or the small quantity, they counsel rather to use that kind of curing, which is by the feebler Medicine in kind, than by reason of the under quantity. For what skilful Physician would cure a small Distemper of Heat, and as it were in the first degree, with a small quantity of *Opium*, or *Mandrake*, or *Henbane*, being cold in the fourth degree, rather than with the just quantity of *Endive*, or *Succory*, or diminish a small excess of Humours, with an under quan-

quantity of *Coloquintida*, or *Scammony*, rather that with the just quantity of a feebler Medicine? Wherefore upon good reason they conclude it to be far safer for the Patient, to cure with contraries of feebler force, either often repeated, or in a greater quantity applied, than with a main force of a Medicine of equal strength at once to expel the Disease, Nature abhorring all vehement and sudden either emptying or filling, heating or cooling, or any other kind of sudden alteration, which being grounded upon good reason, the delaying of the force of strange Medicines by our Soil, serveth greatly for the commendation both of planting them with us, and of the Medicines themselves planted. The Simple still keeping within the compass of the matter of a Medicine, neither being so diminished, but that by increase of the quantity, it may match with the Disease, which no Man with reason can deny. Now, if the greatness of the quantity happily procure loathsomness to the Patient by extraction, that inconvenience may easily be avoided; by which means a Pound may be brought to an Ounce, an Ounce to a Dram, and a Dram to a few Grains, to please the Patient with. Such of strange Medicines as will not brook our Climate, thereby declare the evil disposition they have to cure the infirmity of our Bodies. Every Medicine is as it were a mean betwixt Nourishments and Poysons, excepting those Medicines which are applied outwardly, which may both be of Nourishments and Poysons. In this mean, betwixt these extreams, there is such a scope and breadth, that some Medicines incline to the one, and some to the other. Now the best are such as rather incline to Nourishments than Poysons, which as they do fight against the Disease, so have they a certain token and pledge of agreement betwixt our Bodies and theirs; whereby they acknowledge us for Friends, and not common Enemies with the Disease: The other Medicines which have no such token and earnest, being apt, as well to destroy us, as to take away the Disease, and so join fellowship with rank Poysons. Then our native Soil being by the Ordinance of God the fittest to yield us Nourishment, from which our Cattle and Fruits have a nutritive or nourishing Juice, which render the same again to us, what can we think of those Medicines, to whom our Soil hath not a drop of Juice to yield unto, and giveth no entertainment? Verily, we are both to learn thereby, that Nature doth furnish us other ways, and also greatly to suspect them to be of an extream kind of Medicines, the Spices only excepted, and such as

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are said to be sympathetical to certain parts of our Bodies, which notwithstanding, less serve that use the more strange and foreign they be. What should I speak of the unmeasurable charge and cost these strange Medicines put us unto? In my Opinion, if it were but that, we might be stirred up to this, or such like consideration: Hath God so dispensed his Blessings, that a Medicine to cure the Jaundies, or the Green-sickness, or the Rheum, or such like, should cost more, oftentimes, than one quarter of the substance that the Patient is worth? And the Provision of a whole Year, whereof Wife and Children, and the whole Family should with things necessary be maintained in Health, be wasted upon the curing of a Palsie, or a Cholick, or a swimming of the Brain, or any other Disease whatsoever? Is Physick only made for rich Men, and not as well for the poorer sort? Doth it wait only upon Princes Palaces, and never stoop to the Cottage of the Poor? Doth it only receive Gifts of the King, and never Thanks and Prayers from him that hath but Thanks and Prayers to bestow; Or doth the Lord's goodness pass over them of low degree? Hath he respect of Persons? Yea, hath God given to the Beast a Remedy out of his own Food and Pasture (as it is most certainly known) with a skill to use it, and hath he set a Journey as far as from the Sun-rising to the going down, as it were a Wall of Brass, and the fiery Sword of a Cherubim to keep us from the attaining of Salves for our Sores? Justly may we thus complain, especially those of the poorer sort. And if Physick (as it is indeed) be an Art common to all kind of Men, all sorts of Nations, all Estates and Conditions of Men; I would know why the means also of performing the actions belonging to the same Art, should not be as common? And if it be ordinary to all Nations to fetch their Medicines far, let me know why, as we cease not to Travel for to store us with outlandish Drugs, we carry not thither also our Country Medicines for change; or they of those Nations give not the like adventure for ours? but they are contented with their own store, and so ought we with ours. If it be not ordinary, why should it be more extraordinary to one than to another. The most of our Apothecary Ware is brought from the most vile and barbarous Nations of the World, and almost all from the professed Enemies of the Son of God: Shall we say, the Lord hath no care, or setteth more store by them than by his own People? That he so furnisheth them, and leaveth us destitute? Or shall we rather con-

condemn the vanity of our own Minds, who unsatiably desire strange things, little regarding, or rather loathing that which is always at commandment? But God (saith he) hath not bestowed all things upon all Nations, but hath left something to be supplied by the Commodities wherewith one Nation aboundeth, and another wanteth; that thereupon mutual Duties arising, the society of Men might be upholden. Which objection, if it carried with it what things they were, and of what kind, that one Nation supplieth to another, and what sort of Commodities they be, that one Nation needeth the help of another in, a more direct answer might be made, than otherwise I may hit upon: But I guess it is neither of Water, nor Fire, nor yet of Air, nor of any thing necessary for maintenance of Life, otherwise should the Native Country of each one be rather a Step-dame to us than a natural Mother; but it is of those things only which with healthful and lusty Bodies we might be without, if custom had not too much prevailed with us. And to go no further than to the use of Wine in *England*, in many respects it greatly hurteth us, yet our ordinary use thereof, hath given us such a longing thereafter, that we think if we should want it, many of our days were thereby abridged; whereby notwithstanding Rheums are mightily increased, the Sinews feebled, the natural Moisture and Heat of the Body overhastily wasted, and swift old Age brought upon us, with an infinite number of discommodities besides. Which the Nations finding where we have it, do so delay it, that rather they seem to drink wined Water, than watred Wine, except the aged, or such as are feeble stomached. And divers Nations which may have of the best, because they would be sure to banish the use of it, count it sacriledge to taste it: As the *Turks* at this day, who use instead thereof a distilled Water of Rice steeped in Milk, thereby supplying the use of Wine. Neither do we find this discommodity of Wine by the abuse of drunkenness or surfeiting only, but even keeping within the three Cups that *Eubolus* powreth out to wise Men: Whereof the first is of Health and Nourishment; the second of Mirth and joy of Heart; and the third of Sleep, so that a draught or twain doth marvellously distemper our Bodies: which inconvenience we find not by our ordinary Drink; yea, though it be stronger than Wine. If I should compare our Mede with the best Wine, and the Metheglin of the *Welch-men* with Malmsie, I could take great arguments from the nature of

Honey

Honey to prove it; especially being tempered with certain wholsome Herbs, which have vertue to strengthen the parts of the Body. And by experience it is known, that Honey mixed with Water, turneth in time to a wholsome Liquor, in taste much like to Wine. Whereupon *Pena*, in his Chapter of Honey, folio 22. doubteth not to affirm, that the Mede of the *Polonians* and *Muscovites*, and the Metheglin of the *Welchmen*, are more wholsome and pleasant, than many of the best kinds of Wines, he himself being a *French-man*, and therefore in his judgment less partial. Wherefore to conclude this argument, seeing Wine (which is the glory of strange Merchandise) is but an hurtful superfluity, the rest must needs be far other than necessaries. But Medicines being such, as without which our Health and Life runneth into infinite perils, by causes inward and outward, through breach of Diet, unwholsomness of Meat, Wounds, Bitings of Venomous Beasts, Infections of the Air, and such like, it followeth necessarily, that they be not such as God would have one Nation gratifie another with; which if they were, greater reason were it to charge the neighbour Nations therewith, that thereby their Minds might with performance of such mutual Duties, so necessary, be in streighter Amity and Peace linked, who cease not, for the enlarging of limits, to vex one another, rather than the Nations so far distant, who have neither fellowship of Love, nor quarrel of Hatred equal with the Borderers. Neither would I be so taken, as though I knew not at some times, that one Nation hath need of another, even in things necessary; as the supply made by *Joseph* to his Father *Jacob*, and other Nations out of the store of *Egypt*; but the Controversie is of an ordinary course, which the Lord useth in bestowing his Blessings, wherewith he doth fully satisfie the need of all Nations with things necessary, saving when he punisheth with Famine or want of Victuals, which is extraordinary in respect of his accustomed course of preserving his Creatures. Now, if the strange Medicines (for the most part hot) should seem rather in the whole kind, than by reason of abundance superfluous to them, and so more fit for us, being of a colder Temper: We are to consider, the use of them is manifold to the Inhabitants, and not only to warn them, as the *Æthiopians* called *Troglodites*, although they be parched with vehement heat of the Sun, are said to live with Pepper, not to correct the distemper of their Bodies, which would rather increase it than

than diminish, but to correct their evil Waters, and waterish Fruits, wherewith they in part do live. Again, we are to understand, that the Disease which is most agreeable with Age, Sex, Region, Custom, Complexion, is always most dangerous, as ingendred by an exceeding vehemency of the Cause, whereto Nature hath yielded, and so requireth a like vehement Medicine: Wherefore if the *Arabian*, the *Indian*, the *Spaniard*, fall into cold Diseases, or such as follow Cold: No marvel though Nature hath ministred unto them plenty of strong Wines and Spices, which the Northern Nations need not. Who as they be more apt to fall into such Diseases than they, their Temper thereto agreeing, the Air and Region furthering the same, so are they not thereof so dangerously sick, as they of the *South* Countries; and therefore require not so forcible a Medicine. But I mind not to stand to shew the use which foreign Nations have of their Commodities, let them see to it. Hitherto hath been shewed, both that they be hurtful unto us, and that it is not absurd for hot Regions to abound with hot Simples, the use of them being divers, both in respect of curing their Bodies and other uses without the compass of Physick.

These be the reasons which move me to suspect the use of strange Drugs, and drive me to think that Nature hath better provided for us; and as the *Indian*, *Arabian*, *Spaniard*, have their *Indish*, *Arabian*, and *Spanish* Medicines, so also the *German* hath his, the *French-man* his, and the *English man* his own proper, belonging to each of them. I know, gentle Reader, nothing doth more hinder the accepting of Truth divers times, (especially with such as see with other Mens Eyes) than the Person of him who first propoundeth the Matter, being rather taken to be an Opinion of one, than an undoubted Truth to be cherished of all, as who have Interest therein. Wherefore, that such might be satisfied; I will add to my former Reasons, taken from the nature of the thing, the authority of more Doctors than one, who agreeing with this that I hold, may be a means to draw the gentle Reader the more seriously to consider of this Matter, and Truth may take some strength thereby, and win the more credit. *Pliny* in his four and twentieth Book of his History, and first Chapter, hath this Sentence, thus much in *English*: Nature would that such only should be Medicines, that is to say, which easily might be come by of the common People; easie to be found out, without Charge, taken from

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the things whereby we live; but in process of time, the craft of Men, and sleights of their Wits, found out these Shops of strange Drugs, in which a sale of Mens Lives is offered, whereupon Confections and infinite Mixtures began to be extolled. *India* and *Arabia*, a Man would think he were in them, and for a little Gaul or small Ulcer, a Medicine must be fetched from the *Red-Sea*: Whereas every day the poorest do sup with true Medicines. And in his two and twentieth Book, and four and twentieth Chapter, We do not meddle, (saith he) with the Medicines taken from the Merchandize of *India* and *Arabia*, or of the new World; they are not fit for Medicines and Remedies; they grow too far off, they are not for us, no, not for the Nations where they grow, else would they not sell them away. If we shall needs use them (saith he) let them be bought for sweet Perfumes, and sweet Oils, and Dainties, or to serve Superstition, because when we pray, we burn *Frankinscence* and *Costus*. And thus much out of *Pliny*, whose Judgment, as it is ancient, of a thousand Years, so is it of him, who most diligently sought out the Mysteries of Nature, and published them for the use of Posterity. Now if haply it be objected, that *Pliny* might well verifie that of *Italy*, which *England* cannot perform, we must understand, that *Pliny* reasoneth from Nature, which serveth for all Nations of the World as well as for *Italy*, and directeth his Pen, not only against Medicines strange to *Italy*, but even against all that are far fetched and dearly bought, as appeareth plainly by his words. To this Sentence of *Pliny*, I will add the judgment of two Physicians of late time, lest *Pliny* being no Physician, should be thought an insufficient testimony. *Fuchsius* in his first Book of compounding of Medicines, and seventy sixth Chapter, thus agreeth with *Pliny*. If we were not so carried away with the admiration of strange things, and were not Fools (saith he) who had rather use Medicines fetched from strange and far Countries (contemning our native Medicines) than such as grow in our Gardens, we might make *Honey* serve instead of *Manna*. But with the exceeding cost and charge which those Medicines put us unto, we are worthily punished for our folly. Lo, here two Witnesses, the one a great Philosopher, and the other both a Philosopher and a Physician, comparable with the best of late days.

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The third Witness with *Pliny* and *Fuchsius*, is, *Martino Rulandus*, to whom the Students of Physick owe much for his *Medicina Practica*, and other works. This *Rulandus* in his Preface to *Medicina Practica*, hath these words, thus in *English*, We have simple Medicines (easily had, homely, of our own Country of *Germany*, to be bought with little Money, or none at all) ready (saith he) and treated of in Writing, by which only all kinds of Diseases are certainly and undoubtedly cured, oftentimes better and much more easily (believe Reason and Experience, saith he, and that with no hurt or danger) than with the long Compounds of the Apothecaries, which are costly, evil-gathered, without knowledge of the Physician, oftentimes unperfectly mixed, unskilfully confused, and as unskilfully boiled; oftentimes putrified, and by age of force wasted, slovenly, and with great negligence confected. In which words *Rulandus* briefly hath comprehended, in a manner all the discommodities of strange Medicines.

These Testimonies I rather have alledged, gentle Reader, that thou may'st know this my Opinion is not mine only, and new sprung up from the leisure of a Student, who might easily be over-taken with a speculation, which never cou'd be shewn in use and practice, but hath with it the voice of Authority, and suffrages of excellent Philosophers and Physicians, although they have not of purpose, and in a set Treatise handled this Argument, as thou seest; which, notwithstanding, containeth indeed, the Matter of a great Volume. Hitherto hath been shewed the great inconveniences and dangers which rise of the use of strange Medicines, by Reason, by Experience, by Authority of Philosophers and Physicians. If my Reason be evil gathered, the Experience false, the Authority not authentical, what have I lost thereby? A few Hours Meditation, and a few Lines Writing, or my Credit impaired, will some say. If my Credit could either buy such Vertues to strange Medicines, as they carry the name, or purge the Shops of counterfeit stuff, or redeem the harms they have done, I would verily esteem as much of the Change, as he which made exchange of Brass for Gold. Although I ween it be a propriety to Man's weakness unavoidable of any to err; and therefore if obstinacy be not therewith coupled, always found pardon. But if my Arguments rise from the causes and effects of these Foreigners, and causes and effects of our Bodies, which are of all Arguments the most forcible to establish, or overthrow any thing

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to be decided by Reason, and the Authorities such, as justly exception cannot be taken against: Blame me not (gentle Reader) though I be carried into this perswasion my self, and out of a love and zeal to benefit thee, have publish'd that which I have conceived of this Argument. If I be deceived in my judgment of strange Drugs, (which I wish with all my heart I were) these Reasons, the woful Experience, the Authority of such Men have induced me. Which, if all may be answered, that which seemed more than doubtful before, shall, by this Controversie, shine most clear; and truth, as it were wrought with the fire of Reason, receive greater strength and perfection.

Thus much touching the unableness of strange Merchandize, to perform unto us sufficiency, yea, any measure of Medicines as belonging unto us properly, and the discommodities of them. Now, if strange Medicines serve not our turns, and all Medicines be either strange or home-born, it must needs follow, that the home Medicines are most natural and kind to us, except a Man would say, all Medicines bring harm unto us, which is not of the nature of a Medicine, being an instrument of performing Remedies unto us, or if it were so, yet have we this by Experience, that strange Medicines do more annoy us than Strangers; yea, destroy us, and restore them: Wherefore home Medicines, and of our Country yield, of equity must necessarily perform the same to us, which their Medicines do to them. Else I would know, why ye would be inferiour unto them, or one Nation more privileged that way than another, the need being common, and the Providence of God all one; yea, such as rather than Remedy should need the Chariot of the Sun to fetch it from one end of the World to the other, or be so far to seek as our common Drugs are, he hath linked the Remedy in many things so streightly to the cause of our Hurt, that even the self-same which harmed us, carrieth with it amends. As the Scorpion rubbed upon his stinging cureth the same. Likewise the *Rany* divided, and applied hot to the Wound, cureth her Venomous biting, and so the *Pastinaca marina*, as it bringeth most dangerous hurt, it refuseth not (being thereto applied) to minister Remedy. Which practise of Nature might verily move us to think, her meaning is not to send us either into *Arabia* or *India* for aid for our Griefs, but thereby to commend her care unto us, and give occasion of praising God's Providence, and stirring us up to make di-

ligent search into our own Provision, and to make better trial than we are wont of the same. Wherein the great liberality of God appeareth in such large measure, that rather superfluity than sparing may be noted herein: In that both one simple Nature carries with it the Vertue of many Medicines and many Simples, remedies against such Diseases as we might be thought like never to be subject unto, and such things as in respect of their Nature may seem vile unto us, afford us (being skilfully applied) most sovereign Medicine; whereof for a taste I give two or three examples; Milk is either to be consider'd in all the parts together, or them severed. All kind of Milk boiled, especially burned with Stones taken from the Sea-shore, helpeth all inward Ulcers, chiefly of the Jaws, the Lungs, the Guts, the Bladder, and the Kidnies; it is good against the Itch and Wheals, and it helpeth bloody Fluxes. New Milk is good against frettings made with Poysons received inward; as of *Cantharides*, and such like: It is profitably gargled against swellings and frettings in the Jaws. The Whey of Milk is good to purge the Body, especially of such as be Melancholick, and disposed to the Falling sickness, Leprosie, and breaking out with Scabs. The Cheesie part of it, as Curds, fresh without Salt, softneth the Belly; which pressed and broiled stayeth the Laxe. Cheese laid on, helpeth the Inflammation of the Eyes. The Butter of Milk drunk, softneth the Belly, and serveth against Poyson for want of Oil; rubbed upon their Gums with Honey, helpeth the Toothing of Children, and cureth the itching of their Gums, and Sores of their Mouths. It helpeth such as are bitten of the Serpent called *Aspis*. The Soot of Butter is very effectual against watering Eyes, and swiftly skinneth Sores.

Thus thou seest, Reader, what treasure is hid in Milk (even an Excrement) being used both whole and in parts. That which I have said of Milk, belongeth also to most of Creatures, which both all serve for Medicine, and each of them for sundry purposes; whereby Nature's endeavour to furnish us with all help of Medicine may evidently appear; yea, most of all, when she seemeth to be so jealous over our Health, that she provideth against *Dryfinus*, against the *Scorpion*, the *Viper*, and *Cerastes*, and the most of venomous Bitings of Serpents, wherewith notwithstanding we are not as other Nations incumbred, and those not common Medicines only, but even proper unto them. As the Venom of *Dryfinus* is

abated

abated and utterly extinguished with the Trifoil, and with all kind of Mast, be it of the Beech or Oak, or of any kind of Tree that beareth Acorns. *Pennyroyal* cureth the *Scorpion's* Sting. Against the biting of a *Viper*, *Garlick*, *Onions* and *Leeks* new gathered, are principal Triacles wherewith also the Venom of *Cerastes* is over-matched. *Ergo*, If Nature fail us not against the Venom of strange Serpents, from which we be freed, by reason of the temper of our Region, repugnant to their Natures, (all things being done in the actions of Nature, in exquisite Wisdom, and by a precise rule of God's Providence) much more are we furnished against the Diseases bred in our Bowels. That which hath been said of Venomous Beasts, may also be shewed in the cure of strange Diseases, wherein Nature seemeth to be as careful as in the other.

The *French Pox* is an *Indian* Disease, and not known to this part of the World within this hundred Years, before that Voyage of *Charles* the Emperor, which he took against *Naples*, where being brought over with the *Spaniards* which returned with *Christophorus Columbus*, who first discovered the *West-Indies*, it hath since infected the whole World. Now, this strange and *Indian* Disease hath Nature provided Remedy against, not only out of *India*, as the *Guaicum*, and *Salsa Parilla*, but even out of *Europe* as effectual, as the *Smillax aspera*, wherewith *Fallopius* saith, at *Pisa* he cured divers of the *French Pox*. And *La Reviere* in his *French* Apology, affirmeth the same to be done with the Essence of the *Primrose* and *Cowslip*. The anointings with *Mercury* is known by daily practices, what force they have against this most grievous Disease, which although some do mislike because indiscreetly used, it is somewhat dangerous: Yet *Antonius Chalmeteus*, a skilful Chirurgion, in the first Book of his *Enchiridon* and fifth Chapter, affirmeth, That therewith he hath perfectly cured divers without danger, and if it hath otherwise fallen out with some, that it hath rather proceeded of unskilful using, than by the Nature of *Mercury*. Now, gentle Reader, thou art to understand, the Pox in *India*, being the same Disease with that we call the *French Pox*, is there a gentle Disease, not much differing from the Scab, void of such grievous symptoms, as it bringeth to these Quarters, corrupting, not only the fleshy parts of our Bodies, but even the very Bones also. This testifieth *Fallopius* in his Book of the *French Pox*. Yet need not our Medicines crave the help of *India* for the cure

thereof, no, not although it rage far more fiercely (as it doth) against us than against them: which being evident, let us consider how justly nature may be blamed to fail in the provision of Medicines. Scarce would a Man look for any great Vertue of Medicine in the Worms of the Earth, being a Creature so abject; yet joyn they and glew together wounded Sinews; they cure Tertians, they help the pains of the Ears, the Tooth-ach, and the Powder of them drunken provoketh Urine. The little Vermine called *Sowes*, which being touched run together round like a Pease; who would think they cured the difficulty of making Water, the Jaundice, the Quinsie? For which purposes they be of so great force, and for to discharge stuffed Lungs, with tough and gross Humours nothing may be compared. Likewise the Corns of Horse Legs called *Lichenes*, although they be base and vile Excrements, yet help they such as are taken with the Falling-sickness.

The Decoction of Frogs with Salt and Butter, is a Triacle against the Bitings, Stingings, and Poysons of all Serpents; and the Ashes of them burnt, stayeth the Flux of Blood being thereto applied. These base Creatures the rather I propound, that being known, the Treasures which Nature hath hid and laid up in them, with such variety of Vertues, we might the better esteem of her Benefits, and the Blessings of our own Country, both acknowledge them, accept them, and be more thankful unto God for them. The which base Creatures, the viler they seem to be, the more commend they the goodness of the Creator, who would not the abjectest thing that is, should altogether be without, wherewith to serve, and do homage to his Lord and Master: Which if these things afford us, what may we justly promise to our selves, and require of the rest, more excellent Creatures? Let not the Reason seem strange and weak to the Reader, who art a Christian, which is taken from the Providence and Wisdom of God to prove the sufficiency of his execution and performance of the same. For if *Galen* thought it reasonable, (as it is most reasonable) to gather the Wisdom and Providence of the Creator, by his work in the Creature, and maintenance thereof, which he, in the end of his Books of the use of Parts, calleth a point of Divinity, far to be preferred above the whole Art of Physick: Much more reasonable is it for me, and the reason founder which is drawn from that Divine Providence, to the practice thereof. And if *Galen* had that Religion in him, being

being a Gentile, and groping only in the mist of natural knowledge of God, could not satisfie himself with a Psalm or Hymn (as he himself calleth it) of seventeen Staves, every Stave containing an whole Book, (for thus he himself calleth his Books of the use of Parts) of the Wisdom of the most wise God, esteeming that Duty more acceptable unto him, than Sacrifices of an hundred Oxen, or the most costly Perfumes and Incense: Let it not be harsh in thine Ears, gentle Reader, to hear now and then the goodness of our God, his Wisdom and Providence, to be both intreated of, and advanced of a Christian Physician, and to Christians, to whom the Son of Righteousness hath shined and scattered those mists of natural Darkness, and hath given the earnest of Immortality. And be assured there is no truth in Philosophy, but may stand with, ye rather may rest, and be upholden of Christianity. But let us proceed: *Julius Bassus*, *Niceratès*, and *Petronius Niger*, as saith *Dioscorides*, thought their Country Medicines, and those which the native Soil yielded, most worthy to be exactly intreated of them; belike, either thinking them sufficient for the Inhabitants, or more agreeable with them. Which homely practice of the Nations where he travelled, *Dioscorides* confesseth to have been the matter whereof he compounded his golden Book of Medicines, which at this day remaineth a rich Store-house to all Physicians. Now then I would know why we should more be provided of Medicine against one Disease than another of our Country yield? Is it because such Diseases which require strange Medicines are more dangerous, or less? If more dangerous, then should the Remedy for them be more at hand, than for other: If less, why are then the strange Medicines esteemed as most forcible? And if we be less subject to such Diseases as are cured with them, and so the absence of them may seem tolerable, why then are Tertian Agues chiefly cured with *Thamarines* and *Rhubarb*? Whereof the one cometh out of *India*, and the other, for the most part, out of *Barbary*. Whatsoever Nature is yielded to any Nation, it serveth either for Nourishment or Medicines, or being neither Nourishment or Medicine, is plain Poyson. Now a subduction being made of each of these, one from the other, what part shall we think will Nourishments leave to Medicines? A far greater doubtless than they themselves be, and as they exceed Nourishments, so greatly do they, and beyond all comparison, exceed the Poysons. Wherefore if the most of

Creatures in every Nation, be a fit matter of Medicine, greatly no doubt are all Nations stored with them: Which store declareth, that as Diseases partly rise of breach of Diet, and partly through Poysons; so Nature would furnish us with Medicines in number answerable to the causes of both, which being not sufficient, argueth that Nature misseth of her purpose, having sufficiently declared her endeavour: But Nature always bringeth her Works to perfection, except in case of Monsters, which are not ordinary. Wherefore her will (she being an instinct of God's) ever going with the execution thereof, must needs perform that to us, which he pretendeth in the variety. But that thou mayest (gentle Reader) have better hold and greater assurance of the sufficiency of thy Country Medicines, I will set down briefly, according to the variety and sorts of all Diseases cured with Medicine, Medicines taken from our native Soil answerable unto them, and effectual to cure them. And because Medicines have relation to Diseases, I will first touch the Diseases, and thereto joyn the Medicines.

All Diseases are either in the Complection, or frame of the Body: Such as are in the Complection are all cured by Medicine, which I named in the beginning of this Treatise, one of the instruments of Physick. Of Diseases in the Frame, these only are cured with Medicines. Quantity superfluously increased, or diminished; Obstructions, over-streightness, or over-largeness of passages in the Body. These are only the Diseases properly to be cured with Medicine: Other Diseases which rise of these, either of their own accord, vanishing by the cure of these, or else to be cured by Chirurgery, as evil figure and shape through want of proportional quantity, that being restored, the figure forthwith returneth, or if not, rather is to be cured with help of hand. And luxation of Joynts, and evil coupling of Parts, if they rise of Distemper only, that being taken away with Medicines, returneth oftentimes with it, good situation of Parts. Likewise, the situation perverteth through Distemper, the Complection being restored, the other consequently do follow.

Now, having declared in general the Diseases which only require Medicine, that every Disease may have his proper one, I will subdivide them more particularly, joyning to every Disease that Medicine which thereto belongeth.

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The Diseases in the Complection, are either in all the parts of the Temper thereof, or in one or twain. In the whole Complection are such as are ingendred of venomous Causes: And those either ingendred in the Body, or happening thereto outwardly; they which are ingendred with Age in the Body, are Cankers, Leprosies, Falling-sickness, Suffocation of the Matrix through Nature corrupted, Swouning, through corruption of Worms ingendred in the Body, and these be the Diseases of venomous Causes bred in the Body. Such as happen thereto by outward occasions, are either by Poyson taken into the Body, or by outward touching procured, taken into the Body; as the Poyson of *Toads*, *Henbane*, *Nightshade*, *Hemlock*, *Ratsbane*, *Quick-silver*, and such Minerals; and at last of all, infected Airs, causing Pestilence and Carbuncles. Such as are outwardly procured, are either without Wounds or with Wounds; without Wounds, Infection passing from one to another, as the *French-Pox*. With Wounds, venomous bitings and stingings of Beasts, as of Serpents and Mad-Dogs. And these are all the Diseases said to be in the whole temper of the Body; which having first shewed to be sufficiently cured by some Medicines, in like manner will I prosecute the rest. And herein (gentle Reader) thou art not to look I should set down all Medicines, which our native Soil is known to bestow upon us for cure of these Diseases, which would grow to an infinite Volume, I herein referring thee to the works of those who of purpose have written of the nature of Simples, and are Authors of Practice; but it shall, I hope, suffice for this purpose, to pick out, amongst a great many, those of choice for these Diseases. And first to begin with Cankers, which being not exulcerated, but remaining Humours, are cured (if with any Medicine) by the Juice of *Nightshade*, all the sorts of *Endive* and *Succory*, with *Agrimony*, with *Saint-John's-wort*, *wild Clary*, called *Oculus Christi*, the flesh of *Snails* boiled, *Crayfishes*, *green Frogs*; and to conclude, with all kind of *Metals* and *Minerals*, and among them *Lead*, howsoever it be used, is most sovereign. If it be ulcerated, then herein have the *Minerals* and *Metals* the chief place. To the exulcerate Canker belongeth the Wolf (which is nought else, but a Canker exulcerated), The Gangrene and *Sphacelus*, are cured by the Remedies of the Canker and Wolf, the one being a degree of an Ulcer, in which the parts begin to be mortified; the other, when they have now lost Life altogether. The Leprosie is an

universal Canker, and for outward Medicine requireth no other. Among the inward, *Plantane*, *Whey*, *Hedghogs* dried and drunk, help greatly. And thus much for Cankers and Leprosies, which as they be Diseases hard to be cured by any Medicine, so receive they as great help by these our home Medicines, as by any of strange Countries.

The Falling-sickness, if it be in such as are Aged, and have been long Diseased therewith, is a Disease hardly, or not at all to be cured. But where it is curable, these Medicines be comparable with the best: The Root of the *Misleto of the Oak*, the *Runnet of an Hare*, the *Peony*-Root, *Enula Campana*, the *Scalp of a Man*, and *Ass-hoof*, *Hyssop*, the *Milt of an Horse*, the *Stones* which are found in the Maws of the first brood of *Swallows*, *five leaved Grass*, the *Juice of the Cowslip*, the *Juice of Horehound* with *Honey*. All suffocations of the Matrix are cured with *Plantane*, *Pennyroyal*, *Herb-grace*, and by an infinite number of home Medicines. *Worms*, and that Infection is taken away by *Coriander-seed*, *Colewort-seed*, *Garlick*, *Wormwood*, and in a manner with all bitter Herbs, with the *Juice of Purslane*, with the *Filings of Stag's-Horn*, little inferior in Vertue to that, which is commonly taken for the *Unicorn's-Horn*, *Peach-Leaves*, *Hyssop*, *Mints*, *Purslane-seed*.

Thus much touching Medicines against Diseases, ingendred of venomous causes within the Body. Now touching such as happen by outward occasions: And first of those that by Mouth are taken into the Body: Against which generally, it helpeth greatly to drink store of Butter instead of Oil, with warm Water, or the Decoction of *Flax-seed*, *Fenugreek*, or *Mallows*, and thereupon a Vomit; which done, *Southernwood*, the *Root of Seahulver*, the *Seed of Nep*, the *Juice of Horehound*, the *Seed of wild Rue*, *Walnuts*, *Turneps*, *Herb-grace*, *five leaved Grass*, with an infinite number of native Medicines, expel the Poyson, and restore the Patient. More properly to the Poyson of *Cantharides*, belong *Pennyroyal*; to *Buprestis*, all kind of *Pears*, and *Womens-Milk*; to the *Salamander*, *Chamæpitys*, *Sea-holy-Roots*; to the *Worms* of the *Pine-Tree*, such as cure the Poyson of *Cantharides*; against the Poyson of the *Toad*, the *Roots of Reeds* and *Cyperus*, against the *Camelion*, *Radish-Roots* and *Wormwood*; against *Ephemerum*, *Asses-Milk*, or *Cows-Milk* hot; against *Doryenium*, *Goats-Milk*, *Asses-Milk*, *Cockles*, and *Crayfishes*; against

against the Poyson of *Aconitum*, *Organ*, *Herb-grace*, *Horehound* the Decoction of *Wormwood*; against *Chriander*, *Wormwood*, *Salt Broth* made with a Goose or Hen, which expel also the Poyson of *Fleawort*; the Poyson of *Hemlock* is cured with *Mints*, *Herb-grace*, *Nettle-seed*, *Bay-leaves*, which also cure the Poyson of *Ugh* and *Carpasus*: the Poyson of that kind of *Crowfoot* called *Sardonia*, is cured with drinking store of *Mede*, and *Milk*; *Henbane* with *Nettle-seed*, *wild Endive*, *Mustard-seed* and *Rocket*; *Cerus* with *Mede*, hot *Milk*, *Peach-stones* with the Decoction of *Barley*, with the Decoction of *Mallows*; *Quick-silver*, with store of Milk drunk; *Mercury* sublimated with *Crystal*, *Lime*, *Orpiment*, *Ratsbane*, and such like, with the Decoction of *Flax-seed*, and *Milk* with *Mede*. And to conclude this point, there is no kind of Poyson but it findeth Cure by our Country-Medicines without borrowing. Thus much for the cure of Poysons taken into the Body by eating or drinking of them.

Pestilences are cured (if with any Medicine) with *Angelica*, *Carduus-Benedictus*, *Arsenick* worn about the Body, the *Root of Pimpernel*, of *Tormentil*, *Herb-grace*, *Setwal*, *Walnuts*, the Powder of *St. John's-wort*, *Juniper-berries*, *Vervain*, and the chief of all, the noble Simple Water *Germander*, and the *Dwarf Gentian*. For *Pestilent Sores*, and *Carbuncles*, *Scabious*, *Ofbit*, *Louseftrife*, and the *Marigold*; to the *Pestilence* may be referred the *Small-Pox*, and such like, which agree in Medicine also with the *Pestilence*. And thus much for the cure of Poysons.

Against bitings and stingings of venomous Beasts and poysoned Weapons, there are also both general and particular Remedies. The general are these: The *Ashes* of the cuttings of the *Vine*, and of the *Fig-Tree*, with *Lee*, *Leeks*, *Onions*, *Garlick*, the *Sea-water*, *Mustard-seed*, *Endive*, *Heath*, the *Root* of the *Sea-Hulver*, *Bay-berries*, *Herb-grace*, *Dill*, *Sowse-bread*, *Fenniel*, *Pennyroyal*, the *Runnet* of an *Hare*, the *Weasel*; and these general. Particular are such as follow: Against the bitings of *Phalangium*, the *Seed of Southernwood*, *Anniseed*, the *Seed of Trifoly*, the *Fruit of Tamarisk*. Against the *Scolopendra*, *wild Rue*, *Thime*, *Calamint*; against the *Scorpion*, *Basil-seed*; against the biting of a *Viper*, *Adder*, &c. *Southernwood*, *Bays-green*, *Organ*, the *Bramble*, the *Brains of a Hen*, *Cole-seed*: against the bitings of a *Mad-Dog*, *Crow*, *Garlick*, the *River-Crab*, *Balm*, an *actual Cautery*, the *Liver* of the

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Mad-Dog broiled, the *Blood* of a *Dog* drunk. And thus much for the bitings and stingings of Venomous Beasts, which also serve against poysoned Wounds, else to be cured with the Medicine which respecteth properly the Poyson wherewith the Weapon hath been infected.

The Infection without Wound, is the *French-Pox*, whereof (sufficient having been said before) I will here say nothing. This then shall suffice to have written of the cure of all Diseases rising of venomous Causes: Wherein if Nature of her own accord (as it were, and in this great neglect of our Country and native Medicines) hath shewed her self so liberal, how large would she be, if with set purpose, and careful endeavour greater trial of things were had, and proof made by learned and discreet Men. Now follow the Diseases which are by the excess, or defect of one or two parts of the temper, which are hot, cold, moist, and dry, simple or compounded, which if they be not procured by evil Humours, then require they altering only by contrary qualities If by them, as *Phlegm*, *Choler*, *Melancholy*, then are these Humours first to be avoided and diminished.

Such as require altering, are cured by Natures of contrary quality, not only generally, but even answerable to all degrees of excess. And first to begin with hot Diseases of the first degree, they are cured with such contraries as follow: *Barley*, *sweet Grapes*, *Roses*, *Violets*, the *Oak*, *Quinces*, *Damsins*, *Pellitory of the Wall*, *Docks*, *Pears*, *Apples*, *Harts-horn*, the *Flowers* and whole *Herb* of *Mallows*. Of the second degree, the *Water-Lily*, *Ducks meat*, *Knotgrass*, *Vine-leaves*, the *Bramble*, *Plantane*, *Cherries*, *Lead*, *Cerus*, *Barberries*, *Cucumbers*, *Melons*, *Gourds*, *Citruls*, *whites of Eggs*, *Medlars* and *Servises*. Of the third, *Purslane*, *Housleek*, *Mandrake*, *Henbane*. Of the fourth, *Hemlock*, *Poppy*. Thus much for hot Diseases.

Medicines for cold Diseases are these, hot, which follow. Of the first degree: *Bugloss*, *Borage*, *Fumitory*, *Sage*, *Horsehoof*, *Licorice*, *Maiden-hair*, *Butter*, *Lilies*, *Flax-seed*, *Marrow* and *Fat*, *Cammomile*, *Fenugreek*, &c. Of the second: *Dill* dry, *Mugwort*, *Parsley*, *Saffron*, *Honey*, *Balm*, *Salt*, &c. The third, *Annise*, *Folefoot*, *Calamint*, *Cummin*, *Fennel*, *Hysop*, *Mints*, &c. The fourth, *Garlick*, *Cresses*, *Mustard*, *Celandine* the Great.

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For moist Diseases these Medicines are good. Of the first degree dry; *Cabbage*, *Beats*, *Cammomile*, *Fennel*, *Beans*, *Fenugreek*, &c. Of the second, *Dill*, *Mugwort*, *Shepherds-pouch*, *Dodder*, *Lintils*, *Honey*, *Rosemary*. Of the third, *Wormwood*, *Germander*, *Hysop*, *Juniper*, *five leaved Grass*, *Organ*, *Horehound*, &c. Of the fourth, *Garlick*, *Cresses*, *Mustard-seed*, *wild Rue*.

Dry Diseases have these Medicines: *Bugloss*, *Mallows*, *Turneps*, *Endive*, for the first degree. The second, *Violets*, *water Lily*, *Lettice*, *Purslane*, &c. The third and fourth degrees, as these are evil supplied by strange Simples, so are they recompensed by increase of quantities of moist in the two first degrees. And thus much touching Medicines belonging to the cure of Diseases in one part of the Temper, which being in two parts, and without Humour, require either tempering the simple qualities aforesaid, in divers Simples, or Natures wherein such two do exceed, which because they be as plentiful as those I have before mentioned, and that hereof none makes doubt, I will not touch: If this double Distemper rise of Humour, as for the most part it doth, then is that Humour to be diminished, or altogether to be voided out of the Body, and then the Distemper remaining to be altered. The Humours are properly to be voided by purgation, otherwise there be divers; as Exercise, Fastings, Sweating, Urine, and such like. But properly the vacuation of *Phlegm*, *Choler*, *Melancholy*, which are the causes of this double Distemper, belonging to purging Medicines, which Purgations, as the greatest doubt is of Natures provision in them, so they being supplied by our own Country Soil, the greatest part of this Controversie may seem to be decided.

Purgations are either by Vomit, or by Stool; by Vomit our native Soil ministreth great choice, as very gently: The *Radish-Roots* with the *Seed*, the *Pepon-Root* and *Nettle-Seed*, with more vehemency; *Folefoot Leaf* and *Root*, the middle Bark of the *Walnut-Tree*, and the long Blossoms thereof; and yet most vehemently, the *Seeds* of *Brome*, and the *Flowers* thereof; and these for Vomit. By the Stool, and first to purge *Choler*, the *Flowers* and *Leaves* of the *Peach-Tree*, *Violet Flowers* and *Seed*, comparable with *Rhubarb*, the great Garden Dock, called the *Munks*, *Rhubarb*, *Damask-Roses*, *wild Saffron*, the *Powder* of *Fetherfew*, all the kind of *Spurges*, the *Root* of the *wild Cucumber*, the *Root* of *Briony*, and

and *Coloquintida.* *Melancholy* is purged with *Coloquintida*, the *Oak-Fern*, the *Juice of Mandrake*, the *Flowers* of *Brome*, *Bear-foot*, and *Antimony.* *Phlegm* and Water are purged *Coloquintida*, the *Juice* of *Rhineberries*, the gross Bark of the *Elm*, the *Juice* of the *Root* of *Waltwort*, of *Elder*, the Garden *Flower-de-luce-Root* juiced. The dry *Leaves* of *Laurel*, the *Seawithwind*, *Scurby-weed.*

These are a show of our *English* store of Purgers, which, if they be too strong, then are they to be ministred in smaller quantity mixed with those of feebler working: If too weak, then are they to be sharpned with quicker. If they offend any part, they are to be corrected, partly with Cordials, and partly with Medicines respecting such Parts as they annoy. Which Wants are not only to be charged upon our Country Medicines, seeing even the best of foreign Purges are to be touched with the same. As *Scammony* is corrected with *Quinces*, otherwise it troubleth the Stomach with a griping and gnawing, it purgeth over vehemently, it hurteth the Liver, and is an Enemy to the Heart, and doth exulcerate where it passeth, and procureth *Dysenteries*, that is to say, *Ulcers* in the *Guts.* *Turpeth* is corrected with *Ginger*, and and long *Pepper.* *Mastick* with *Oil of sweet Almonds*, and *Sugar*, else overthroweth it the Stomach, troubleth and overdrieth the Body. *Coloquintida* with *Oil of sweet Almonds*, *Gum*, *Tragacanth*, or *Mastick*, else troubleth it vehemently the whole Body, procureth the *Bloody-Flux*, and miserably tormenteth the *Guts.* So *Agarick* requireth to be steeped in Wine with *Ginger* and *Cloves*, yet scarce abstaineth it from overthrowing the Stomach. *Cassia* marreth the Stomach, and requireth to be mixed therewith Stomach Medicines. The excessive drineſs and binding of *Rhubarb* is corrected with some moistning Syrup. *Aloes* requireth *Mastick* and *Gum*, *Tragacanth*, to mitigate the fretting thereof. *Sene* marreth the Stomach, and either through windiness, or through vehemency of scouring tormenteth the Body, and therefore needeth *Ginger*, *Cinnamon*, or *Spike*, *sweet Prunes*, *fat Broth*, and *Raisins.* *Hermodactiles* offend the Stomach, and cause Wind, and require *Ginger*, *Cumin*, or *Spike*: And to be short, there is no purger of strange Drugs, which requireth not correction of great faults; which correction is taken from such Medicines as respect those parts chiefly, which the purgation doth annoy, wherefore such is our store, that in all parts we be

be sufficiently armed therewith: But of these shall hereafter be spoken.

Now, if any Man think for want of *Cassia*, *Manna*, *Sene*, *Rhubarb*, these Humours cannot be voided, or not so well; let me then know how the *Græcians* wanted them, and yet found no lack, using only *Scammony*, *Helleborus*, and *Colochynthis*, *Aloes*, and *Agarick*, for their chief Purgations. The other being brought in of late in comparison, by the *Arabians*, who both in knowledge of Physick, and in the works thereof, were far inferiour to the *Græcians*, to whom I say (I mean the ancient of them in *Galen*'s time, and before) neither *Manna*, nor *Cassia*, nor *Sena*, nor *Rhubarb*, nor *Hermodactiles* were known, either at all, or at the uttermost for Purgers. And as for *Manna*, *Fuchsius* saith, That certain having been about the Mount *Libanus*, made report, That the Inhabitants of that Mountain having eaten their fill thereof, neither feel themselves any whit troubled therewith, nor their Bodies loosed, but use it for an ordinary sustenance: Whereby again appeareth a great diversity of working of strange Medicines, according to the variety of Countries. But what should we say of the nature of Purgers, it is doubtless one of the hardest points at this day in all natural Philosophy; neither mind I at this present to deal therein: But this may I say, as by Preparation, one Nature may, according to the variety thereof receive divers, yea, contrary Vertues, so seemeth it to me, that this vertue of Purging may be procured to Natures of themselves destitute thereof, by Preparation. Divers, and in a manner, all the Metals and Minerals being burnt and washed, give over their fretting nature: And *Quick-silver* (which of it self is not sublimed, or precipitated) becometh a vehement scouring Medicine: So likewise *Antimony*, before it be turned into Glass or Oil, is not known to purge the Body, which being done, is greatly commended against the *Dropsie*, the *French Pox*, *Melancholy*, and divers other Diseases, which it cureth by purging; so that it seemeth art of Preparation, as it maketh no nature, (that being a work of the universal Nature) so may it not only be a preparer, but even a maker of Medicines, which Medicines are not Nature's, as hath been before declared, but qualities in Natures, even as Health and Sickness are not of the nature of Man's Body, but even accidents thereto. Which being certain, let us then consider what an infinite variety of Medicines would

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arise of things, the same being used not only entire, but diversly Prepared, and even corrupted; wherein the industry of *Alchimists* is verily greatly to be commended, and far more excellent than the common *Pharmacopolia*, rather so to be called than *Pharmacopolya*, by the skill whereof divers Natures in one thing are so exactly severed, every one having a divers Operation. Now oft-times, because the Humour to be purged is gross and tough, and so hardly yieldeth to the Medicine, or hath some other evil quality, wherewith it might greatly hurt the Parts whereby it passeth; Nature not fogetting this point, hath as abundantly supplied such helps in this behalf, as need requireth: As for the preparing of *Choler*; *Plantane*, *Roses*, the *Verjuice of the Grape*, *Endive*, *Succory*, *Sorrel*, *Sperage*, &c. For *Melancholy*; *Violets*, *Borage*, *Bugloss*, *Balm*, *Fumitory*, *Dodder*, *Ceterach*, or *Fingerfern*, &c. For *Phlegm*; *Feniel*, *Parsley*, *Betony*, *Nep*, *Pennyroyal*, *Thyme*, *Savory*, *Germander*, &c. Of these I less stand upon, because the preparers of Humours are least in Controversie, although from hence may an argument be drawn, not lightly to be passed over, to prove the store of Purgers, seeing Nature hath ministred sufficiently of Preparers, and as it were Harbingers to the Purgers of Country yield. But I will draw to an end, and thus much shall suffice for this present purpose to have been said of Medicines, belonging to the cure of all Diseases in the Complection. The other kind of Diseases are in the frame of the Body, and of those, if quantity be superfluously increased, and that in the whole Body, Medicines which do vehemently waste, as those of the third degree hot, diminish the same. If in the part only, Medicines which we call eaters and fretters, dispatch the same; as *Copperas*, the Ashes of *Spurge*, *burnt Allom*, *Mercury* sublimed and precipitate, *Verdigrease*, *burnt Salt*, &c. If measure be diminished, and that without loss of substance, the glewing Medicines being Cure; whereof our native Soil is so stored, that for Wounds, the Surgeons need neither send into *Barbary* nor *India*; as *Plantane*, *Hounds-Tongue*, the Flowers and Leaves of *Willows*, *Yarrow*, *Carduus Benedictus*, *Betony*, *Scabious*, *Vervein*, *Elm-leaves*, *Adders-tongue*, *Moon-wort*, *Herb-two-pence*, *Selfheal*; and these, if the Wounds be in the fleshy parts. If it be breaking of Bones, such are joyned with fine *Flour*, the Brain of a *Dog*, with *Wool*, and the white of an *Egg*, the *Holihock-root*, the Moss of the *Oak*, *Glue*, *Roses*, *Wormwood*, &c. If there be loss of Substance in the fleshy Parts,

Parts, either by Wound or Ulcer, Incarnatives fail us not; as *Barly-meal*, *Fenugreek-flower*, *Figbean-meal*; and to be short, all such as be of the first degree hot and dry, without eagerness or selness. Now the Diseases in the straightness of passages, or Obstructions, if they arise of the Humours aforesaid, and in those places whereto the Medicine may conveniently come, then are they to be set free by Purging. If upon other causes, or in such places whereto the force of the Medicines which purgeth cannot come, or hardly entereth, or of such causes as be no Humours, but through some other strange Matter, or by straitness of the Vessels where through the passage is, then are other Remedies to be used, whereof we have great plenty, as Softners, Loosers, and such as enlarge the Pores of the Body; of which sort are such as be not above the first degree hot; as *Camomile*, *Lilies*, *new Butter*, *Swines-grease*, *Linseed*, *Fenugreek*, *Briony-root*, all *Marrows*, Also Medicines which make the Matter thin, or cut it, and divide it into sundry parts; of which sort are they of the second degree hot, to the third degree; as *Dill*, *Pennyroyal*, *Savery*, *Organ*, *Thyme*, *Marjoram*, *Saint-John's-wort*, *Wormwood*, &c. Now if the Humour prepared be to be avoided by place Medicine, then *Salt*, *Salt-water*, *Lye*, *Ashes*, *Allom*, and *Lime* take place; and if more vehemency be needful *Calamint*, *wild Cresses*, *Treacle*, *Mustard*, *Garden-Cresses*, *Mustard-seed*, *Nettles*, *Dragons*, all the *Spurges* are to be numbred among the best; and if these serve not, the Root of *Crowfoot* will make the supply. If the Humour cannot be voided conveniently, except it be altered into another Matter, of which sort is pent Blood out of the Veins, then are ripening Medicines first to be applied; as *Butter*, *Wheat-flour*, *Sorrel*, *Horse-hoof*, *Lilies*, *Marsh-mallows*, *Onions* roasted, which are all singular ripeners. If the Matter be tough and clammy, the Scourers avoid that inconvenience: *Endive*, *Succory*, *red Roses*, *Plantane*, *Housleek*, *Agrimony*, *Betony*, *Honey*, *Horehound*, *Wormwood*, *Balm*, *Pimpernel*, *Water-germander*, &c. Now if the Matter which stoppeth be the Stone, as in the Kidnies or Bladder, then are these Medicines most convenient for that use: *Grummel-seed*, *Goats-blood*, the Juice of *Mugwort*, *Seahulver-root*, the Stones found in the great *Snails heads*, *Radish-roots*, *Saxifrage*, &c. If any hard Matter be in other parts, the Softners, and Wasters, and Dissolvers are to be applied. Thus much touching the cure of Obstructions and strait Passages, which, according to the

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variety of place where they light, cause sundry Diseases, or rather take to them sundry Names: As in the Brain, the Apoplexy; in the bladder of Gall, the yellow Jaundies; in the Spleen, the black; in the Sinews of motion, the Palsie or trembling; in the Lungs, Asthma, *&c.* Now if these Passages be too large, they are to be stopped and straitned with cooling and drying Medicines; of which sort, in a manner, are all of sharp and sowre taste; as *Vine-leaves*, the *Brier* and *Bramble*, *Barberries*, *Medlars*, and *Servises*, *Quinces*, and such as are of themselves, or by mixture with Liquor, clammy; as *Wheat-flour*, *Bean-flour*, the white of an *Egg*, *Plaister*, *washed Lime*, *Litharge*, and *Cerus*. Now moreover, because in all good cure, not only the cause of the Diseases is to be oppugned, but the Part also to be strengthned, which must needs, partly by the cause of the Disease, and partly even by the conflict of the same cause with the Medicine be feebled, that nothing be wanting unto us for the restoring of Health, Nature hath provided even special Munition for every part of the Body, that the whole furniture against all Diseases might be compleat; as for the *Head*, *Anniseeds*, *Folefoot*, *Betony*, *Calamint*, *Eyebright*, *Lavander*, *Bays*, *Marjoram*, *Piony*, *Sage*, *Rue*, or *Herb-grace*, *Lettice*, the Leaves and Flowers of *Waterlilies*, *Roses*, *Garden-Nightshade*. For the *Lungs*, *Calamint*, *Dragons*, *Licorice*, *Enula campana*, *Hyssop*, *Linseed*, *Horehound*, the Lungs of a *Fox*, *Scabious*, *Water-Germander*, *Barley*, *Garden-Poppy*, *Violets*, *Horsehoof*. For the *Heart*, *Buglos*, *Borage*, *Saffron*, *Balm*, *Basil*, *Rosemary*, *Violets*, the Bone of a *Stag's-Heart*, *Roses*. For the *Stomach*, *Wormwood*, *Mints*, *Betony*, *Balm*, *Mint*, *Quinces*, *Medlars*, *Sorrel*, *Purslane*. For the *Liver*, *Dartspine*, or *Chamepitys*, *Germander*, *Agrimony*, *Fenel*, *Endive*, *Succory*, *Liverwort*, *Barberries*. For the *Spleen*, *Maidenhair*, *Sperage*, *Fingerfearn*, *Dodder*, *Dodder of Thyme*. *Hops*, the Bark of the *Ash-Tree*. For the Kidnies, *Seahulver*, *Grummel*, *Parsley*, *Kneeholm*, *Saxifrage*, *Mallows*, *Plantane*, *Pellitory of the Wall*. For the Womb, *Mugwort*, *Pennyroyal*, *Fetherfew*, *Savin*, *Warwort*, *Juniper*. For the Joynts, *Camomile*, *Saint-John's-wort*, *Organ*, *Rue*, *Mullen*, *Primrose* and *Cowslips*, the less *Centaury*, and *Chamæpitys*.

Thus have I (gentle Reader) briefly run over the Diseases cured by Medicine, having passed by those which either rise of these, as evil figure by immoderate excess, or defect of quantity,

tity, unequally increasing or wanting, or number, evil situation for want of good couplance through Distemper, and such like, as also the compound of those which require (only composition excepted) the same Medicines. Whereby evidently may'st thou see the goodness of God towards thee, in so plentifully furnishing thine own Soil with such variety of Medicines, which if it yield thee such plenty in this neglect, and loathing of our Country Remedies, what fruit were you to look for, if diligence and pains were used? Verily, right well might we both avoid the dangers before declared, ease our selves of immoderate Charge, and have better assurance of our Medicines than we have; yea, very well satisfie our daintiness, even with strange Simples, or find out such as should not only in Vertues match with the Spices of *India* (which is a plain case) as *Rosemary* matcheth *Cinnamon*; *Basil*, *Cloves*; *Sage*, the *Nutmegs*; *Saffron*, *Ginger*; *Thime*, *Musk*; *Savory*, the Leaf called *Malabathrum*, but even in pleasantness of taste express the same. And as *Avens* doth most lively represent the taste of *Cloves* unto us, so likely is it, if search was made, and this enterprise of examining and trying our native Simples taken in hand by Men of Wisdom and Understanding, we should no more be destitute of Spices, than *India* or *Arabia*, although neither *Indish* nor *Arabick*; and as the small jags of the Roots of *Avens* fail little from *Cloves* in taste, so might we as likely find that which were little inferiour to *Cinnamon*, *Ginger*, *Nutmegs*, and *Mace*, not only in likeness of working, but even in similitude of Nature; but I will refer this to that time, when either Men shall be more careful for publick Benefit than private Gain, or sufficient allowance bestowed of such Men as should spend their Days only in searching out the Vertues of Nature, which at this time is greatly wanting, even as for all other professions of Arts. Our *English* Soil is greatly commended, as it justly deserveth, for temper of the Air, and of such as have experience thereof, of Strangers and great masters of Simples, for variety of excellent Medicines carrieth great praise, who report they find such Simples in the Valleys and Woods of our *North* parts, as they find in the tops of Mountains in the *South* Countries. So that certain Gardens in *England*, especially in *London*, are able to afford great variety of Medicines, even of foreign Simples to all Diseases: And if the *Dittany* of *Candy*, the *Cyprus-Tree*, the *Nicotian* out of *India*, *Coloquintida*, the *Almond-Tree*, the *Pomgra-*

nate-Tree, will brook our Soil, and flourish therein as they do, we need not doubt but certain and sufficient provision of all Medicines, I mean all kinds, (but not all of every kind, which were unnecessary; neither can any Country challenge the same) might be made partly of a voluntary yield of the same; partly by planting and sowing with just temper of the Mould, and situation of the Plant out of our own Country, both with less charge, and less danger for all Diseases. Now, if it be demanded, why then both the practice is, and hath been hitherto otherwise? I will only say thus much for answer, although much more might be said. The whole Art of Physick hath been taken, partly from the *Greeks*, and partly from the *Arabians*, and as the precepts of the Art, so likewise the means and Instruments, wherewith, for the most part, the precepts of the same Art are executed, which hath bred this error in times past; now by a tradition received, that all duty of the Physician, touching restoring Health, is to be perform'd by the same Remedies, not in kind only, but even specially with those which the *Græcian* and *Arabian* Masters used, who wrote not for us, but for their *Greeks* and *Arabicks*, tempering their Medicines to their States, although their Rules be as common as Reason to all Nations. *Galen* saith, in his first Book of preserving of Health, he giveth the Rules thereof no more to *Germans*, than to Boars and Bears, but to the *Græcians*, which declareth they respected their own Nation, both in Rule and Medicine; whom also the *Arabians* in the same point followed. Now we receiving the same Medicines with the Rule, must needs fall into the absurdities aforesaid, much like to the evil Musician, which playeth only upon the Instrument whereon his Master taught him, which if he assay upon another, committeth divers discords among other evil Graces in Musick. But the wise and learned Physician, being furnished with other Arts more general than his own, whereto natural Philosophy most nighly approacheth, being a knowledge of all natural things, not of *Arabia*, or *India*, or *Greece*, but universally findeth in all Countries Medicines for Diseases, Nature yielding sufficiency of contraries to all sorts of them, whereto the Inhabitants are subject; at the least in all Quarters, which rise not of a blind tradition, but from a certain knowledge of Nature. This then I take to be the chief cause of this custom in using strange Medicines, which ignorance of Nature doth feed and nourish daily. I blame

blame none, neither tax I any Man; and I dare say, there is not a Learned Physician in this Land, who is not able to perform this point with *English* Medicines, if they would take the matter in hand; whereto rather I exhort them, than instruct them, being a thing sufficiently known unto them. For it is not the *Nutmeg* or the *Mace* that strengthneth the Brain, and cureth cold Diseases, and moist Diseases thereof, but a drying and warming Vertue, with a secret agreement which they have with the Brain to preserve the same, which being found as sufficient in *Sage*, in *Rosemary*, in *Betony*, and such like, the *Nutmeg* and the *Mace*, with such other Spices for that turn may be discharged. The same may be said of all strange Natures, which although we want, yet have we such as are sufficient to serve instead; for as every Nation hath a peculiar condition of the same Disease, so must the Medicine also needs be of another sort; and as the Medicine varieth, so why the matter of the same Medicine should not also vary, I know not. The Medicine varieth in respect of the Complection of the Patient, being other in one Country, than in another, which Medicine is, as it were, seated in Nature, which hath many qualities besides that Medicinable; which quality, if the Medicine be good, must agree with the Patients Complection; if not, then hurteth it greatly. If it agreeth with the Complection of a *Moor*, an *Indian*, or *Spaniard*, then must it needs disagree with ours; which disagreement and want, if it be patched up unto us by Correctors, yet declareth the patching, that the Medicine is rather by force constrained, than naturally yieldeth it self to the Remedy, and so of it self unmeet. Wherefore as well the Matter thereof is to be changed, as the Medicine it self. And if those corrections need also Correction, what then (I will not say that all Simples need their Correctors, although it be avouched of some, and such as carry great authority for their skill in Physick. Thus have I (gentle Reader) for thy benefit, I hope, made a way to the greater use of our home Medicines, wherein if I have said freely my Mind against strange Drugs, thou may'st understand that otherwise the way were stopped to our *English* Medicines; and blame me not, if I say as much for ours, as the Strangers say for theirs. And if as yet by custom it seem hard to alter the common course, let each Practitioner look to that, I set no Laws to any; only I crave liberty in this point, both pleasant and

profitable to *English* Men. Wherein I have Examples of excellent Philosophers and learned Physicians, neither broach I any idle conceits of my own. Of this mind is *Plinius Secundus*, *Fuchsius*, *Rulandus*, *Symphorianus*, *Campegius*, *Octavianus*, *Horatianus*, Physician to *Valentinian* the Emperour, that all Countries have sufficient Medicines for all Diseases. I know much more might be said of this point, but this I thought sufficient.

The End.

The

The Sovereign Vertues of

Carduus Benedictus,

In English,

The Blessed Thistle;

Which for the Operation and great Efficacy that GOD hath given unto it may be rightly so named.

As also of the rare Vertues of

ANGELICA.

It is excellent for the Head, and the parts thereof.

THis Herb eaten, or the Powder or Juice of it drunk, keepeth a Man from the Head-ach and Megrim; it also driveth it away. Being taken in Meat or Drink, it is good against Dizziness, and the swimming giddiness of the Head. It comforteth the Brain, sharpneth the Wit, strengthneth the Memory; it is a singular Remedy against Deafness; for it amendeth the thickness of the Hearing, and provokes Sleep. The Juice of it laid to the Eyes, quickneth the Sight: Also the Water in the which the Powder or Herb dried, is steeped, hath the same effect, if the Eyes be washed therewith. The Herb eaten is good for the same purpose. The Water

or Juice dropped into the Eyes, cureth the Redness, Blood-shotten, and Itching of them.

Some write, That it doth strengthen the Teeth, they being washed and rubbed with a Cloth dipped in the Water or Juice thereof. The Powder stancheth Blood that floweth out of the Nose, being applied to the place.

It comforteth the Stomach.

The Broth of the Herb, otherwise called the Decoction, drunk in Wine, is good for an evil Stomach; it helpeth a weak Stomach, and causeth an Appetite to Meat. Also the Wine wherein it hath been boiled, doth cleanse and mundifie the infected Stomach. The Powder thereof eaten with Honey, or drunk in Wine, doth ripen and digest cold Phlegm, purgeth and bringeth up that which is in the Breast, scoureth the same of gross Humours, and causeth to breathe more easily. The Herb chewed in the Mouth healeth the stench of the Breath.

It helpeth the Heart.

The Powder being taken before a Man is infected, preserveth him from the Pestilence. And a Dram of it, or a Walnut-shell full taken immediately after a Man feeleth himself infected, expelleth the Venom of the Pestilent Infection from the Heart: so that if a Man sweat afterward, he may be preserved. The same effect hath the Herb boiled in Wine, or in the Urine of a healthful Man child, drunk; I mean the Decoction or Liquor, from the which the Herb is strained, after that it hath been boiled therein.

The Leaves, Powder, Juice, or Water of the Herb drunk, the Patient well covered with Clothes, sweating three Hours, expelleth Poyson taken in at the Mouth, and other Corruption or Infection that may hurt and annoy the Heart.

It helpeth the Liver, Lungs, and other parts of the Body.

This Herb boiled in Wine, and drunk hot about a quarter of an Hour before the Fit, and the Patient afterward well covered in the Bed, driveth away the Ague. The Powder and Water of this Herb drunk with Wine, hath the same effect. The Juice drunk with Wine is good against shortness of Breath, and

and the Diseases of the Lungs. It strengthneth the Members, and is good against the ach of the Body. This Herb boiled in the Urine of a healthful Man child, and drunk, doth help the Dropsie, breaketh all Imposthumes, mastereth the Falling-sickness. The Powder eaten or drunk, helpeth against the stitches in the side. It is also good for them that begin to have the Consumption, called the Phthisick. The Herb eaten doth strengthen the trembling and Palsie Members. The Powder ministred in a Clyster, helpeth the Cholick, and other Diseases of the Guts. The Water drunk, hath the same effect. The Juice drunk with Wine, or the Herb boiled in Wine, and drunk hot, breaketh the Stone, and driveth out Gravel; being sodden in Water, and the Patient sitting over it, so that the hot Vapour may come unto the diseased place, it helpeth against the same Infirmity. After the same manner being used, it is good against the Green sickness. Also it healeth the griping Pains of the Belly; it openeth the stopping of the Members, pierceth and causeth Urine. The Leaves boiled in Wine, and drunk as is aforesaid, provoke Sweats, consume the evil Blood, and ingenders good. Also the Wine or Water, in the which this Herb is boiled, being drunk, consumeth the evil Humours, and preserveth the good. It is excellent for one that is bruised with a fall, or otherwise. The Leaves, Juice, Broth, Powder, and Water of the Herb is very good to heal the Canker, and old rotten festered Sores. The Leaves bruised or pounded, and laid to, are good against Burnings, hot Swellings, Carbuncles, and Sores that are hard to be cured, especially for them of the Pestilence; and also they are good to heal the bitings of Venomous Worms, and Serpents, or creeping Beasts. Finally, The down coming of the Flowers thereof when the Seed is ripe, doth heal Cuts and new Wounds without Pain.

Thus much of *Carduus Benedictus*, gathered out of the Herbals of divers Learned Men, which although it may be sufficient, yet I have thought good here to set down that which two painful and skilful Physicians, *Matthiolus* and *Fuchsius*, have written hereof in *Latin*; whose words, as perhaps they may bring some credit to that which is already written; so in them something more may be learned, or at the least something is uttered for the better understanding of that aforesaid. Their words in *English* are as followeth:

Carduus Benedictus is a Plant of great Vertue, especially against the Pestilence, and also against deadly Poysons, as well taken inwardly, as laid outwardly to the stingings and bitings of venomous Beasts. They are healed with this Herb that are sick of a Quartan, or other Agues that come with a cold, and that by the drinking of the Decoction, or stilled Water, or a Dram of the Powder. In like manner being drunk, it helpeth Infants that are troubled with the Falling-sickness. The Decoction taken in Wine, doth mitigate the pain of the Guts, and Reins, and other Griefs of the Belly; it provoketh Sweat, it killeth the Worms, and is good against other Diseases of the Womb. The Herb it self as well green as dried, both drunk, and laid outwardly to the Grief, doth heal Ulcers. On such extraordinary occasions it is mingled with the drink made of *Guiacum*, Wine and Water, for the *French Pox.* Thus much *Matthiolus.*

Learned writers affirm, That it taketh away the stoppings of the inward Bowels; it provoketh Urine, breaketh the Stone, and helpeth them that are stung of Venomous Beasts. They say also, that they are not to be infected that take it in their Meat or Drink, before they come into the evil Air, that it helpeth them much that are already infected. Moreover, most agree, that it is a remedy against the bitings of Serpents. Finally, to conclude, late Writers say, that it cureth the Pains of the Head; taketh away Giddiness, recovereth the Memory, being taken in Meat or Drink. Also it helpeth festering Sores, especially of the Paps and Teats, if the Powder thereof be laid upon it. Thus much *Fuchsius.*

By this we may in part understand, with how great Vertue God hath indued and (as I may say) blessed this Herb. To summ up all, it helpeth the Body inwardly and outwardly; it strengthens almost all the principal Members of the Body; as the Brain, the Heart, the Stomach, the Liver, Lungs, and Kidnies. I may say it is a preservative against all Diseases; for it provoketh Sweat, by which the Body is purged of much Corruption which breedeth Diseases. It expelleth the Venom of Infection; it consumes ill Blood, and all naughty Humours, whereof Diseases are ingendred. Therefore giving God thanks for his Goodness, which hath given us this Herb, and all other things for the benefit of our Health; it will in the next place be convenient to consider how to make use of it in the Application.

Here

How Carduus Benedictus *may be taken.*

It is to be obſerved, that we may uſe this Herb, and enjoy the Vertues thereof four ways. Firſt, in the green Leaf. Secondly, In the Powder. Thirdly, In the Juice. And fourthly, In the diſtillation. The green Leaf may be taken with Bread and Butter, as we uſe to take Sage and Parſley in a Morning to breakfaſt. And if it be too bitter it may be taken with Honey inſtead of Butter. It may be taken in Pottage boiled among other Herbs; and being ſhred ſmall, it may be drunk with Ale, Beer, or Wine. It is ſometimes given in Beer with *Aqua compoſita*, and that without harm, when the Stomach of the Patient is weak, and he not troubled with any hot Diſeaſe. The Juice of it is outwardly applied; the Leaf, Powder, and Water of it is received in the Mouth.

It may be taken in Pottage alſo in the green Leaf, or with Wine; which, if it be burned and drunk hot it is the better. If you pleaſe, you may boil it with Wine, and Honey or Sugar to make it ſweet, and then drink it very warm.

The Powder may be taken with Honey upon a Knife's point, or with Bread and Honey if you pleaſe: Or elſe it may be drunk with Ale, Beer, or Wine. The diſtilled Water may be drunk by it ſelf alone, or elſe with White-Wine before Meat, or with Sack after Meat, eſpecially if the Stomach be weak and cold.

The Liquor or Broth in the which this Herb is boiled, may be made thus. Take a Quart of running Water, ſeeth it and ſcum it, then put into it a good handful of the Herb, and let it boil until the better part of the Liquor be conſumed: Then drink it with Wine, or if you think fit with Honey or Sugar, to make it more pleaſant in the taſte. Or elſe make a Potion thus: Take a good handful of the Leaves, with a handful of Raiſins of the Sun, waſhed and ſtoned, and ſome Sugar-candy, and Licorice ſliced ſmall; boil them all together in a Quart of Water, Ale, or Wine: If it be too bitter, it may be made ſweet as aforeſaid.

It is alſo to be obſerved, That the Powder and Water of the Herb is moſt to be regarded, and ſpecially the Water: For they may be long preſerved, ſo that one may have them always in a readineſs to uſe, as need ſhall require, when as the Juice cannot be had, nor the green Leaf. And the Water (which only is

void

void of bitterness) may be drunk by it self alone; for the Stomach and Taste will bear it, and like of it as well as of Rose-water. Notwithstanding, if the Seed be sown as soon as it is ripe, one may have the Herb both Winter and Summer, from the time that it beginneth to grow, until the Seed wax ripe again. Therefore I counsel all them that have Gardens, to nourish it, that they may have it always for their own use, and the use of their Neighbours that stand in need of it.

Of the time and quantity to be observed in taking of Carduus Benedictus.

Here (perhaps) some will ask a question of the time, and quantity, which things are to be considered in taking of Medicines. As touching the time, if it be taken for a preservative, it is good to take in the Morning, or in the Evening, before one goes to Bed, because that is a convenient time to Sweat, for one that feeleth not himself greatly Diseased. But if a Man take it to expel any ill Humours, it is good to take it whensoever any Grief is felt in the Body, immediately to go to Bed and sweat.

As touching the quantity, one needs not be so careful in taking this Herb, as in taking those Medicines that do purge vehemently by egestion (as some term it) or by Vomit. For in taking them, if great discretion be not used, in considering the time, the quantity, and the state of a Man's Body, they may cause present Death; or otherwise they may much weaken the Patient.

This I counsel all that use it, that when they, or any of theirs, are Diseased, they deferr not the time, but take it presently, as soon as it may be had; and that they do not think it sufficient to take it once, but that they take it three or four times at least.

Of

Of the Sovereign Vertues of

ANGELICA.

NOW I have written what is sufficient of *Carduus Benedictus*, I will add unto it another Herb much like it in the Vertue, called *Angelica*, that if the one be wanting, the other may be taken. As touching the Name, the latest Writers in my judgment, must be credited in this matter, who find no other name for it, neither in *English* nor in *Latin*. Howsoever, I know that some, much to be commended for their Learning, and also for the publishing of the same, to the benefit of their Country, have given it other Names; but I think erroneously. If we *English* it as the *Latin* word soundeth, we may call it *Herb-Angel*, or, *The Angelical* or *Angel-like Herb*. On what occasion this excellent Name was first given unto it, I know not; unless it were for the excellent Vertues thereof, or for that God made it known to Man by the ministry of an Angel. I suppose the former cause rather to be true: Howsoever, as I am not able to prove the other, so I think no Man can give any good reason to the contrary. For this we know, That God hath made his Angels ministring Spirits, to serve us, for the safeguard of our Souls, and also of our Bodies. But upon what occasion soever the name was given, it is so excellent, and so are the Properties.

Angelica is hot and dry, at least in the third degree; all the later Writers agree upon this, and experience proveth the same, that it is good against Poyson, pestilent Airs, and the Pestilence it self. The Practitioners of *Germany* write thus of it: If any Man be suddenly taken, either with the Pestilence, or with any Pestilent Ague, with too much sweating, let him drink of the Powder of the Root half a Dram, mingled with a Dram of Treacle, in three or four Spoonfuls of the Water of *Angelica*, distilled from the Roots, and after his going to Bed, covering himself well, let him fast (at the least) three Hours after: which

which if he do, he will begin to Sweat, and by the help of God he shall be cured of his Disease. For lack of Treacle one may take a whole Dram of the Root of *Angelica* in Powder, with so much of the distilled Water as aforesaid, it will have the same effect.

The Root of *Angelica* well steeped in Vinegar, and smelt to in time of the Pestilence; and the same Vinegar being sometime drunk fasting, preserveth from Infection. But, in my Judgment, it is better to take an Orange or Lemon, cut off the top, pick out the Meat, prick it full of small holes, put into it a piece of Sponge, or fine Linen Cloth dip'd in the aforesaid Vinegar, and smell unto it.

The Water distilled out of the Roots of *Angelica*, or the Powder of the same, is good against gnawing Pains of the Belly occasion'd with cold, if the Body be not bound withal. It is good against all inward Diseases; as the Pleurisie, in the beginning, before the heat of the Inflammation be come into the Body; for that it dissolveth and scattereth abroad such Humours as use to cause the Pleurisie. Moreover, it is good for the Diseases of the Lungs, if they come of a cold cause: And for the Strangury, if from a cold cause, or of a stopping. It is good for a Woman that is in Travel. It expelleth Wind that is in the Body, and easeth the Pain that cometh from the same. The Root may be sod in Wine or Water, as the nature of the sick requireth. The Juice of the Root put into an hollow Tooth, taketh away the Ach; the same effect hath the distilled Water being put in at the Ear.

The Juice and Water of *Angelica* quickens the Eye-sight, and breaks the little Films that cover the Eyes, causing darkness of the sight. Of the Roots of *Angelica* and Pitch, may be made a good Emplaister against the bitings of mad Beasts. The Water, the Juice, or the Powder of this Root, sprinkled upon the diseased place, is a very good Remedy against old and deep Sores. For they do scowre and cleanse them, and cover the Bones with Flesh. The Water of the same, in a cold cause, is good to be laid on places diseased with the Gout and Sciatica. For it stancheth the Pain, and melteth away the tough Humours that are gathered together. The Seed is of like vertue with the Root. The wild *Angelica* that groweth here in the low Woods, and by the Water-side, is not of such vertue as the other is; howbeit, the Chirurgeons use to seeth the Root of it in Wine, to

heal

heal green Wounds. These Properties I have gathered out of *German* Writers. I have not as yet proved them all my self, but divers of them I have proved, and have found them to be true. I have set down the pill of an Orange or Lemon; the Meat whereof is also commended by Physicians, to be both a preservative good against Poyson, and the Infection of the Pestilence.

Late Writers affirm, That the Roots of *Angelica* are opposite to all Poyson and Infection. If any be infected with the Plague, or Poysoned, they give him immediately to drink a Dram of the Powder of this Root with Wine in the Winter; and in Summer with distilled Water of *Carduus Benedictus*; then get him to Bed, and cover him until he have Sweat soundly. The same Root being taken fasting in the Morning, or but held in the Mouth, doth keep and preserve the Body from the evil of the Air. The Leaves of *Angelica* pounded with the Leaves of *Rhue* and *Honey* are very good to be laid to the bitings of Mad-Dogs, presently taken after the Hurt, the Wine being drunk wherein the Root or Leaves of *Angelica* hath been boiled.

To conclude, I have thought good to write of these Herbs *Carduus Benedictus* and *Angelica*, either because they are not known to many; or else that Artists would have their secret Vertues concealed. But I do not think it fit, that any thing should be secret, which may be profitable for my Country. For God hath not made any thing for the use of a few, but for the commodity of all Men. And we that are the Children of God ought to frame our selves so, that we may be like affectioned unto our Father, who is beneficial to all Men; who hath made his Sun to shine, and his Rain to rain upon the Wicked as well as upon the Good; that is to say, who feedeth all both good and bad; by heat and moisture which proceed from the Sun and the Rain, all things grow upon the Earth, whereby our Lives are maintained. I conclude, That forasmuch as Almighty God is good unto all Men, we ought to be like minded, and not to keep secret, nor to hide any thing that may profit one another. I wish all Men rightly to use the good Creatures of God, and to give him hearty thanks for all his benefits.

Fragmenta

Fragmenta Aurea:

The first Golden

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OF

Chymical and Physical Judicial

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AND

Admirable Secrets.

By *NICHOLAS CULPEPER*, Gent.

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1.

THE Hoofs of the forefeet of a Cow dried and taken any way, increase Milk in Nurses: The smoak of them, being burnt, drives away Mice. *Mizaldus.*

2.

If you fry Earth-worms in Goose-grease, and drop a drop or two of the Grease warm (being strained) in your Ear, helps the Pains thereof. I suppose you had best first slit them, and wash them in White-Wine.

3.

The Water wherein Smiths quench their Iron being drunk, helps the Spleen. So doth eating Capers. *Benevinius.*

4.

Unslaked Lime beaten to Powder, and mixed with black Soap, takes away a Wen, being anointed with it.

5.

If any Wood or Iron be gotten into the Flesh, and you cannot get it out, dip a Tent in the Juice of Valerian, and put it into the Wound, if the Wound be big enough; also stamp some of the Herb, and bind it to the Wound with a Cloth, it

will not only draw out the Thorn or Iron, but also speedily heal the Wound. *Mizaldus.*

6.

To rub the Teeth and Gums every Morning, and after Meat too, if you please, with Salt, is the best way under the Sun to preserve the Teeth sound and clean from rotting and aching.

7.

An excellent cure for the Gout, is to take a young Puppy, all of one colour, if you can get such a one, and cut him in two pieces through the back alive, and lay one side hot to the grieved place, the inner side I mean. *Minus.*

8.

Strong Ale sod till it be thick, is an excellent Salve for old Aches, and also for Sores.

9.

If any suspect he hath gotten the Pleurisie, let him hold his Breath as long as he can, and if he can let it go without Coughing, he hath not the Pleurisie, otherwise he hath.

10.

The Coals of a Birch-Tree beaten into Powder, and put into any Wound or Sore, heals it not only perfectly, but also speedily.

11.

A fleaed Mouse dried, and beaten into Powder, and given at a time, helps such as cannot hold their Water, or that have a Diabetes, if you do the like three Days together.

12.

Betony, Pennyroyal, or sweet Bazil, in Powder, given to a Woman in Travail, hasteneth her Delivery. I suppose it would be very requisite, the time of gathering of them were observed. *Mizaldus.*

13.

If a piece of fine Gold, *viz.* Angel-Gold, (or for want of it Leaf Gold, but then you need not take it out again) be put into the Juice of Lemons, and after twenty four Hours taken out again; a little *Angelica*-Root in Powder put into the Juice, and drunk up by such as have the Plague, cures to admiration. *Columella. Mizaldus.*

I sup-

I suppose if the time of gathering the *Angelica* were observed (for it is an Herb of *Sol*) it would be far more effectual, as also the time of putting in the Gold.

14.

A little Bay-Salt dried, and beaten to Powder, and mixed with the Yolk of an Egg, and applied to a Felon, (called in *Sussex* an Andicom) doth not only speedily cure it, but also draws away the Pain and Swelling from the parts adjacent, which is usual to such Infirmities.

15.

Bay-Salt finely powdered, and mixed with Fasting spittle, and applied Plaister-wise to any place where superfluous Hair grows, doth take it away: The like effect hath Pigeons Dung applied in like manner.

16.

Bleeding at the Nose will be speedily stopped, if you write in the Patients Forehead with his own Blood, these words, *Consummatum est.* Mizaldus.

17.

The Powder of the Tooth of a Bore, mixed with new Oil of Linseed, (for that which is stale stinketh) doth presently cure the Squinancy, if the grieved place be but touched with it with a Feather. *Mizaldus.*

18.

The Coals of a burnt Vine, in Powder mixed with Honey, doth make the Teeth which are rubbed with it, as white as Ivory.

19.

Strong *Aqua-vitæ* mixed so full of Sugar, as that you may eat it with a Knife's point, taken last at Night, cures hoarsness in a short time; an Ounce of *Aqua-vitæ* will serve at one time.

20.

The dross which is left in pressing out Linseed Oil, being laid in steep in running Water, and the hands washed with it, makes them of a delicate Colour: and if you will take the pains to bathe your Body now and then with it, it will beautifie your Skin. *Mizaldus.*

21.

The blood of a white Hen smeared all over a face that is full of Freckles, and let alone till it be dry, and then wiped off clean, taketh away the Freckles and Spots. *Mizaldus.*

22.

Cantharides wrapped in a Spiders Web, and hanged over one that hath a Quartane Ague, perfectly cures him. *Mizaldus.*

23.

Also for any Ague, just when the fit comes upon you, take half a Pint of Sack, and boil it to a quarter of a Pint, with a little Garlick sliced thin in it, and drink it as warm as you can, it will suddenly cure you to admiration.

24.

The Decoction of Hollihock mixed with a little Honey and Butter, doth (being drunk warm) wonderfully ease the Cholick.

25.

A Plaister made of young Swallows, being burnt, Nest and all, doth (being applied to the Throat) ease the Squinancy, and swelling of the Throat; you may make it into a Plaister with Oil and Wax.

26.

If you use (when you go to Bed) to rub your Finger between your Toes, and then smell to them, you shall find it an excellent prevention, both of Cramps and Palsies.

27.

The little Bone of the Knee-joint of a Hare's hinder Leg, doth presently help the Cramp, if you do but touch the grieved place with it.

28.

A little piece of the Tongue of a Fox (moisten'd and made soft in Vinegar, if it be too dry) applied to the place, draws out a Thorn, or any thing else that is gotten deep into the Flesh.

29.

The three-corner'd Stone which is to be found in the hinder part of the head of a Carp, near the Neck, being beaten to Pow-

Powder, and a little of it snuffed up into the Nose doth instantly stay the bleeding of it. *Mizaldus.*

30.

The Head of a Cat that is all black burned in a new Pot or Crucible, and made into fine Ashes, and a little of it blown with a Quill into an Eye that hath a Web or Pearl growing before it, three times a day, is a most sovereign Remedy. *Mizaldus.*

If in the Cure the Patient feel any burning in his Eye, then take three or four Oaken Leaves, and moisten them in Water, and lay them to the Eye, and when they have lain a while turn them.

Mizaldus affirms, This hath cured such as have been blind a whole Year.

31.

Snails either with Shells or without, being beat with Runnet, and applied Plaister-wise, will draw out any Thorn, or any thing else that is gotten never so deep in the Flesh. *Hollerius.*

Also applied to the Navel of one that hath the Dropsie, it draweth out all the Waters; but it must not be removed till it either drop off of it self, or have drawn out all the Water.

32.

The Roots of Henbane being stamped, warmed, and applied to place, cures the Gout, both in the Feet and Knees; the reason is, because it is an Herb of *Jupiter*, whose Signs *Sagitarius* and *Pisces* rule the Knees and Feet. *Mizaldus. Albertus magnus.*

33.

Take nine red Snails, and put them between two Tile-stones, so as they slide not away, then dry them in an Oven, and give one (beaten into Powder) of them every Morning fasting, in White-Wine, to one that is bursten, and let him fast an Hour after: And if that cure him not, give him nine more.

34.

Knotgrass is an Herb of the Sun, and cures Diseases of the Heart and Back, Stone-Cholick, Burstenness, and resisteth the Pestilence. *Mizaldus.*

35.

The paring of an Apple cut somewhat thick, and the inside laid to the Eyes troubled with a hot Rheum, and bound on at Night when they go to Bed, gives speedy help, contrary to expectation.

36.

They say Piece-grease, (such as is fried out of Shooe-makers Leather) is an excellent Remedy for the Gout.

37.

Shell-snails dried in an Oven, and a Dram of the Powder of them taken at a time, doth in nine or ten Days cure the black Jaundice.

It must be taken in Ale in the Morning fasting.

38.

Butter, *Aqua-vitæ*, and Beasts-Gall, of each a like quantity mixed together, cures any Ach or Stitch, being anointed with it every Morning and Evening.

39.

The Powder of Man's Bones cures the Falling-sickness, according to *Galen*; but *Gesner* avoucheth he hath done it often with the Scull of a Man not buried, which is the most probable, although the other may be true. *Galen. Gesner.*

40.

The Powder of Stone-pitch given in small Beer, two or three Mornings together, is a notable Remedy for such as are bruised, and cheap enough too.

41.

The Root of Vervine hanged about the Neck of one that hath the King's Evil, gives a strange and unhoped for Cure.

The reason of it is, because Vervine is the Herb of *Venus*, and *Taurus* is her House. For the time of gathering this, and other Herbs, I refer you to other Treatises, where the matter is particularly handled.

42.

The tender Horns of Bucks, whilst they be covered with a thin hairy Skin, being sliced, and put into a new Pot well covered, and so dried in an Oven, that they may be beaten into Powder, and some of it given in Wine, with Pepper and Myrrh, gives speedy ease for the Cholick. *Scribonius Largus.*

43. Pains

43.

Pains of the Bladder and Cods, as also the Cholick, will be cured if you apply to it once or twice Pellitory of the Wall bruised.

44.

A Hedge-sparrow is of a notable Vertue for the Guts detracted, and the Feathers taken off, and so either kept in Salt, or converted into Mummy and eaten, (the Birds I mean, not the Guts nor Feathers) it will break the Stone, either in the Reins or Bladder, and bring it forth. *Ætius*, *Egeneta*, *Mizaldus*, and Experience.

45.

The Roots of white Lilies boiled in Water, and the Face washed with the Water, takes away the redness thereof.

46.

A green Jasper hung about the Neck of one that hath a weak Stomach, so that it touch the Skin near the region of the mouth of the Stomach, doth wonderfully strengthen it. *Mizaldus*, *Galen.*

47.

If you stamp Hariff a little, and lay it in soak in Spring-water four and twenty Hours, and then wash any scald or scabby place with it, quickly heals it.

48.

If you boil Parsley and Thyme well in White-Wine, and in a draught of it put a Spoonful of white Soap (I suppose Castle-soap) scraped small, and this being drunk up, causeth one speedily to make Water; and is a precious Medicine for the Stone.

49.

Carduus Benedictus stamped and boiled with Barrows-grease, Wine, and Wheat-flower to an Ointment, this is so sovereign, that it cures all Ulcers, Fistula's, and Sores, yea, though the very Bones be bare. *Arnoldus.*

50.

A handful of Mugwort stamped and boiled in sweet Sallet-Oil, till the Juice be consumed, makes an Oil which gives speedy ease to the Gout. *Mizaldus.*

51.

If your Nose bleed on the right-side, crush the little Finger of the right Hand; if on the left side, of the left Hand, and it will cease. *Mizaldus.*

52.

If you give ten Grains of red Coral in Powder to a Child in Breast-Milk for the first Sustenance it takes, it will never be troubled with the Falling-sickness. It seems by this, it mightily strengthens the Brain. *Arnoldus de villâ novâ.*

53.

There is an Herb called *Speregrass*, stamp it, and fill a Walnut-shell full of it, and apply it to the place pained with the Gout, bind it on, and within six or eight Hours it will draw a Blister, which cut, and let out the Water, and keep a Colewort-Leaf to it, till the Malady be remedied; this hath been known to cure such as have been troubled with this Disease twenty Years. *Cupton.*

54.

Boil the Lees of Oil till half be consumed, with which anoint the bottom corners and feet of a Chest or Press you put Cloaths in, and no Moths will trouble them; but you had best let it be dry before you put your Cloaths in. *Varo, Cato.*

55.

Take a handful of green Rue, gathered in the hour of *Sol*, he being strong, ten Figs, as many Walnuts, an Ounce of Juniper-berries; beat all these well together with a little Bay-salt, and take the quantity of a Hazel-nut every Morning; it defends the Body from Pestilence, Poyson, or any Sickness, even to extream old Age. *Mithridates* was the Author of it, and therefore let him have the credit of it: Besides, with this only, and the blessing of God upon it, have I cured such of the Phthisick or Consumption of the Lungs that have been so weak, they could not walk about a Chamber without leading.

56.

Some Men are so gross and fat, that they can hardly walk or do any business; let such eat three or four cloves of Garlick every Morning with Bread and Butter, and fast two Hours after it, and let their drink be Water wherein Fennel hath been boiled, it will in a very small time ease them.

57. That

57.

That which is shorn from Scarlet, being well died, and dried in an Oven, or otherwise, that it may be beaten into Powder, and half a Spoonful of the Powder given at a time in red Wine, will quickly cure the Bloody-Flux.

58.

If you anoint your Temples where the Arteries pass, once a Month with the Gall of a Partridge, it mightily strengthens the Memory. *Simeon Sethi.*

59.

A Saphire tyed about the Neck, so as it touch the Region of the Heart, preserves the bearer from Poyson, and the Plague, and abateth the heat in Fevers and Agues. *Rhazis. Albertus.*

60.

The soles of the Feet rubbed with good Mustard, helps forgetfulness, and quickens the motion.

A Man might draw from hence, that forgetful Persons are usually dull.

61.

Seeth Ivy-berries in Vinegar, and sup your Mouth full of it as hot as you can; and when it is cold spit it out again, and take another sup, and do likewise; a few such sups will cure the pain of the Teeth.

62.

Also if you put a little Spirit of Vitriol into the pained Tooth. Which you may get done by a little Lint tyed to the top of a Bodkin, or Wire, it works the same effect; but be sure you take not the Oil of Vitriol instead of Spirit: For if you do, you will make foul work.

63.

Aqua Composita mixed with a like quantity of Oil of Roses, helps lame Joints; but let them be well rubbed before with warm Cloaths, and then anointed with it.

64.

The like effect hath Harts-Horn boiled to a jelly in Sack.

65. Take

65.

Take of Cinnamon three Drams, Mastick and Pomegranate-Rinds, of each one Dram, Galangal half a Dram; make all these, being in fine Powder, into an Electuary with clarified Honey, and taking the quantity of a Hazel-Nut of it every Morning fasting, doth not only cause a good Stomach, but also good Digestion, and resisteth the breeding of ill Humours, thereby preserving the Body in Health, and the Mind in Vigour.

66.

Cinquefoil is an Herb of *Jupiter*, it strengthneth the Liver, and cures, being given in Powder, all Agues.

I do not intend to treat here of the time of gathering Herbs, but reserve that to a Treatise by it self. Together with the nature, called the *Compleat Herbarist.*

67.

Whosoever anoints any part of his Body with the Grease of a Wolf, shall not be hurt by cold on that part. *Mizaldus.*

68.

Vervine stamped and strained in Wine gives speedy deliverance to a Woman in Travel, if she drinks it. *Tortula Gilbertus.*

69.

The like effects hath sweet Bazil in Powder, and also Cinnamon.

70.

Take nine Hog-lice, commonly called Wood-lice, stamp them with a little Juice of Betony, strain it, and drink it warm in the Morning, the doing so three Mornings together, cures the Web in the Eye.

71.

Jews-ears (a thing that grows upon Elder-Trees) being either steeped or boiled in Ale, helps sore Throats, if you drink the Ale.

72.

The middle Rind of a Cherry-Tree stamped and strained, and the Juice mixed with a little White-Wine, and warmed, and drunk, breaks the Stone and avoids the Gravel.

73. The

73.

The like effect hath the Gum of a Cherry-Tree mixed in like manner, as also the Juice of Cammomile.

74.

Cut a Frog through the midst of the back with a Knife, and take out the Liver, which wrap in a Colewort-leaf, and burn it in a new Crucible well stopped; the Ashes given to one that hath the Falling-sickness, cures them: If once do not do the deed, use it oftner. *Petrus Hispanus.*

75.

Let one that bleeds at the Nose, chew the Root of a Nettle in his Mouth, but swallow it not down, and the Blood will stop. *Petrus Hispanus.*

76.

Caraway Confects once dipt in Sugar, being eaten half a Spoonful after Meat, and a Spoonful in the Morning fasting, do not only help those that are troubled with Wind, but also causeth good Digestion; the better you chew them the better it is.

77.

The Juice of Arsemart mingled with half the quantity of *Aqua-vitæ* takes away Aches, being anointed with it.

78.

Seeth a handful of Holly-berries in a Pint of Ale, till half the Ale be consumed, then strain it, and put a piece of Butter to it, take five or six Spoonfuls of it at a time, it is an excellent Remedy for the Stone.

79.

Wallwort is an excellent Remedy for the Gout, either applied outwardly in Oils and Ointments, or inwardly in Syrups or Electuaries. *Mizaldus.*

80.

Sallet-Oil, *Aqua-vitæ*, Oil of Exceter and a Bullocks-Gall, of each a like quantity, mixed together, make an excellent Ointment for Lame Limbs.

81.

Primrose Leaves stamped, and laid to any part that bleedeth, stayeth the Blood.

82. Take

82.

Take black Soap, and mix it with almost as much beaten Ginger, this by anointing with it, kills any Tetter, or Ring-worm, be it never so desperate.

83.

It is wonderful beneficial to lame Members, to bathe them in the decoction of Rue and Rosemary, and then wrap them in a Lamb's-skin, the woolly side inmost. Dr. *Owen.*

84.

Take Oil of Bays, *Aqua-vitæ*, Juice of Sage, Vinegar, Mustard, and Beasts Gall, of each a like quantity, put them into a Bladder that is far too big to hold them; tye them up close, and then chafe them up and down with your hands an Hour and half together; and then have you as good an Ointment for the Gout, as the World can afford.

85.

The Juices of Henbane, Lettice, Plantane, Poppy, Mandrake-leaves, Ivy, and Mulberry-leaves, Hemlock, Opium, Ivy-berries in Powder, of each a like quantity, mix them well together; then put a Sponge into them, and let it drink them all up, dry the Sponge in the Sun, and when you would have any body sleep, lay the Sponge at his Nose, and he will quickly Sleep; and when you would have him wake, dip another Sponge in Vinegar, and hold to his Nose, and he will as soon wake.

86.

Seeth Mallows, and red Nettles together, and let him that cannot go to stool, sit over it, when it is hot.

87.

The Roots of red Nettles being drunk in Powder, a Spoonful at a time, breaks the Stone.

88.

A Comb made of the right Horn of a Ram, cures the Head-ache, if it lie on the right side of the Head, being combed with it; of the left Horn for the left side.

89.

Dip a silk-thread in the blood of a Mouse, and let the party swallow it down that is troubled with the Squinancy, pain, or swelling in the Throat, and it will cure him.

90. For

90.

For a Pleurisie, or any other Pain indeed in any other part of the Body, this do; Take of Dialthæa two Ounces, Oil of sweet Almonds half an Ounce, mix them together, and warm them, then anoint the grieved place with it; then take Cummin-seed finely powdered, and strow upon the anointed place, then heat a Colewort-leaf very hot upon Coals, and wrap the place so used as before, binding it fast, and you shall soon see the most wonderful effects appear. *Emp. Ben. Vict.*

91.

Scabious in Powder drunk (a Dram at a time) in small Ale every Morning, cures Imposthumes. *Ant. Musa.*

92.

Peony is an Herb of the Sun, the Root of it cures the Falling-sickness.

93.

The Juice of Ground-Ivy, snuffed up into the Nose, purgeth the Head mightily, and takes away the Pains thereof, though of never so long continuance.

94.

The Gall of an Oxe, and so much flour of Lupines as will thicken it into a Plaister, kills the Worms.

95.

If red-hot Gold be quenched in Wine, and the Wine drunk, it chears the Vitals, cures the Plague; outwardly used it takes away Spots and Leprosie. A costly Medicine. *Lemnius.*

96.

The Water that drops out of a Vine, being drunk with White-Wine, breaks and expels the Stone in the Reins. *Mizaldus.*

97.

Pigeons dung stamped with Vinegar, and applied Plaister-wise to the Navel, stoppeth presently all Fluxes of the Belly. *Macer.*

98.

Carduus Benedictus Seeds stamped and taken, easeth Pains, Aches, and Stitches in the side; as also gripings of the Belly and Guts.

99. If

99.

If any be troubled with Stomach-Worms, let him hold a piece of an Honey-Comb in his Mouth, and the Worms will come out to the Honey.

100.

Syrup of Borage and Bugloſs reſiſt Melancholy, and cauſe light Hearts, taking away Grief and Paſſions thereof.

Fragmenta

Fragmenta Aurea.

The second Golden Century of

Chymical and Physical Judicial Aphorisms, and admirable Secrets.

1.

THE Roots of Sorrel hung about their Necks that have the Swine-Pox, doth wonderfully help them. *Mizaldus.*

2.

Briony-Roots boiled in Water, and the Water drunk helps the Dropsie.

3.

Eyebright is an Herb of the Sun, and is a wonderful strengthner of the Eyes used any way, either outwardly or inwardly, both the Leaves, Stalks, and Flowers; for it is an Herb appropriated to them.

4.

You may easily know whether a Dropsie be hot or cold, thus: If it begin below and swell upwards it is hot, because the nature of heat is to ascend: But if it swell downwards it is cold, because the nature of cold is to descend.

5.

Dry a Bullocks, Sheeps, or Goats-Bladder, and beat it into Powder, and give a Dram of it in Water, Vinegar, or any convenient Liquor, to such as cannot hold their Water, or use to piss in Bed, and it will help them: Give it at Night or Morning, according as you see cause.

6. Rub

6.

Rub a green Marigold-leaf between your Fingers, and put it up into your Nose, and it will draw away abundance of Humours, and help Rheum annoying the Head.

7.

The Roots of Elder-Trees sod in Water, and the Decoction drunk for common drink cures the Dropsie.

8.

Garlick and Housleek, of each a like quantity, stamped and applied Plaister-wise to the place, will help the Gout, be it hot or cold.

9.

White-Wine, wherein the ends of a pair of Tongs have been quenched (being before red-hot) six or seven times, being drunk, divers times, doth help such as have grieved, swelled, or diseased Spleens. *Benevinius.*

10.

It is a sign of Health in a sickness when the Cods begin to itch; but take heed then of Venereous acts, lest you pay for your pleasure. *Mizaldus.*

11.

The Decoction of Walwort, either in Wine or Water, doth admirably (by being drunk) cure the Dropsie.

12.

Coriander-seed being beaten to Powder, and mixed with Honey, and applied Plaister-wise either to Carbuncles or Sores, helps them. *Arnoldus de villa nova.*

13.

The Berries of Winter-Cherries stamped and the Juice pressed out and dried, helps both the Stone and Dropsie. *Mizaldus.*

14.

Elder-leaves made hot between two Tile-stones, and applied to the Forehead and Temples, ease the Pains of the Head.

15.

Take the Buds, Leaves, or inner-rind of an Elder-Tree, beat it, and drop a drop or two of the Juice thereof into the Ear; it cures not only Imposthumes there, but also Deafness.

16. The

16.

The Brain of a Weesel dried and drunk in Vinegar cures the Falling-sickness. *Mizaldus.*

17.

Many Men are troubled with watry Stomachs, much thin fresh Water coming out of their Mouths towards Morning; it usually comes with a proneness to Vomit; (the vulgar call it Water-springs) for such, or any other Rheum whatsoever that molesteth your Body, take this most excellent, though cheap Medicine.

Take a little stick and tie some old Oaken leaves about the end of it, and cut them pretty round, then put them into your Mouth as far as you can well suffer them, and hold the stick fast between your Teeth, and abundance of Rheum will come out of your Mouth, hold your Mouth over a Porringer, and you may see how much. Then wash the Leaves in Water and put them in your Mouth again; do so as often as you think fit. If you do so before Meat it will help your Digestion.

18.

Earth-worms slit and washed well in White-Wine, and dried and beaten into Powder, and a Spoonful taken of them in any Liquor in the Morning fasting, in a little time cureth the black Jaundice.

19.

Olibanum mixed with as much Barrows-grease (beat the Olibanum first into Powder) and boiled together, make an Ointment which will kill the Lice in Childrens Heads; and such as are subject to breed them, will never breed them after. A Medicine cheap, safe, and sure, which breeds no annoyance to the Brain.

20.

Tormentil boiled in Wine, and the Wine drunk for ordinary drink, and the Herb it self that was boiled, being applied Plaister-wise to the Eyes at Night, helpeth such as are so blind they cannot see at all. *Petrus Hisp.*

21.

Briony-Roots boiled in White-Wine, and a draught of the Wine drunk every Night going to Bed, helps such as have the Fits of the Mother. *And. Matthiolus.*

22.

The Juice of Coleworts snuffed up the Nose, purgeth the Head marvellously, and taketh away the Pains thereof, though of never so long continuance.

23.

The Gums of young Children being often rubbed with the Brains of a Hare or Coney, their Teeth will cut easily. *Mizaldus.*

24.

Fine Aloes boiled well with the Juice of Coleworts, and made into Pills, a Scruple being taken at a time at Night going to Bed, doth gallantly purge the Head, and ease the Pains thereof. *Pet. Hisp.*

25.

Take a good handful of Arsemart, wrap it up in a Bur-leaf, and take it up being so wrapped, first in cold Ashes, then cover those cold Ashes with hot Embers, those hot Embers with hot Coals, and let it Roast, and apply it being well roasted to the place grieved with the Gout, change it Morning and Evening, and in three days you shall see the most wonderful effects of it.

26.

If you beat a plate of Gold very thin when *Sol* is in *Leo*, *Jupiter* and *Leo* in good Aspect and Fortunate, it will do wonders; for being laid to the seam of the Head, it strengthens the Brain, and helps the Infirmities thereof: Being hanged against the Region of the Heart, it helps the Diseases thereof, Faintings, Swoonings, *&c.* and causeth gladness: Being hanged to the Back, it cools and strengthens them, and helps Pains in the Back. *Hermes. Arnoldus de villa nova.*

27.

Take all the Urine the Party makes at one time, that hath the Quartane Ague, and knead Flour, and make a Cake with it, and when it is baked, give it to a Dog of the House; do so twice or thrice, and in so doing the Party will be well, and the Dog sick. Choose a Dog for a Man, but a Bitch for a Woman. *Mizaldus.*

28.

To swallow down three Grains of Mastick every Night when one goes to Bed, delivereth from the Pains of the Stomach. *Emp. Ben. Vict.*

29. Mark

29.

Mark where a Swine rubs himself, then cut off a piece of the Wood, and rub any swoln place with it, and it will help it; with this Proviso, that where the Hog rubs his Head, it helps the Swellings of the Head, and where the Neck, those of the Neck, *&c.* If you cannot apply a part of the thing the Hog rubbed against the grieved place, you must apply the grieved place to that.

30.

The Rind of an Ash-Tree boiled in Wine, and a draught of the Wine drunk six or seven Mornings together easeth the Spleen.

31.

Pains of the Spleen trouble a Man most after Meat.

32.

Egg-shells dried and beaten into Powder, and given in White-Wine, break the Stone.

33.

Mice-Dung, with the Ashes of burnt Wasps, and burnt Hazel-Nuts, made into an Ointment with Vinegar of Roses, do trimly deck a bald Head with Hairs, being anointed with it. *Mizaldus.*

34.

Six cloves of Garlick stamped and strained into a draught of Rhenish-Wine, and drunk up, is a present Remedy for the Stone, Strangury, and Cholick.

35.

Gather Elder-flowers on a Midsummer-day, dry them, and beat them into Powder, and take a Spoonful of it in Borage-Water every Morning and Evening, it restores Youth and conserves it.

36.

Burn Horse-Leaches into Powder, and mix them with Vinegar, and therewithal rub the place where you would have Hair grow no more, and you shall have your desire.

37.

Drinking much Butter-milk makes one laxative.

38.

The Stone of a Swallow beaten into Powder, and given in drink to such as have the Falling-sickness, cures them. *Petrus Hispanus.*

39.

Mingle two Spoonfuls of Water with one Spoonful of clarified Honey, and give it to a Woman when she goeth to sleep; if she feel gripings and pains in her Belly, she is conceived with Child, else not.

40.

Green Nettles steeped in the Urine of one that is sick twenty four hours; if they remain green and fresh the sick will live, else not. *Mizaldus.*

41.

The Berries of white Thorns taken in White-Wine, are of great force to break and expel the Stone.

42

Plantane is given with good success to such as have the Plague.

43.

Wormwood stamped with the White of an Egg, and applied to the Eyes, by way of a Plaister, is a notable way to take away the redness and bloodiness of them.

44.

A Garland made of Ivy-leaves, laid to the Breasts of Women that hang flagging, gathers them up together decently, and makes them round; the like will Ivy-leaves do, if they be beaten, and applied to them. *Mizaldus.*

45.

If you wash Wounds with Wine wherein Agrimony hath been sodden, it cleanseth them of their filth and putrefaction. *Mizaldus.*

46.

Also stamp Agrimony, and apply it to Wounds that are ill knit or joined, and it will open them again.

47.

The Juice of Rhue mixed with clarified Honey, and a drop dropped into the Eye at a time, takes away dimness of sight. *Mizaldus.*

48. A

48.

A head of Garlick (the skins being pulled off) bruised and applied in equal parts to the Soles of the Feet where they are hollow, helps them with speed that are pained with the Toothach, especially if it come of a cold cause, and lie in the nether Jaw.

49.

If you rub Warts with the Leaves of a Fig-tree, and bury the Leaves in the Earth, the Warts will insensibly consume away. *Mizaldus.*

50.

Briony-berries dried and beaten into Powder, and drunk in the decoction of Water-cresses, doth wonderfully help the Strangury.

51.

Take of Venice-Treacle one Scruple, of Licorice and Cinnamon in Powder, of each three Grains, of White-Wine an Ounce and an half, mix all these together, and make of them a Potion.

If a Woman take such a drink as this is every other Morning, about a fortnight or three Weeks before her Delivery, it will make her Labour very easie. My Author saith, She will bring forth her Child without any Pain at all. *Ben. Vict. Favent. Emp.*

52.

Take of Yarrow and Plantane, of each a like quantity, beat them, and strain the Juice of them into red Wine, a good draught of which being drunk Morning and Evening, will stop a bloody Flux.

53.

If a Woman desire to know whether she be with Child, or not, let her make Water in a clean Copper or Brazen Vessel at Night when she goes to Bed, and put a Nettle in it, if the Nettle have red spots in it next Morning, she is with Child, else not. *Mizaldus.*

54.

Oxen, Kine, Bullocks, or Horses will not be troubled with any Disease, if you hang a Harts-horn upon them. *Absertus.*

55.

Put two or three of the Seeds of *Oculus Christi* into your Eye, and within a while after you shall not feel them, whereby

you will think they are not there, at last they will drop out of themselves, compassed about with slimy filth, which doth hinder the sight. If you use this now and then, it will clear your Eyes wonderfully.

56.

Warts rubbed with a piece of raw Beef, and the Beef buried in the Ground, the Warts will consume away, as the Beef rots in the Ground.

57.

Take the inner Rind of an Oak-Tree, and boil it well in fair Water, then bathe any Sore with it, whether new or old, three or four times Morning and Evening, and then anoint it with fresh Better and flour of Brimstone well mixed, and you shall see a speedy Cure.

58.

Take a Bur-Root, the bigger the better, and scrape it clean, then put it in a Pot of new Ale, and the Ale will boil; let it stand twenty four Hours close stop'd, and then let one that hath the Yellow-Jaundice drink a good draught of it, and in doing so two or three Mornings he will be cured.

59.

Let him that hath the Strangury drink a draught of small Ale, wherein the inner Rind of the young Branches of a Hazel-Tree hath been boiled, first in the Morning, and last at Night, and it will help him in few Days.

60.

Lay a thin piece of raw Beef to the Forehead of them that have lost their Voices, and remove it not all Night, and in two or three Nights it will help them.

61.

Take the Bones of Horses, and wash them clean, then dry them in the Sun, then break them, and boil them in a Chaldron of Water a long time, and save the Fat which cometh from them, which is an excellent Ointment either for Gout or Palsie.

62.

The ashes of burnt Snails put into the Eye, take away the Spots thereof.

63.

A piece of raw Beef of an indifferent thickness, put in steep all Day in good *Aqua-vitæ*, and laid at Night to the Temples, and let lie there all Night, stops the watering of the Eyes, and all Rheums that flow from the Head.

64.

Draw a Cord through the Tail of a Water-snake, and hang her up, a Vessel of Water being under her, into which she may gape, and after a little time will she vomit up a Stone which will drink up all the Water; this Stone being tied to the Navil (in a piece of fine Linen) of one that hath the Dropsie, quickly draws out all the Water. *Hollerius.*

65.

An Egg that is laid on a *Thursday*, the White being emptied out, and the empty place filled with Salt, and gently roasted by the Fire without burning, till it may be beaten into Powder, and Cankered Teeth being rubbed with it, kills both Canker and Worms that eat the Teeth.

66.

White Copperas, the quantity of half an Ounce, dissolved in a Pint of Water, kills all Tetters and Ringworms that are washed with it.

67.

A little piece of the Navil-string of a Child that is newly born being enclosed in a Ring, and so born that it touch the Skin, is a sure and perfect Remedy against the Cholick.

68.

The Decoction of the Leaves of Plantane is a most sure Remedy for the Diseases of the Bladder, being drunk Morning and Evening.

69.

If any one be bewitched, put some Quicksilver in a Quill, stop it close, and lay it under the threshold of the Door. *Wicker.*

70.

Saint-John's-wort born about one, keeps one from being hurt, either by Witches or Devils.

71.

Number the Days from the twenty sixth Day of *June*, to the Day when a Party first began to fall sick, and divide the Number by three; if one remain, he will be long Sick; if two, he will Die; if none, he will quickly Recover.

72.

The Juice of the Roots of Daffadil mixed with a little Saffron and Water, gives speedy help to those that are suddenly swoln. *Joh. Ardern.*

73.

Hemlock boiled, and the Yard bathed with the Decoction, helps the *Priapismus*, or continual standing of the Yard.

74.

Garlick beat to Powder, and the Powder taken inwardly breaks the Stone.

75.

Beat Bay-salt into Powder by it self, and as much Cummin-seed by it self, and as much common Fennel-seed by it self, then mix them together with a little Red-rose Vinegar over a Chafing-dish of Coals, and apply it hot upon a Cloth to the nape of the Neck, near the Head, the next Night change it.

This is a most precious Secret, for it cures the most inveterate Head-ach, though of never so long continuance, or never so violent; besides, it clears the Eye-sight, and draws away the superfluous Humours of the Head.

76.

Sage either sod and taken inwardly, or beaten and applied Plaister-wise to the Matrix, draws forth both Terms, and Afterburthen. *Petrus Hisp.*

77.

Shave the Crown of the Head of one that is sick, and lay upon the shaved place Rhue stamped with Oil of Roses, binding it on; and if the Party sneeze within six Hours after, he will live, else not.

I suppose this may be true in Diseases of the Head, and it may be cure them, if curable; and I verily believe it is a notable Remedy for Mad-folks.

78.

A Spoonful of the Powder of Nettle-seed mingled with good Wine, and drunk at a time, asswageth the Pains of the Matrix, the windiness of the same, as also the Fits of the Mother.

79.

If a Hog-louse or Wood-louse be pricked with a Needle, and any aching Tooth presently touched with that Needle, the Pain will instantly cease.

80.

The Seeds of Docks tied to the left Arm of a Woman, helps Barrenness. *Africanus.*

81.

Goat's-dung mingled with Vinegar and Bran, and applied Plaisterwise to swelled Breasts, gives speedy cure.

82.

Betony stamped and applied to any Wound in the Head, draws out the broken Bones, if there be any, and heals the Wound.

83.

The Seeds that are found in the knobs of the lesser Burs, being beaten into fine Powder, and given in White-Wine, purge Stones and Sand very effectually from the Reins. *Mizaldus.*

84.

If you seeth Mugwort in Water, and apply it hot Plaisterwise to the Navil and Thighs of a Woman in Travail, it bringeth away both Birth and After-birth; but then you must speedily take it away, lest you draw down Matrix and all.

85.

There is a pretty Secret to cure a Scald or Burn without a Scar. Take Sheep's Suet, and Sheep's Dung, and the inner Rind of Elder; boil these to an Ointment, and that will do it.

86.

To draw a Tooth without Pain, fill an Earthen Crucible full of Emmets, Ants, or Pismires, (call them by which name you will) Eggs and all, and when you have burned them, keep the Ashes, with which if you touch a Tooth, it will drop out.

87. Anoint

87.

Anoint a freckled Face either with the Blood of a Bull, or of a Hare, it will put away the Freckles, and make the Skin clear.

88.

Mugwort steeped in Rose-water, and the hands washed with it, helps the trembling of them.

89.

Take a great over-grown Toad, and tie her up in a Leathern Bag pricked full of holes, and put her Bag and all in an Emmet-hill, and the Emmets will eat away all her Flesh, and then you may find the Stone, which is of marvellous Vertue. If a Man be Poysoned, it will draw all the Poyson to it presently; if he be stung by a Bee, Wasp, Hornet, or bitten by an Adder, by touching it with this Stone, both Pain and Swelling will presently cease.

90.

If you chance to buy this Stone, and would know whether it be a true one or not, hold it near to the Head of a Toad; and if it be a true one, she will come to catch it from you.

91.

If you anoint Warts with the Juice of Elder-berries, it will take them away.

92.

The outward Rind of Raddish Roots, the Herb Mercury of each an Ounce, Saffron three Grains, *Cassia lignea* in Powder a Dram, Juice of Savin two Drams; beat them all together, and wrap them in a fine Linen-Cloth, and hold them to the Matrix of a Woman in Travail, when the Birth is near, and the Child will come out with but little Pain; and not only the Birth, but also the After-birth. *Ben. Vict. Favent. Emp.*

93.

The Juice of Knotgrass drunk with the Powder of seven Pepper-corns, a little before the Fit comes, cures the Quartan Ague: But they say it must be gathered on a *Thursday*, and the Juice pressed out of it then also.

94.

A bathe wherein Emmets and their Eggs have been sod, will quickly cure an old and almost incurable Joint Disease.

95.

Oil wherein Frogs have been sodden so long, till all the flesh is sod off from their Bones, doth mightily help all benumbedness and lameness of the Nerves and Joints.

96.

The Juice of Betony dropped warm into the Ear, puts away Deafness.

97.

Take a handful of Arsemart, wet in clean Water, and lay it gently in a Wound or Sore; then take it away, and bury it in some moist place; and the Wound will heal as the same Herb rots. *Paracelsus.*

98.

The Water of Marigolds helps Diseases in the Eyes, and takes away Pains in the Head.

99.

The smoak of Marigold-flowers received up a Woman's Privities by a Funnel, brings away easily the After-birth, although the Midwife hath let go her hold. *Mizaldus.*

100.

The Head of a Kite before she hath Feathers, as *Galen* writes, burnt, and a Scruple of her Ashes taken once a Day, cures the Gout.

Fragmenta

Fragmenta Aurea :

The third Golden Century of

Chymical and Physical Judicial Aphorisms, and admirable Secrets.

1. *For the Jaundice.*

FOR the Jaundice take Milk and White-Wine, of each equal quantities, distil them in an Alembeck, temper it pretty equally, I mean the Water with the Spirit, and let the Sick drink two Ounces in the Morning, two Hours before Meat, and going to Bed.

2. *For the Black-Jaundice.*

For the Black-Jaundice take Enula-Campane-Roots, bruise them, and boil them well in a Quart of Milk, strain the Milk through a Woollen-Strainer, and let the sick drink thereof; this hath helped those that have been sixteen Years sick of this Disease, and could not be cured.

3. *For the Jaundice.*

For the Jaundice boil good store of Hemp-seed bruised well in good strong Ale or Beer, and let the Sick drink no other drink.

4. *For*

4. *For Children that have the Jaundice.*

If they be young Children that have the Jaundice, or People of riper Years, at the first beginning of them, this Remedy will be sufficient; Take an Apple, and cut off the top, then pick out the Goar with a Knife, and put into the hollow place a pennyworth of whole Saffron, and a Dram of Turmerick in Powder, put on the top again, and roast it, then mash it all to pieces, and eat it up at Night going to Bed; this doing a few Nights together will help them; you may add a little Butter to it, if you please.

5. *For the Black-Jaundice.*

The Black-Jaundice hath been known to have been cured oftentimes with this Medicine; Take the inner Bark of a Walnut-Tree, and boil it very well in Ale or Beer, and when you have done so, quench red-hot Steel in it at least forty times, drink a quarter of a Pint of this hot Morning and Evening.

6. *For the Yellow-Jaundice.*

The inner Bark of a Barberry-Tree boiled in White-Wine, and the Decoction drunk, is an excellent Remedy for the Yellow-Jaundice; so also are the Roots of Celandine.

7. *The Pleurisie.*

As in all Inflammations, so also in Pleurisies, Blood-letting is not to be neglected in the beginning.

8. *For the Pleurisie.*

Such as have the Pleurisie must forbear eating Flesh, and drinking Wine and strong Beer, but must be content with cold Broaths, and to drink Barley-water, or Almond-Milk, if they be rich.

9. *For the Pleurisie.*

Take three Ounces of Carduus-water, a Spoonful of White-Wine, and six Whites of Eggs well beaten; mix all these together,

gether, and dip a Cloath in them, the which lay as hot as it can be suffered to the pained side of one that hath the Pleurisie, and it will give him speedy ease.

10. *For the Pleurisie.*

Also another most admirable Remedy for one that hath the Pleurisie, is to take an Apple, and make it hollow (as I told you before in the Yellow-Jaundice) then put into it a Dram, or a Dram and a half of Olibanum, roast it, (as before) put some Butter to it, and eat it up last at Night.

11. *For a Cough.*

A good Remedy for an inveterate Cough is this; take a handful of Figs, and boil them in Beer, till they be very tender, then take them out, and bruise them, and put them into a Linen-Bag, and apply them warm to your Stomach, and when they are cold, take them off, and warm them in the same Liquor again.

12. *To strengthen the Lungs.*

A Syrup made, or a Spirit drawn from those whitish Thistles, which are commonly called our Ladies Thistles, is a great strengthner of the Lungs; the like may be said of Hysop.

13. *For an Imposthume in the Lungs.*

For an Imposthume in the Lungs, drink the Decoction of Camomile twice a day, and but two Ounces at a time gives help to admiration.

14. *For heat and drineſs of the Lungs.*

Heat and drineſs of the Lungs is quickly, cheaply, and safely cured, by drinking no other drink but Plantane-water.

15. *For the Cholick.*

Take Winter-savory, and boil it well in White-Wine, and the Decoction drunk very hot, rids the Belly of the Wind-Cholick,

Cholick, as though it were swept out with a Broom! My Author saith, he hath known divers have been helped with this Remedy, that have had it so extreamly, that they have Swooned several times in a Day; yet I confess some of the following Remedies please me better.

16. *For the Cholick.*

Apply Cupping-glasses to the Navil; this Remedy pleaseth me very well, both for bastard and true Cholick; for the Navil Vessels, though they be of little use after the Infant is born, yet they still remain hollow, and pass to all the chief Vessels of the Abdomen.

17. *For the Cholick.*

Take Rosemary, Sage, and Bay-salt, and roast them well between two hot Tile sherds, and apply them hot to the Navil, it is a present Remedy to the Cholick, especially to the Bastard-Cholick.

18. *Cholick.*

You may easily know a Bastard-Cholick from a true Cholick thus: In a Bastard-Cholick the Belly is so sore, the Party cannot endure to have it toucht; 'tis not so in a true Cholick.

19. *Cholick.*

Take Emmets-Eggs, dry them well in an Oven, and beat them to Powder, take a Dram of the Powder at a time in any convenient Liquor; 'tis as admirable a Remedy for a true Cholick as any is, and it will make a Man Fart, as though he had got a Patent for it.

20. *Strangury.*

Take a good big Onion, cut off the top, and pick a pretty big hole in it with a Knife, the which hole fill with Betony and Centaury in Powder, of each equal quantities, putting a little Butter amongst them, then put on the top again, and roast it amongst the Embers, bruise it being roasted, and apply it

it being bruised, as hot as you can endure it to your Navil, and you shall find it an excellent Remedy for the Strangury.

21. *Cholick.*

Take Hemp seed, and dry it, and beat it into Powder; they say this being drunk in Wine, is a good Remedy for the Cholick; the like they say of Cummin-seed used in like manner: 'Tis very probable they may be very good in a real Cholick, but ——

22. *For the bastard Cholick.*

It is in vain to take any thing inwardly for a bastard Cholick, or at leastwise not so efficacious as external Applications: Therefore let such as have a bastard Cholick, apply a Plaister of Cummin-seed to their Belly.

23. *For the Cholick.*

Take a Lapwing, and burn her in a Crucible, Feathers and all very well, till the Ashes be white; A Scruple of these Ashes being given in a little warmed Wine to drink at one time, is an excellent Remedy for the Cholick.

24. *Worms.*

Garlick either eaten or boiled, and the Decoction drunk, kills the Worms.

25. *For the Worms.*

Take Worm-seed, and beat it into very fine Powder, and make it up into Troches, with Juice of Lavender, Cotton, and Gum-Tragacanth, dry them, and so have you an excellent Remedy for the Worms always by you.

26. *For the Worms.*

Zedoary beaten into Powder, and half a Dram of the Powder drunk in the Morning fasting in a little Muskadel, not only kills the Worms, but also strengthens the Heart.

27. *For*

27. *For the Worms.*

Take Garlick, Wormwood, Featherfew, and Mints ſtamped very ſmall, and heat very well with the Gall of an Oxe, and a little Vinegar, and applied to the Belly Plaiſter-wiſe, and it will kill the Worms, and bring them forth.

28. *For the Worms.*

Another Remedy for the Worms, and leſs tedious too, is to take the Gall of a Bull, and warm it, then dip a little Wool in it, and bind the Wool to the Navel.

29. *For the Worms in Children.*

Take Orange pills and dry them well, and beat them into Powder, and give a little of the Powder inwardly with Muſkadel; this is a gallant Remedy for Children that will not endure any ill-taſted Medicine.

30. *For a Looſneſs and Diabetes.*

The Pizzle of an Hare dried, and beaten into Powder, and the Powder drunk in Wine at Night going to Bed (you may give a Dram at a time to a Man, half a Dram is enough for a Child) you ſhall find it an excellent Remedy not only for a Looſneſs, but alſo for the Diabetes.

31. *For the Diabetes.*

The beſt Remedy for a Diabetes that I know, is this, Take the Bladder of a Goat, which I ſuppoſe to be beſt, becauſe it is a Beaſt of *Saturn.* If you cannot get a Goat's Bladder, get a Bullock's or Sheep's Bladder, dry it very well, and beat it into Powder, and take a Dram of the Powder firſt in the Morning, and laſt at Night.

32. *Caution to the former Receipt.*

In my Opinion it were very fitting in the foregoing Medicine, that the Sphincter Muſcle of the Bladder were by all means carefully dried and adminiſtred as before.

33. *Flux.*

The Maw of a young Hare dried, and beaten into Powder, and made up into Troches with Juice of Plantane, and a little Gum-Tragacanth is an excellent Remedy to keep by you for the Flux, and it also strengthens the Stomach exceedingly.

34. *To stop a Flux.*

Take Plantane-seed, and beat it to Powder, and give a Dram of the Powder in red Wine to a Child that is troubled with the Flux, and it will stop it.

35. *For a Flux.*

Take the Dung of a Stone-Horse that is kept in a Stable, and fry it in Muskadel, and apply it being so fried to the Navel, and it will stop any Flux of the Belly whatsoever.

36. *For one that cannot go to Stool.*

Take Salt and Soap, and mix them well together, and apply them Plaister-wise to the Belly of one that cannot go to Stool, and it will move him to Stool in a short time.

37. *Bloody-Flux.*

Take the Jaw-Bones of a Pike or Jack, beat them to Powder, and take half a Dram of the Powder in red Wine, Morning and Evening; this hath been known to have helped the Bloody-Flux, when nothing else could do it.

38. *For the Bloody-Flux.*

Take red Beans, and boil them in red Wine, till it be thick, and let the Patient eat of this Morning and Evening, and in a short time it will help the Bloody-Flux, be it never so violent.

39. *For the Flux.*

Take an old Apple, cut off the top, and pick out the Coar, then put into the hole a Ball of Virgin's-wax, put on the top again,

again, and roast it in the Embers, mash it all together, and take it inwardly, as a Medicine for the Flux.

40. *To break the Stone.*

The Urine of a Boar taken. and drunk inwardly, is an admirable Remedy to break the Stone.

41. *Another to break the Stone.*

Take the Blood of a Fox, and anoint the Region of the Bladder near to that place where the Stone lies, and it will break the Stone.

42. *Another to break the Stone.*

Also it is an excellent Remedy to break the Stone, to drink the Blood of a Fox, either alone by it self, or mixed with White-Wine. And to make the truth of this appear clearly, take a Pebble-stone, and put it into the Blood of a Fox, and it will dissolve it; yet, in my Opinion, and my Opinion is grounded upon Reason, if the Stone lie in the Reins, it is best to drink the Blood of a Fox; but for the Stone in the Bladder, it is best to inject it with a Syringe.

43. *To break the Stone.*

Bees dried, Stings and all, and beaten into Powder, and a Dram of the Powder given in White-Wine, is an excellent Remedy for to break the Stone.

44. *To break the greatest Stone that is.*

Take the green Weed that cometh from the Sea amongst the Oysters, washed clean, then dry it, and beat it into Powder; drink two Drams of this with Muskadel in the Morning, fasting an Hour after it, it will break the greatest Stone that is.

45. *For the Stone.*

Take Oil of Crystal, drawn by the Art of the Alchymist, let him that is troubled with the Stone take a Dram of it at a time in a good draught, either of White or Rhenish Wine, and

it will break the Stone. For proof of this, take a Stone, and lay it in the Urine of him that hath drunk this Medicine, and in twelve Hours it will be dissolved.

46. *Green Wounds.*

The same Oil of Crystal is an excellent cure for any green Wound.

47. *Stone.*

Take a Goat, and keep him three Days fasting (but you must be sure not to give him Meat nor Water in the Night) then put him into a great Tub full of holes at the bottom, and feed him with nothing but Camomile, Parsley, Gromwel, Celandine, Saxifrage, Hawthorn berries or flowers, give him Salt to lick, and nothing but White Wine to drink; save his Water that runs through the holes of the Tub, into which Water put Holly-berries, Ivy-berries, Hawthorn berries, Juniper-berries, Parsley-seed, Fennel-seed, Gromwel-seed, Smallage-seed, the Roots of Radishes and Nettles, Knee-holly, and Sparagrass, Leaves of Water-Cresses; infuse all these warm in the Urine in a Limbeck close stopped, then distil it off; this Water is held to be the most effectual for the Stone that is; for three Ounces of it taken at a time breaks the Stone, and brings it away without Pain.

48. *Sciatica.*

For the Sciatica, take a Gallon of Urine, I suppose it were best of the Party that is Deceased, boil it and scum it well till it be clear, then put to it a Quart of black Snails, such as you shall find in the Meadows without Shells, boil them together, till it be thick like a Pultiss, then spread it upon a Cloath, and apply it to the grieved place.

49. *Piles.*

Take a Quart of Linseed-Oil, and put as many live Crawfish into it as it will hold, boil them in it a quarter of an Hour, then strain them out, and bruise them well Shells and all, boil them well again in the Oil, then strain them out, and keep the Oil for an admirable Remedy for the Piles; you may use it by

by moistening a little Cotten in it, and binding it close to the place with a Truss.

50. *For the Piles.*

Take Scabious, and boil it well in Water, and let the Party sit over the steem of the Water that is troubled with the Piles, and it will help him.

31. *For the Piles.*

The Herb Pilewort either applied to the place in an Ointment, or taken inwardly, is an approved Remedy for the Piles.

52.

Many other Remedies are used by Authors, as namely, to boil Elder-tops in White-Wine, and wash the place with the Decoction.

53.

Also to drink the Juice of Dandelion, and Dazies in a Cup of Ale every Morning.

54. *An excellent Remedy for the Piles.*

Another Remedy, the conceit of which pleases me very well, is this; Take a gray Cat, and cut her Throat, then flea her and roast her, and save her Grease, boil the Blood and the Grease together, and anoint the Piles with it as hot as you can endure it; this seems to be pretty rational, because a Cat is a Beast of *Saturn.*

55. *Swelling of the Wrists.*

For aking and swelling of the Wrists, take Plantane-leaves, and stamp them well with a little Salt, and apply them to the place. I know no reason, but why this may cure any other swelling in the Joints.

56. *Ache.*

For any Ache take Venice-Treacle, and spread it upon a Cloth, and lay it to the place like a Plaister.

57. *Gout.*

Take Bur-roots, bruise them, and boil them very well in Pifs, and when you have made a very strong Decoction, strain it out, and add to the Pifs that is left as much Sallet-Oil, boil it together to an Oil, and if you use it, you shall see it do wonders in curing the Gout.

58. *For the Gout.*

Take the Yolks of Eggs, and make them into a Pultifs with a little Woman's Milk, and a little Saffron, and apply it to the place grieved with the Gout.

59. *For the Gout.*

Take Nettles, and stamp them with Salt. and apply them to the place grieved with the Gout, and it will dry up the Humours in a short time.

60. *For the Gout.*

Take of black Soap the quantity of a Walnut, Juice of Rue, and of Celandine, of each as much as the Soap comes to, mix them altogether, spread them upon a piece of Sheep's Leather, and apply them Plaister-wise to the place grieved with the Gout, and in three Days it will give help.

61. *For the Gout.*

Take a Pint and a half of good Ale, half a Pound of black Soap, a handful of Bay-salt beaten very small, boil them till half be consumed, then mix with it four Spoonfuls of *Aqua-vitæ*, stir them well together, then dip a Cloth in it, and apply it to the place grieved with the Gout, as hot as you can endure it.

62. *An excellent Remedy for the Gout.*

Take a Badger, the fatteſt you can get, kill him, and ſcald him like a Pig, then make a hole in one of his ſides, take out his Guts, Garbage and all, and put into his Belly Nettles two handfuls, two Ounces of Brimſtone, four Yolks of Eggs, and four Ounces of Turpentine incorporated well together, then ſow up his Belly cloſe, and roaſt him, and ſave the Dripping for an excellent Remedy for the Gout.

63. *Cramp.*

The foregoing Remedy is not available only againſt the Gout, but alſo againſt the Cramp, and all Infirmities of the Sinews and Joints.

64. *Cramp.*

If you cannot get a Badger, take a fat young Puppy-dog, and uſe him in like manner.

65. *A ſpecial Remedy for the Gout.*

Take a young Whelp in *March*, kill him, and flea him, and pull out his Guts, and fill up his Belly with Water-Frogs, ſow up his Belly cloſe again, then roaſt him, and ſave the Dripping for a ſpecial Remedy for the Gout.

66. *For a Burn or Scald.*

Take unſlaked Lime, and ſlake it in common Oil, then take it out again as dry as you can, and make it into an Ointment with Oil of Roſes; this Oil will cure any burn or ſcald without a Scar, and that in eight or ten Days time.

67.

For one that is burned with a Match, take the ſame Match wherewith he was burned, and burn it to Aſhes, and ſtrow the Aſhes upon the place, and it will heal it in a very ſhort time to admiration. It is a very pretty ſympathetical Remedy, and

I quoted it not only to cure burning by a Match, which happens scarce once to a Man's knowledge in his life time, but for burning with any other thing whatsoever. For example, If a Man be burnt with Iron, apply *Crocus Martis* to the place.

68. *For a burn with Gun-powder.*

Take Sheep's-dung, and Sheep's-suet, and fry them both together till they be thick like an Ointment, then anoint the place that is burned with Gun-powder twice a Day, neither change the Medicine, nor yet wash the Sore; for that part of the Medicine which sticks on, will readily fall off so soon as it is well.

69. *To stop a bleeding Wound.*

Take Bur-leaves and bruise them, and apply them to the bleeding of a Wound, and it instantly stops it. I fansie the Medicine much, because Burs is an Herb of *Venus*, and the Wound is caused by *Mars*.

70. *For the same.*

Another Remedy of the same nature is this, Put the Powder of dried Vervein to the Wound.

71. *To cleanse a Wound.*

If you would cleanse a Wound neatly, that is filled with congealed Blood, stamp red Nettles, and apply them to the place.

72. *For bleeding at the Nose.*

If a Man bleed at the Nose, take a Leathern Point or Lace, and tye it hard about his Testicles or Yard, and that will make the Blood leave *Mars*, and run to look after *Venus*.

73. *Morphew.*

If you anoint the face all over with Mustard, it is an excellent Remedy for the Morphew.

74. *Palsie.*

74. *Palsie.*

Sage eaten, or used any way, is an excellent Remedy for the Palsie in the Limbs.

75. *For the shaking Palsie.*

The shaking Palsie is caused no way sooner, nor more ordinarily, than by leading a tipling Life.

76. *A Preservative against the Palsie.*

A gallant Preservative I have been told against the Palsie (whether it be to be found in any of my other Writings, I know not well) is this, every Night when you go to Bed, rub your Fingers between your Toes, and smell to them.

77. *A Felon.*

Take Groundsel, and stamp it very well, and mix it with a little Oil of Roses, and apply it to a Malady in the Fingers, which they usually call a Felon, and it will speedily cure it.

78. *For the same.*

Take the Yolk of an Egg, mix it with a little Bay-salt in Powder, spread it upon a Cloth, and apply it to the place, and it will speedily cure a Felon.

79. *Imposthume or hard Swelling in the Belly.*

Take young Walnuts before they have Shells, stamp them, and bind them to the Navel, it will presently break any Imposthume or hard Swelling in the Belly, and not only break it, but also draw it out.

80. *For hard Swellings of the Belly.*

Because you cannot get such green Walnuts all the Year, you may take the pains to Pickle them up in Vinegar when you can have them; yet because I am of Opinion, that there are

are other People negligent as well as my self, and therefore may neglect the getting of them at that time; take the Kernels of Walnuts, and stamp them with Rue, and apply them Plaister-wise to the Navel; this is an admirable Remedy also for all hard Swellings of the Belly.

81. *Imposthumes.*

Take two handfuls of Clot-bur-roots, wash them clean, and bruise them very well, then boil them in a Pottle of good Ale till half be consumed, strain it, and let him that hath an Imposthume in his Body, drink of it Morning and Evening, and in three Days so doing, it will cure him.

82. *For the same.*

To drink the Juice of Marigold-leaves, is as gallant a Remedy for an Imposthume as any is.

83. *Murren in Hogs.*

Water Betony given as a Drench, is a present Cure for the Murren in Hogs.

84. *For Diseases coming of Repletion.*

Fasting three Days and three Nights without Meat and Drink, is a most admirable Remedy for all Diseases coming of Repletion.

85. *The Chin-Cough.*

The Chin-Cough is easily cured, if the Party troubled with it spit three or four times into a Frogs Mouth, but it must be into the Mouth of the same Frog, you may easily keep her alive in a little Water.

86. *For a swelled Leg.*

For a swelled Leg that is broken, and almost Mortified, bathe it with the Decoction of Nettles made with Water, and it will give ease and cure to admiration.

87. *De-*

87. *Defluxion of Humours.*

If there be a great Defluxion of Humours to any part of the Body, be it Wounds or else-where, it matters not, neither whether with Pain, or without, Opiates will be found to be the best Cure when all is done.

88. *To help Digestion.*

The inner Skin of the Gizzard of a Hare dried, and beaten to Powder, and taken inwardly, is the greatest strengthner of a weak Stomach, and helper of Digestion that is.

89. *To make Children speak quickly.*

The way to make a Child speak quickly, is to rub its Tongue often with Sal gem and Honey.

90. *Stuttering.*

The same Medicine for ought I know will help one of riper Years that Stutters.

91. *To quench Thirst.*

Washing the Mouth with Vinegar, and spitting it out again presently, quencheth the Thirst of one that is a dry; the reason is, because the Pallat of the Mouth, which is the seat of Thirst, being moistened and cooled is satisfied; and that is the reason why Men when they are hot, get hurt by drinking, because the Stomach is over-cloyed before the Pallat be cooled.

92. *A Suppository.*

A little piece of Sal gem cut in a fitting form, and put up the Fundament, is one of the best Suppositors in the World, and will last a Man almost his life-time.

93. *For a Wound.*

If you would cure a Wound without a Scar, anoint it with *Venus* her Spittle.

94. *For the Pearl.*

There is a certain Trefoil that hath a white spot in it like a Pearl, this Herb is an excellent Cure for the Pearl in the Eye.

95.

If a Cow hath a sore Udder, boil her own Dung in her own Milk, and apply to it.

96. *Shingles.*

Take the Juice of Archangel, and dip a Cloth in it, and apply it to that Inflammation in the Neck, commonly called the Shingles, and it will help it.

97.

Another approved Remedy for the same Disease, is to anoint the place with the Blood of a Cat.

98. *An Ache.*

For an Ache coming of cold, or an old bruise, take a Quart of Muskadel, a good handful of Onions pilled and bruised, an Ounce of Pepper finely beaten, and boil all these together till they be thick, then spread it upon a Cloth, and apply it to the grieved place.

99. *For an Ache in the Legs.*

For an Ache in the Legs, take the Gall of an Oxe, and boil it well over the Fire with Neats-foot Oil, and dip a Cloth in it, and applied it to the grieved Leg.

100. *Witchcraft.*

The best Remedy for Witchcraft that I know in the World is this; take a Stalk of *Amara dulcis*, Leaves and all, and let the Party bewitched wear it about their Middles next their Skin.

Fragmenta

Fragmenta Aurea,

The fourth Golden Century of

Chymical, Physical and Judicial Aphorisms, and admirable Secrets.

1. *Bruise.*

TAke a good big handful of Rue, Yolks and Whites of five Eggs, a handful of Wheat-flour, bruise the Rue very well, then temper them all together, heat them hot by the fire, spread them upon a piece of Cloth like a Pultiss, and apply them to any bruised place, changing it once in twenty four Hours, and it will speedily heal it.

2. *A caution concerning Bruises.*

Concerning all Bruises, let me give you this caution; Be sure you cure them well, and soundly at the first, else you may feel those Bruises at fourscore Years of Age, which you got at fifteen.

3. *Swelling.*

An excellent Remedy to asswage a Swelling is this. Take two handfuls of Penny-royal, and boil it in the strongest Ale you can get, till it be tender, then strain it, dip a Cloth in the Ale, and apply it warm to the Swelling, and in two or three Days it will help you, new dipping the Cloth twice a Day.

4. *An*

4. *An excellent Salve to cleanse and heal a Sore.*

Take the Juice of Betony, Plantane, and Smallage, of each equal quantities, let there be a Pound of them all together, four Ounces of Wax, two Ounces of Frankincense, two Ounces of Pitch, and two Ounces of Rosin, melt the things that are to be melted over a gentle Fire by themselves, then pour in the Juices, and boil it till they be consumed, keeping it always stirring, then strain it through a clean Cloth, and keep it for use; so have you an excellent Salve, both to cleanse and heal a Sore.

5.

I like this Medicine the better, because it hath no Oily quality in it, experience teaching, that all unctuous Medicines to raw Flesh are inimical.

6. *An admirable Remedy to cleanse and cure Wounds.*

Oil of Myrrh is one of the best Remedies that I know to cleanse and cure Wounds, for it will do it so speedily as is to be admired.

7. *For an inflamed Wound.*

If there be any Inflammation in the Wound, take Camphire, and mix it with Hog's grease, and anoint the place with it, and it will very speedily remedy it.

8. *To encrease or diminish the Flesh of a Wound.*

In Wounds sometimes the Flesh rises too fast, and sometimes too slowly, a Remedy for both these, is this; take the Lungs of a Sheep, and heat them very hot, and apply them to the place as hot as you can endure it; do this twice a day.

9. *The Itch.*

The Itch is a Disease which infesteth the Skin only, therefore beware you strike it not in, lest you infest the Body also.

10. For

10. *For the same.*

A strong Decoction of Scabious, or Devil's-bit, which you can get, you shall find it an admirable drink for such as are troubled with the Itch, you may also anoint the Body with Ointment of Tobacco.

11. *Falling-Sickness.*

Take Wormwood and Rue, of each equal quantities in Powder, and blow some of it into the Nose of him that falleth of the Falling-sickness, and it will instantly recover him.

12. *For the same.*

One experience of my own let me quote; I have cured one lately of the Falling-sickness, that Lad had it above seven Years, every New and Full-Moon, by giving of him Mustard-seed in Powder made up into Pills with Mithridate.

13. *Convulsions.*

Misleto gathered in the Hour of Sun, when the Sun is in *Aries*, and the Moon in trine to him from *Leo*; this being bruised, and infused warm in White-Wine, and distilled off in an Alembick, eight or nine Drops of the strongest Spirit given in any convenient Liquor, is an admirable Remedy for the Convulsions. With this I cured a Child lately, that was not above a Month old, it had but one Fit after the first taking of it, then it sneezed much, and recovered.

14. *A Caution.*

And here give me leave to be a little critical against another vulgar custom, and that is, no Misleto must be used but what grows upon an Oak, forsooth; and I have proved by experience, that it is all of a like Vertue, as being generated by the beams of the Sun upon what Tree soever. Is an Apple ever the worse for being grafted upon a sowre Crab-Tree?

15. *Caution.*

15. *Caution.*

Yet this Caution let me give you; have a care it touch not the Ground, for that good Philosophers hold takes away its Vertue; whether the reason be because it is appropriated to the Head of a Man, or because the Earth is Saturnine, and therefore hinders the Vertues of *Sol*, I will not here dispute.

16. *For the bite of a Mad-Dog.*

Let him that is bitten with a Mad Dog, drink either the Juice or Decoction of Vervein every Morning till the next new and Full Moon be past.

17. *An Observation.*

Observe this for a general Rule; all Creatures that are bitten with a Mad Dog near the New Moon, fall mad at the Full; and those that are bitten at Full Moon, fall mad at the new.

18. *To cure the biting of a Mad-Dog.*

Take Vervein, Agrimony and Plantane, of each equal quantities, bruise them and boil them in good White-Wine, and let him that is bitten of a Mad-Dog, drink a draught of the Decoction every Morning; then take the Herbs and bruise them with Bay-salt, and apply them to the Wound.

19. *Ring-worm.*

Take Featherfew and bruise it, and rub any Tetter or Ring-worm with the Juice of it, and it will kill it.

20. *Wen.*

An excellent way to cure a Wen is this: Take forty Snails, and boil them in a Pint of running Water, till half be consumed, then let him stand and cool, then take some Wool and dip it in the fattiness of the Water, and apply it to the Wen, this will consume it insensibly in a short time, especially if you take inwardly the following Medicine.

21. Take

21.

Take fine Jet, and beat it to Powder, and take half a Dram inwardly in a little Ale or Pottage, once in three or four Mornings.

22 *Biting of an Adder.*

The best way that I know for the biting of an Adder is this: Catch the same Adder that bit you, as she is easily caught, cut her open, and take out her Heart, and swallow it down whole.

23. *For the same.*

Also cut off the Head of the Adder, and bruise it, and apply it to the Wound, both these together would give a cure to admiration.

24. *To expel an Adder being crept into the Body.*

If an Adder be crept into a Man's Body, which is a thing, though it happens but seldom, yet it may happen, therefore the Cure is not amiss; this do, take a handful of Rhue, and bruise it, and boil it in the Urine of the Party, and let him drink the Decoction, and it will make the Beast make more haste out than it did in.

25. *For the same.*

If such a one be crept into the Body of a Beast, boil Rhue in the Urine of the Beast, and force him to drink it.

26. *Wind in the Stomach.*

Take Cummin-seeds two Drams, Galanga one Dram, make it up into Troches with Mucilage of Gum Tragacanth; so have you an excellent Remedy for Wind in the Stomach; when you have occasion to use them, take half a Dram in Powder in White-Wine in the Morning, fasting an Hour after it.

27. *For the Plague.*

Take of green Walnuts before they have Shells, of Rhue, and the inner Rinds of Ash-tree, of each equal quantities; bruise them and infuse them well in White-Wine, distil off the Spirit in an Alembick, so have you a sovereign Remedy for the Plague.

28. *To draw the Venom out of a Plague-Sore.*

Take a Cock-Chicken, pull off the Feathers till the Rump be bare, then hold the bare Fundament of the Chicken to a Plague-Sore, and it will attract the Venom to it from all parts of the Body, and die; when he is dead, take another and use likewise; you may perceive when all the Venom is drawn out, for you shall see the Chicken no longer pant nor gape for Breath; the Party sick will instantly recover.

29. *How to apply the foresaid Remedy to any part of the Body.*

I know no reason but why this may be very well used in the Disease, though there appear no rising at all; it is an easie matter by the Symptoms to judge which of the principal parts is most afflicted; then consider the purging places of the Liver are the Groins, the purging places of the Heart are the Armpits, the purging places of the Brain are behind the Ears.

30.

Then take a live Pigeon, if you cannot get a live Pigeon, take a Chicken, cut him asunder in the middle, and clap the pieces hot to the purging places of the principal part afflicted.

31. *For a Rupture.*

An excellent Remedy for a Rupture is, to take Oil of Nep, and dip well in it, and bind it on to the place.

32. *To*

32. *To recover a new-born Child that hath any life in it.*

When a Child is Still-born, if you perceive any life in it when you cut the Navel-string, squeeze out six or seven drops of Blood into a Spoon, and give it to it inwardly, and it will instantly fetch Life in it again.

34.

I suppose the Arterial Blood to be far better than the Venal Blood in this case; you may easily know the Artery in the Navel-string from the Vein, because it looks whiter.

35. *Against the stopping of the Terms in Women newly Delivered.*

Many times the Terms stop in Women so soon as they be Delivered, which costeth many Women their Lives; in such cases, take a dozen Peony-seeds, and beat them into Powder, and let her drink them up in a draught of *Carduus* Posset-drink, and Sweat after it; if this do not the deed the first time, give her as much more about three Hours after.

36. *For the same.*

The Decoction of Vervein and stinking Arrash, work the like effect.

37. *For a Felon.*

Take a Snail out of his Shell, and chop it very small, and bind it on to a Felon, and it will instantly cure it.

38. *For the Sciatica.*

An odd Remedy for the Sciatica is this: Take a handful of Nettles and sting all the place so far as the Pain goeth till it be all blistered to the purpose, and so let him go to Bed and sleep if he can, and the next day he will be well; there have been those known to have been cured with this only Medicine, that have been so bad that they have not been able to stir out of their Beds in five or six Weeks.

39. *For the Convulsion.*

A Decoction of Clary drunk, or the Spirit of it distilled, is a most admirable Remedy for the Convulsion.

40. *For the Phthisick.*

Ale boiled to a height, that it may be spread upon a Cloth, and applied to the Breast like a Plaister, is a most admirable Remedy for the Phthisick.

41. *For the running of the Reins and Strangury.*

The hard Roe of a Red-Herring dried and beaten to Powder, and the Powder taken inwardly, is an excellent Remedy both for the running of the Reins and Strangury; and so also is the Roots of Osmund-royal.

42. *For Rheum in the Eyes.*

Spread a little Stone-pitch upon Leather as broad as your Hand, and when ye have done so, prick it full of holes, either with an Awl, or point of a Knife, and lay it to the nape of your Neck; it is as gallant a Remedy for Rheum in the Eyes as those you shall pay more Money for: Some it cureth in two, or three Days, if it cure you not in that time, let it stick on as long as it will; if that will do no good, apply another.

43. *For Dimness of the Sight.*

Some People that are beginning to lose their sight, suppose they see little Moaths or Flies between them and the light, in such cases let an Issue be made in the nape of the Neck.

44. *To procure Sneezing.*

Take Sneezing-Powder, the weight of six-pence, *Castoreum*, the weight of two-pence, mix them together with a little Oil of Amber, and put it up the Nose of one that is troubled with the Fits of the Mother, and it will cause her to Sneeze, and it will quickly ease her of the Fit.

45. *Against Fits of the Mother.*

Let the Party that is troubled with the Fits of the Mother, take a Scruple of *Assa fœtida* in Pills, once or twice a Week.

46. *Against Wind.*

The foregoing Remedy is inferiour to none, for such whose Bodies are troubled with Wind.

47. *For Costiveness in a Woman that lies in.*

There is nothing better nor safer for a Woman when she lies in, and is Costive, than two Ounces of Oil of Sweet-Almonds new drawn.

48. *For bleeding at the Nose.*

Take Nettles and stamp them, and press out the Juice, and let him that bleedeth at Nose, take a Spoonful of the Juice, and hold it in his Mouth as long as he can, and spit that out and take another fresh Spoonful, and hold that in the Mouth likewise; also if you will you may moisten the Nettles after you have pressed the Juice out of them with a little Vinegar, and bind it on to the forehead.

49. *To prevent or cure the Pestilence.*

Take a Pound of green Walnuts before they have Shells, half an Ounce of Saffron in Powder, half an Ounce of *London*-Treacle, and half a Pound of Sugar, mix them well together in a Mortar, then set the moisture over the Fire till it come to an Electuary; keep it by you, it is an excellent Remedy to prevent the Pestilence before it comes, or to cure it being come, by taking the quantity of a Walnut at a time.

50. *An excellent Cordial for such as have the Small-Pox or Measles.*

Take the flowers of Marigolds, infuse them in strong Spirit of Wine, and when the tincture is quite taken out, strain it out, and

and infuse more Flowers in the same Spirit, repeat the Infusion till you have made the Tincture very deep, then strain it out, and keep it close stopped; it is as excellent a Cordial for such as have the Small-Pox or Measles as most is.

51. *For those that have bruised themselves.*

Make a Syrup with the Juice of Cabbage-leaves and Sugar, and let them that have bruised themselves, take now and then a Spoonful of it.

52. *For a Stitch.*

Take a Cabbage-leaf, and heat it very hot betwixt two Dishes, having first moisten'd it with a little Sack, then lay it hot to the side of one that hath the Stitch, renewing it Morning and Evening.

53. *For the Itch.*

A Decoction made with Fox-gloves and Water, and drunk, is a most excellent Remedy for such as are troubled with Scabs or Itch, especially for such as have scabb'd Heads.

54. *For a Scald-Head.*

Also an Ointment made of the Leaves or Flowers of Fox-gloves and Hog's-grease, is an excellent Remedy to anoint scabb'd Heads; this is an excellent Remedy, I have proved it my self, and never knew it fail.

55. *Against Hoarsness.*

Take a Turnip, and cut a hole in the top of it, and fill it up with brown Sugar-candy, then roast it in the Embers, mix it being roasted with a little Butter, and eat it up for your Supper, you shall find it an admirable Remedy for the Hoarsness.

56. *For the Head-ach coming of a hot Distemper, and also heat of the Reins.*

Take red Poppy-flowers, such as grow in the Corn, and fill a Glass full of them, then pour some Sallet-Oil to them, let it stand

ſtand warm either in the Sun or by the Fire, for a Fortnight, then ſtrain out them, and put in freſh, uſing them likewiſe, ſtrain them out, and keep the Oil for your uſe, and it is an excellent cool Oil to anoint the Temples with in Head aches coming of heat, or the Reins of the Back when they are too hot.

57. *For a Cough.*

It is an excellent Remedy for the Cough, to wet the Soles of the Feet with Spirit of Wine at Night going to Bed.

58. *To prevent Miſcarriage.*

Take *Venice*-Turpentine, and ſpread it upon brown Paper, let the Plaiſter be about the length and breadth of a Man's hand, and applied to the Reins of the Back, it is an excellent Remedy to prevent Miſcarriage. You had better, in my Opinion, ſpread it upon Leather, it will make beaſtly work elſe.

59. *For the ſame.*

Another Remedy for the ſame is this; make a Caudle of Muskadel, (but how to do it I cannot teach you) and put it into the husks of three and twenty ſweet Almonds (that which you pull off from them when you blanch them) being dried and beaten into Powder, and let her eat it for her Supper at Night.

60. *For a Kibe.*

Take ſtrong Ale, and boil it to an Extract, and apply it plaiſterwiſe, it is an excellent Remedy for a Kibe.

61.

The very ſame is excellent good to break a Boil, and draw it out.

62. *For a Pleuriſie.*

Boil Horſe-dung in White-Wine till half the White-Wine be conſumed, then ſtrain it, and ſweeten it with Sugar, (the Wine I mean, not the Horſe-dung) and let him that hath the Pleuriſie drink a draught of it, and go to Bed, and cover himſelf warm.

63. *An excellent Remedy for any old Ache.*

Take a Bullock's-Gall, and boil it in White-Wine Vinegar and *Aqua-vitæ*, of each equal quantities, boil it till it grow clammy, and keep it for your use; it is an excellent Remedy for any old Ache, by spreading it upon a Cloth, and applying it Plaister-wise.

64. *For a Cough or Consumption of the Lungs.*

Take a Cock, and when you have kill'd him, pull off the Feathers while he is hot, then presently cut him through the Back with a sharp Knife, pull out all the Bowels, and wipe him clean with a Cloth, break all the Bones, and put him into an Alembick, and distil him with a Pottle of Sack, and as much red Cow's Milk, so will you have an excellent Spirit for a Cough or Consumption of the Lungs, if you take three or four Spoonfuls of it in the Morning fasting.

65. *For heat in the Reins.*

Let such as are troubled with heat in the Reins, lay to the place a fine Cloth dipped in Rose-water, Juice of Plantane, and the Milk of a Woman which brought forth a Girl.

66. *An excellent Remedy for those that are subject to Vomiting.*

Take Wormwood, Spear-mints, and red Rose-leaves, of each a handful, chop them small, and boil them to a Pultiss with red Rose-water and Vinegar, of each equal quantities, thicken it with Rye-bread grated, spread it upon a Cloth, and apply it to the Stomach of him that is subject to Vomiting, as hot as he can endure it.

67. *For an Ague of the Breast.*

Let such Women as are troubled with that Inflammation, commonly called the Ague in the Breast, apply to the place a Fomentation made with Rosemary-tops boiled in their Urine, apply it hot for three or four Hours, and it will help it.

68. *For the Running in the Reins.*

The Marrow of an Oxe's back being dried and beaten into Powder, and a Dram of it taken in the Morning in a little red Wine, is an excellent Remedy for the Running of the Reins.

69. *To take away Freckles from the Hands or Face.*

Such as are troubled with Freckles, either upon their Hands or Face, or Sun-burning, may easily help themselves, if they wash the place with a little Juice of Lemons, wherein Bay-salt hath been dissolved, wash the place often, and let it dry in of it self.

70. *Against any Swelling.*

Take Cammomile-flowers, and Rose-leaves, of each a like quantity, boil them in White-Wine to a Pultis, and apply it as hot as can be suffered to a Swelling, and it will presently ease the Pain, and asswage the Swelling.

71. *Against Deafness.*

Stop the Ears of one that is Deaf with good dried Suet; it many times gives help when nothing else will.

72. *To stop bleeding.*

Take Powder of Earth-worms, and put upon a Wound that bleeds, and it will instantly stop the bleeding.

73. *For the same.*

Take the Ear of a Hare, dry it, and beat it to Powder, and put that Powder upon a Wound, and it will do the like.

74. *For him that spits Blood.*

Take the Juice of Betony, and temper two Spoonfuls of it with four Spoonfuls of good Milk, and let him that spits Blood drink the same quantity four Mornings together, and by that time he will be whole.

75. *For*

75. *For a Flux.*

Let him that is troubled with the Flux take the Seeds of Trefoil, bruise them well, and drink half a Dram of them in the Morning fasting in White-Wine; if he be curable, it will cure him in three Days; if he be not curable, he knows the worst of it, it is but dying.

76. *To stop the bleeding of a Vein being cut.*

If a Vein be cut, and you cannot stop the bleeding, take Rhue, and boil it in Water, then stamp it, and apply it to the place, and bind some Wool over that which was never washed.

77. *For Veins that are sprung.*

For Veins that are sprung, take Beans and husk them, then boil them in Vinegar, and bruise them, and apply them Plaister-wise to the place.

78. *For those that piss Blood.*

Take Garlike, bruise it and boil it in Water till the third part be consumed; a little of this Water being drunk presently, helps them that piss Blood.

79. *To cause easie Delivery.*

Let a Woman that is with Child, and near her time, drink a Decoction of Betony every Morning, and she shall be Delivered without much Pain.

80. *For the same, and to expel the after-birth.*

A Decoction of Hysop made with Water, and drunk very hot, giveth speedy Delivery to Women in Travail; yea, though the Child be dead in her Womb. So soon as she is delivered of a dead Child, if you suppose any of the After-birth be left behind, let her keep drinking the same Decoction till her Body be cleansed.

81. *For the same.*

Savory used in like manner hath the same effects.

82. *For the same.*

Also another good Remedy to give speedy Delivery to Women in Travail is this: Take wild Tansie or Silver-weed, and bruise it, and apply it to her Nostrils.

83. *For the same.*

Also another Remedy is to take the Roots of Polypodium and stamp them, and apply them to the Soles of the Feet Plaister-wise, the Child will quickly come away, be it alive or dead.

84. *For a Surfeit.*

Take the bottom of a Wheaten-loaf, toast it very well till it be dry and hard, then dip it in good Spirit of Wine, and wrap it up in a single Linen-Cloth, and apply it to the Breast of one that hath surfeited, and cannot digest his Meat; apply it warm, and let it lie to the place all Night, and it will speedily help him, and cause him either to vomit up, or purge out the evil Humours which the Surfeit hath contracted in his Body.

85. *To cure hot Rheum in the Eyes.*

Take twelve or sixteen Woodlice, some call them Sows or Slugs, wash them clean, then stamp them, and put three or four Spoonfuls of Ale to them, and mix them well together in a Mortar, then strain it, and let him that is troubled with a hot Rheum in his Eyes, drink it in the Morning fasting, and as much at Night going to Bed, and in a few times using it will cure him.

86. *An admirable Pultiss for any Swelling.*

Take Violet-leaves, Groundsel, Mallows, and Chickweed, of each a handful, chop these small, and boil them well in Water to a Pultiss, thicken it with Barley-meal, adding a little rough Sheep's Suet to it to make it moist, so have you an admirable

Pultiss

Pultiſs for any Swelling, or Inflammation in a Wound or Ulcer.

87. *For ſcabby Heads of Children.*

Take White-Wine and Butter, of each a like weight, boil them together, till they come to a Salve, and you ſhall find it an excellent Ointment for Childrens ſcabby Heads.

88. *For the Falling-ſickneſs or Convulſion.*

Take the Dung of a Peacock, dry it, and beat it into very fine Powder and give the Party troubled either with the Falling-ſickneſs or Convulſion, ſo much of it at a time in Succory-water as will well lie upon a Shilling, if it be a Child half ſo much will ſerve the turn, or leſs, if the Child be very Young.

89. *To cure Tetters or Ring-worms.*

An excellent way to cure Tetters and Ring-worms is to waſh the place often with Tanner's Woofs.

90. *Againſt the Bloody-Flux.*

Take the Bone of a Gammon of Bacon, ſet it an end in the middle of a Charcoal-fire, and let it burn till it be as white as Chalk, both in the outſide and inſide, then take it and beat it to Powder, and let the ſick of the Bloody-flux take a Dram of it at a time in Milk thickned with Flour.

91. *Againſt heat in the Reins.*

An approved Remedy for the Heat in the Reins, which is a thing cauſeth hard Labour, and many times Abortion to Women, is to take a fine Linen Cloth, and dip it in Houſleek, warm it, and apply it to the Reins.

92. *To eaſe a Woman of her After-pains.*

Take Tar and Barrow's-greaſe, of each equal quantities, boil them together, and in boiling add a little Pigeon's-Dung to it ſpread ſome of it upon a Linen-Cloth, and apply it to the back of

of a Woman newly Delivered, that is troubled with After-pains, and it will give her ease.

93. *For the same.*

Give a Woman that is troubled with After-pains half a Dram of Bay-berries beaten to Powder, and given her to drink in a little Muskadel.

94. *To cure the swelling of the Cods.*

Stamp Rue, and apply it to the Cods that be swelled, and it will presently asswage it.

95.

Take the Juice of Valerian, and wet a Tent in it, and put it into the Wound where any piece of Iron is broken in, and stamp the said Herb, and lay at top of it, and it will speedily not only draw out the Iron, but also speedily cure the Wound.

96. *To cure the biting of a Mad-Dog.*

So soon as a Man feels himself bit with a Mad-Dog, or any other venomous Beasts, or at least so soon as he can possibly get it, let him take green Fig-leaves, and press out the Juice of them three or four times into the Wound, if it be at such a time of the Year when Fig-trees have no Leaves, take the Rind of the Fig-tree, and bruise it, and apply it to the Wound.

97. *For the same.*

They say Mustard made with good Vinegar, and applied to the Wound, works the same effect.

98. *For a Wound.*

So soon as a Man is wounded, let him wash the Blood clean out of the Wound, either with White-Wine, or with his own Pise, and presently put the Juice of *Thapsus Barbatus* into it.

99. *A Medicine to drive out the Small-Pox.*

Take of diſtilled Taragon-water eight Spoonfuls, and put thereto ſix Grains of Bezar or Unicorn's-Horn, or for want of thoſe two, put ſo much Saffron, but the other is the better: Let it be warm, double the Potion as you ſee cauſe, taking nothing an Hour before, nor an Hour after it.

100. *To avoid Phlegm.*

Take clarified Poſſet-drink, and put thereto ſweet Butter, the Yolk of an Egg, and a little ſmall Ginger, Hyſop, red Mints and Sugar, let theſe ſeethe all together, and drink thereof firſt and laſt as warm as you can ſuffer it.

The

The Garden Plat;

OR,

A very brief Account of such Herbs, &c. that excel, and are some of them most useful in Physical and Chirurgical Cures on emergent and sudden occasions.

HOunds-tongue stamped and bruised, heals several Wounds. The Powder of Butter-bur, *alias* Pestilent-wort, the Leaves in Summer and Roots in Winter, expelleth the Plague by Sweat, drunk in Ale, Beer, or Wine.

Fumitory stamped, and drink the Juice in Ale, Beer, or Wine, purgeth Choler, and doth cleanse the Blood.

Germander stamped and drunk, doth purge Womens Flowers, and helps the Green-sickness.

Celandine, or Fig-wort, or Tetter-wort, or Pile wort, or Swallow-wort, or Marsh-marigold; these do help Tetters, Ringworms, Piles, and Eye-sight.

Eye-bright, the Water helpeth the Eyes washed therewith: And the Powder eaten with the Yolk of an Egg and Mace, restoreth the sight.

The Roots of Psillipendula beaten and drunk, cures the Stone.

Water-bettony, *alias* Brown-wort stamped, and laid to, helps old and new Sores.

Pellitory of the Wall steeped and drunk, cures the Stone.

Agrimony stamped and drunk, helps Lunatick Persons.

Saint-John's-wort, St. Peter's-wort, and Tutson-leaves stamped, help old Sores.

Mercury, the Herb stamped and drunk, purgeth Women, and weak folks.

Shepherd's-

Shepherd's-purse, or Cinquefoil stamped and drunk helps the Flux; and so doth Plantane and Knotgrass.

Scabious stamped and drunken, helpeth inward Imposthumes.

Devil's bit stamped and drunken, helps the Ague.

Spoon-wort, *alias* Scurvey-grass stamped and drunken, helps Dropsies and Scurvey.

Sanicle stamped and drunk inwardly, helpeth Wounds, and laid to outwardly.

Comfrey helpeth the Ruptures stamped and drunken, and laid to outwardly, it helps Wounds, and joins them together.

Hysop boiled, bruised, and drunken helps the Lungs.

Mints bruised and drunken, comforteth the Heart, so doth Sage.

White Horehound, or Balm distilled, or otherwise, helps inward Grief.

Rue expelleth the Plague.

Fennel, Dill, and Anniseed, and Cummin breaks Wind and helps the Stone.

Saxifrage stamp'd, and drunken, and Seeds of Gromwel, helps Wind and Stone above all others.

Betony helps the Head and Stomach.

Lovage restores the Lungs.

Pellitory of *Spain* expelleth the Plague.

Three Leaves of Asarabacca stamp'd and drunken, purgeth upward and downward.

English green Tobacco stamp'd, and mixt with fresh Butter, will heal a Wound, a Sore, or a scabb'd or scald Head.

Dragon-wort stamp'd and drunken, expelleth the Plague, or distilled; and so doth Aron or Priest's-pintle, Cuckow-pintle.

Centaury purgeth Choler by Siege; and so doth Rhubarb.

Enul-Campane purgeth Melancholy.

The Seeds of Piony help the Falling-evil.

Valerian or Setwal expelleth the Plague, stamp'd and drunken.

English Galangal comforteth the Heart.

Helleborus, called Sneezing-powder, purgeth the Head.

Aloe, *alias* Sea-green, purgeth Choler.

Laurel-leaves laid in Vinegar twenty four Hours and dried, the Powder drunk purgeth Choler, Phlegm and Melancholy.

The Root of Elder or Danewort stamped and drunken, helpeth Dropsies or swoln Legs or Limbs.

All

All Elder-leaves, Plantane-leaves, Elm-leaves, or all Oak, or green Leaves ſtamped and laid to, will heal a green Wound.

Ground Ivy boiled in Water, and laid to a Sore will heal it.

Wild Bugloſs, *alias* Carpenter-wort, bruiſed and laid to, healeth the green Wound.

Maiden hair boiled and drunken, heals the Lungs and inward Parts.

Oil of white Poppy anointed upon the Forehead, will cauſe one to ſleep.

The Seed of Henbane mixed in a Wax Candle, and the mouth held over when it burneth, will draw the Worms out of ones Teeth.

Sea-holm Roots candied with Sugar, called Iringo-Roots, will reſtore Nature: And the Powder of them will break Wind and Stone, being drunken.

Yellow Dock Roots boiled and drunken, purgeth by Urine and Siege.

Water-creſſes ſtamped or boiled, and drunken, is good for the Stone, Dropſie, and Scurvy.

Tamarisk the ſmall, or the Rind of the great Tamarisk boiled and drunken, helps the Spleen.

Barberries in Conſerve or Syrup, do ſtop the Flux and cool the Body.

Liquoriſh helps the Stone, Stomach, and Wind.

Oranges and Limons help a hot Stomach in the burning Ague.

Di illed Water of Oak-leaves ſtops the Flux.

Miſletoe of the Oak ſtamped and drunk, helps the Falling-Evil.

Aſh-Tree will ſuffer no Spider or Venomous thing to come under the ſhadow, the Leaves ſteeped in Wine, and drunk, will make one lean.

An Elder-leaf laid unto a Man's Feet that is chafed in going, between the Toes, or other places, will heal it.

Coſtemary, *alias* Balſom mint ſtamp'd and bruiſed, will heal a Wound as faſt as Balſom, or Sanicle laid unto it.

Dittany of *Candy*, or Dittany, or Herb of Deliverance ſtamped and drunk, is good to deliver a Woman in Travail with Child, and for want thereof Wood bettony will do the ſame.

To heal a Scalding or Burning quickly; Take Sallet-Oil-Olive, and clear Water beaten together, and therewith anoint the grieved place till it be whole.

To heal a Tetter or Ring-worm, or Chop, or crush in ones Palm of the Hand; Take Bay-salt finely beaten to Powder, and mix it with sweet Sallet-Oil Olive together, that the Oil be very salt; and with that Oil and Salt fret and rub away Scurf, and so use it till he be whole, and purge him with the Root Mechoacan.

To heal a bruised Thumb, Finger, or cut in the Leg; Take the Leaves of an Elm, and stamp them together, it will both bind and heal quickly, and knit the Bones together that are dispersed.

To stanch Blood in a Wound, take Sage, and beat it together with Wheat-flour, and lay it to, it will stanch presently, and heal the Wound; so will Shepherd's purse, Plantane, Knot-grass.

Unguentum album with Lint laid in a Wound or old Sore, and a Plaister of *Gratia Dei* thereon, will heal it very quickly.

Pestilent-wort boiled in Milk, and made in a Posset with Sack, will cause one to Sweat extreamly, and drive out the Plague; and heal them, and heal also the Ague. Lay the Herb and Curd unto the Sore.

Sanicle, Sanamonda, *alias* Hedge-Avens, that beareth a yellow Flower (but not the red) Scurvy-grass, Fumitory, and Sorrel, stamp'd and strain'd into Ale or Beer and drunk inwardly, doth cure the foresaid Diseases of Tetter, Ring-worms, Scurfs, Scabs proceeding of the heat of the Liver, which do most commonly come, or break out at the Spring or Fall of the Leaf.

Beat Bay-salt to Powder, and put it into Beer or Ale, that it be as salt as Brine, and drink it three times, in three Mornings it will put away any Ague, tke strongest Ague that is.

The Water of Oaken-leaves distilled and drunken, will stop the Bloody Flux.

Elder-Leaves stamp'd and laid to any Sore or Wound, will draw very fast at first; then mix therewith the fresh Fat of a Hog unsalted, and it will heal it very quickly.

The

The Cœlestial Governours:

OR,

A Discourse, in which is plainly declared what Members of the Body are governed by the twelve Signs, and of the Diseases to them appropriate.

A*Ries* is of the East, Masculine, fiery and cholerick, and governeth the Head, Face, Eyes, and Ears, *&c.* And of Sicknesses, the Apoplexy, Mania, Wounds, and Spots in the Face, Abortisements, and other impetuous Diseases, Ring-worms, and Morphews.

Taurus is of the South, Feminine, Earthly and Melancholy, and governeth the Neck, Throat, and Voice. And of Sicknesses, Squinancies, Scrophulas, Catarrhs, and Hoarsness.

Gemini is of the West, Masculine, Airy, and Sanguine, and ruleth the Shoulders, Arms, and Hands. And of Sicknesses, Phlegmonies, Ferruncula, and others proceeding of Blood in the said places.

Cancer is of the North, Feminine, Watry, and Phlegmatick, and ruleth the Breast, Ribs, Paps of Women, Lungs, Liver, Spleen. And of Sickness, *Alopecia*, watry Eyes, *Cotogses*, and Rheums, Scabs, and Leprosie.

Leo is of the East, Masculine, Fiery and Cholerick, and ruleth the Heart, Stomach, Back, Sides, and the Midriff with *Virgo.* And of Sickness, *Cardiaca passio*, trembling of the Heart, and Swooning.

Virgo is of the South, Feminine, Earthy and Melancholy; and ruleth the Belly, Guts, and Midriff with *Leo.* Of Sicknesses, *Illiaca & colica passio*, Oppilations of the Spleen and black Jaundice.

Libra is of the West, Masculine, Airy, and Sanguine, and ruleth the Loins, Navel, Reins, Buttocks, and Bladder with *Scorpio.* And of Sicknesses, all filthy Scabs and Spots in the Face, loss of Sight, Canker, and Hemorrhoids, Leprosie, *Alopecia*, and Cholick.

Scorpius is of the North, Feminine, Watry, Phlegmatick, and ruleth the secret Members, the Fundament and Bladder, with *Libra.* And of Sicknesses, all filthy Scabs and Spots in the Face, loss of Sight, Canker and Hemorrhoids, Leprosie, *Alopecia*, and the French Pox.

Sagittarius is of the East, Masculine, Fiery and Cholerick, and ruleth the Thighs and Hips. And of Sicknesses, hot Fevers, Ophthalmia, and blear Eyes, and falls from high places, and from Horses.

Capricornus is of the South, Feminine, Earthy, and Melancholy, and ruleth the Knees. And of Sicknesses, Aches in the Knees, Deafness, loss of Speech and Sight, Itch, Scabs, and foulness of the Skin.

Aquarius is of the West, Masculine, Airy and Sanguine, and ruleth the Legs. And of Sicknesses, Fevers Quartane, black Jaundice, Swelling of the Legs, and Varices

Pisces is of the North, Feminine, Watry and Phlegmatick, and ruleth the Feet. And of Sicknesses, Gout, Scabs, Leprosie, and Palsie.

How the Members of the Body are governed by the seven Planets, and of the Diseases to them appropriate.

Saturn governeth the Bones, Teeth, the right Ear, and Spleen, and the Bladder with the Moon And of Sicknesses, Leprosie, Canker, Fever Quartane, Palsie, Consumption, black Jaundice, *Iliaca passio*, Dropsie, Catarrh, Gout in the Feet, Scrophula's.

Jupiter ruleth the Lungs, the Gristles, the Liver and Sperm with *Venus*, the Arteries and Pulse. And of Sicknesses, *Peripneumonia*, Apoplexy, Pleurisie, Cramp, the *Cardiaca passio*, with the Sun, Squinancy, numbness of the Sinews, and stinking of the Mouth.

Mars ruleth the left Ear, the Gall, Veins, Yard, and Stones, and the Reins with *Venus*. And of Sicknesses, the Pestilence, hot Fevers, yellow Jaundice, Shingles, Carbuncles, Fistula's, Cho-

Cholerick Fluxes, Fevers, Tertian and Quotidian, all Wounds, especially on the Face, and the Falling-sicknes with the Moon and *Mercury*.

Sol ruleth the Heart, the right Eye, the Sight, the Sinews, and the Brain, with the Moon and *Mercury*. Of Sicknesses, Swooning, Cramp, *Opthalmia*, Rheuming Eyes, and the *Cardiaca passio*, with *Jupiter*.

Venus ruleth the Genitors, Dugs, Throat, Loins, the Liver and Sperm with *Jupiter*, and the Reins with *Mars*. Of Sicknesses, all Diseases of the Matrix, *Gonorrhæa passio*, Flux of Urine, *Priapismus*, weaknes of the Stomach and Liver, French Pox, Flux of the Bowels, and the menstrual sicknes with the Moon.

Mercury ruleth the Spirits, Imagination, Memory, the Tongue, Hands and Fingers, and the Brain with the Sun and Moon. Of Sicknes, Madnes, los of the common Senses, foolish Doating, Lisping and Stammering, Cough and Hoarsnes, the Falling-sicknes with the *Moon* and *Mars*.

The *Moon* ruleth the left Eye of a Man; and the right Eye of a Woman, the Belly and Guts, the Brain with the Sun and *Mercury*, and the Bladder with *Saturn*. And of Sicknesses, *Collica passio*, Phlegmatick Apostbumes, all manner of Oppilations, the Falling-sicknes with *Mars* and *Mercury*, the Palsie with *Saturn*, and the Menstrual sicknes with *Venus*.

Cardiaca Simplicia:

OR,

A brief Account of some choice Simples, as are chiefly appropriated to the Heart.

Left unfinished by *Nich. Culpeper.*

WHat this Treatise concerns, the Title shews, the Margine shall also shew you what Planet and Sign of the Zodiack every Herb is under; all the several Parts of the Body handled in this manner, open to you my own Model of Physick, and draw the Curtain which hath so long blinded the Eyes of the Understanding, both of Ancient and Modern Physicians; here are revealed those hidden Qualities, which they harping at, and only groping for, could never give a reason of, like Mad-men rather than Naturalists. But I desire here to be helpful, not critical; therefore I shall about the Business promised in the Title, by him who loves and delights in the Works of the Lord.

A Commonwealth is well hope up with such Physicians.

Spittle-Fields.
Sol 6. Libra
1649.

Nich. Culpeper.

Baum

B*Aum* is of a cherishing Nature, and wonderfully resists Passions of the Heart, Faintings and Swoonings, it makes the Man lightsome and blith, merry and chearful, it comforts and chears the Spirits. and takes away Fears, Cares, and distracted Thoughts arising from Melancholy, or adust Choler. It is hot and dry in the second degree, strengthens the inward Parts exceedingly, helps Digestion, and opens Obstructions of the Brain; it naturally preserves the vital Spirits. Heart and Arteries from melancholy Vapours, and is profitable in the Bloody Flux, and a notable Meat for such as have the Gout; a sovereign Antidote for such as are poysoned by eating Mushrooms: I suppose it took its Name [*Balm*] from its sovereignty in curing Wounds. *Sol. Leo.*

Scordium, or Water Germander is of a heating, drying, and binding Quality, and provokes both Urine, and the Terms in Women, it is a great Antidote against Poyson, and helps the gnawing Pains of the Stomach or Sides, coming either through Cold, or Obstructions; it stops the Bloody-Flux, easeth the Lungs of old Coughs, and rotten Phlegm, it keeps Bodies from Putrefaction, resisteth Pestilence, Small-Pox, Measles, faint Spots, Purples; and some are of Opinion, it withstands any Epidemical Disease whatsoever. It comforts and strengthens the Heart exceedingly, and nothing better to kill Worms, whether in the Stomach or Belly, boiled in Vinegar, and the place bathed with it, helpeth the Gout. *Jupiter. Leo.*

Vipers Bugloss is a deadly enemy to Poyson, and poysonous Creatures, there grows enough of it about the Castle Walls at *Lewis* in *Sussex*, whosoever eats of it, shall not be hurt by venomous Beasts that day. *Crollius* in his *Basilica Chymica* will furnish you with enough such notions; it chears and comforts the Heart, expels sadness, and causless Melancholy, it allays the heat of the Blood, and the fury of Agues; by cooling the Spirits, it procures abundance of Milk in Nurses, especially the seed of it, it mightily easeth Pains in the Back and Reins. *Venus. Leo.*

Burnet is hot and dry in the second degree, and is a great friend not only to the Heart and Liver, but also to the whole Body of Man, a little of it put in Wine, is not only delightful to the Taste; but also wholsome for the Body. It refresheth the Heart, quickens the *Jupiter. Sol.*

the Spirits exceedingly, driving away Melancholy, and indeed the opposition of the House of *Saturn* to *Leo* shews that the Heart and Vital Spirits are impeached by nothing so much as by Melancholy; it defends the Body from all noisome Vapours, from ill Air and Pestilence; and indeed whatever defends from ill Air must needs defend from all Epidemical Diseases; for it is the Planets corrupting the Air, not the * Brewers corrupting their Drink, that causeth Epidemical Diseases. It is admirable good in Fluxes, whether they be of Blood or Humours, whether they be internal or external, it stops the Whites in Women, belching and vomiting, and is a very good Wound-Herb for all moist sores.

** A piece of College nonsence in this time of Fluxes.*

Venus.
Taurus.

Sorrel is cooling and binding, drying in the second degree, it opposeth the sting and venom of Scorpions so exceedingly, that a Man can feel no hurt by them: It succours the Heart and Blood, as also the Vital Spirits over-pressed with Heat, whether you take the Root, Herb, or Seed; if any Planet from *Scorpio* cause the Malady, this is the Cure. It resisteth putrefaction exceedingly in the Blood, and restores weak decay'd Stomachs, it stops Fluxes, and helps the immoderate flowing of the Terms, it strengthens the Reins and Kidneys, and hinders the breeding of the Stone; neither is there a better Remedy in the World for *Scrophula*, or the Disease called the King's Evil, or any other Disease in the Neck or Throat.

Venus.

Violets; I can give but little reason, if I were asked why I set Violets amongst the Cordials, unless I should plead tradition. All Physicians have reckon'd Violets among the Cordial flowers, for my part I believe nothing less, they cool Inflammations, be they internal or external, they are especially appropriated to Inflammations in the Neck and Throat, Fundaments and Matrix falled down and inflamed; they cool the heat of the Reins, thereby resisting the Stone, and stopping Miscarriages, difficult Labours in Women thence arising, they are excellent in Fevers and Plurisies, and hot Rheums and hoarsness of the Throat.

Venus.

Strawberries; I know no reason why I may not put in Strawberries here as well as either Violets or Sorrel, for neither of them are proper in this place, for the Heart being the original of heat in the Microcosm, no cold thing is properly, or *per se*, appropriated to it. Strawberries

berries are cold in the first degree, the Fruit cold and moist, temperate, the Root dry and binding: In general, they refresh the Spirits ready to faint for heat, they cool the Liver and Blood, abate the fury of Cholerick Diseases, help Palpitation of the Heart, the yellow Jaundice, Inflammations, whether internal or external; they are excellent in sore Mouths, sore Throats, Ulcers in the Privities, fasten loose Teeth, Scabs, Itch, Tetters, and other Martial Infirmities of the Skin.

Borage and *Bugloss*, their Natures being the same, I put them both together, they are hot and moist, and naturally appropriated to keep the Vapours of Melancholy from the Heart, and bridle the unruly Passions of the Vital Spirit, which my Theory of Chirurgery will manifest to you, they make the Heart joyful and glad, chearful and merry; it clarifies the Blood exceedingly, opens Obstructions of the Liver, and helps the yellow Jaundice, and by clarifying the Blood, and removing the adust and sharp Humours, there must needs be a gallant internal Remedy for Scabs, Itch, Pimples, and other Infirmities thence arising. They help Swoonings and Passions of the Heart, and restore such as are pined away either by Consumptions or any other lingring sickness. *Jupiter. Leo.*

Ros-Solis, *Sundew*, It is always moist in hot Weather; yea, the hotter the Sun shines upon it, the moister are the Leaves; thence it took its name. It is excellent good for hot salt Rheums that distil down upon the Lungs, Ulcers in the Lungs, Coughs, shortness of Breath, it comforts and strengthens the Heart, and stays the fainting of the Spirits. *Sol. Cancer.*

Angelica, heats and cherishes the Heart and Spirits against Poyson and Pestilence, ill Air and Vapours, Epidemical Diseases; it strengthens old and cold Stomachs, it easeth all Pains coming of Cold and Wind, provided the Body be not bound, Pleurisies, Diseases of the Lungs, Coughs, Phthisicks, Cholicks, Stone, Strangury, difficulty of Urine; it provokes the Terms, expelleth the Afterbirth, it discusses all inward Tumours and Windiness, Obstructions of the Liver and Spleen, it takes away all Crudities and Indigestion of the Stomach, and is a present Remedy for Surfeits; the Juice cleanseth Ulcers well, the Root is held to be stronger in Operation than the Leaves; the wild Angelica is that *Sol. Leo.*

which

which we in *Sussex* call Kexweed, and is good for all the former Premises, but not so effectual as the Garden.

Rue is a mighty Antidote against Poyson, by it
Sol. *Mithridates* (that renowned King of *Pontus*) so for-
Leo. tified his Body against Poyson, that he made it invincible; though some unworthy Wretches in our Age are not ashamed to say, he fortified his Body against Poyson by accustoming it to Poyson; and when being Vanquished by *Pompey* the Great, and Betrayed by his own Son, he would have poysoned himself, but could not: A likely tale, as though if he had accustomed his Body to hot Poysons, cold would not quickly have dispatched him, and the contrary: But to leave the grand Lyars of the World, the most of which (the more is the pity) are scholars, and to come to our business, Rue is a counter-poyson against dangerous Medicines, ill Air; it preserves the whole Body in Health being but in a very small quantity, taken every Morning; it takes away Lust, and is an Enemy to *Venus*; it is admirable in Pains of the sides, Coughs, difficulty of Breathing, Phthisicks, Asthma's, Inflammations of the Lungs, sharpness of Urine; it kills Worms, and helps the Dropsie, and Warts in any part of the Body, and is admirable against the bitings of Venomous Beasts.

THE

THE Chirurgeon's GUIDE: OR, THE ERRORS OF SOME Unskilful Practitioners IN CHIRURGERY Corrected.

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THE Chirurgeon's GUIDE: OR, The Errors of some unskilful Practitioners in Chirurgery Corrected.

The first Error which they use, is touching the Disease called in Latin Lues Venera, *and in English, the French Pox.*

THE Errors which are used at this present (touching the Venerean Disease) are very great, but chiefly at the beginning; for when it first breaks forth, it appeareth in the Yard with Inflammation, Ulcers, and Excoriation of the conduct of the Urine, which cometh from the neck of the Bladder: And after that commonly follow Apostbumes of the Groins, with Pushes, and such other like discoloured Pimples, according to the infected Humour; for the cure of the which, unskilful Persons begin with vehement or strong Medicines; as *Colocinthis*, Confection of *Hamech*, or such like. And the next day they open a Vein in the right or left Arm, (respecting not that there may follow a lask of their vehement Purgation) and then minister their unctions and suffumigations, which is certainly a manifest Error.

By the which means they draw the infectious Blood and Humours to the noble Parts, and feeling the inward annoyance of the same, sendeth it to divers outward parts of the Body. The which doth ingender hard Tumours, as Knots and Kernels not easily curable, and most sharp and fretting (rebellions against curation) Botches, with such other like.

And

And so by the maliciousness of the Humour, it corrupteth and eateth the Bone with such Pains and Torments, that the poor Patients are so afflicted, that they know not where to rest; and especially more in the Night than in the Day. Therefore at this present I have thought good, according to my little skill, to teach a Method for to bring these Errors into a perfect order.

At the beginning of this contagious Disease, you shall first begin this curation by evacuating of the Body with gentle Lenitives, which do both cool the boiling rage of the Blood, and also make it thinner in mundifying the Blood: This must be used according to the temperature of the Body.

The which shall be done after that the Body is prepared; to the end that the Solutives may the better work upon the aforesaid Humours. For in this case Nature must rule the Chirurgeon, and not the Chirurgeon Nature. Then after that, it is necessary and profitable to open the Ankle-Vein in the right or left Foot, according as the Apostbume doth appear; and if there be no Apostbume, according to the discretion of the learned Chirurgeon: This done, you divert or pull back the aforesaid infectious Humours from the principal Parts. And upon the Apostbume you shall apply continually mollifying and drawing Medicines, in doing what may be to bring him to Suppuration. This Indication being accomplish'd, you shall use of the Potion made with *Ebenum* and *Guiacum*, prepared according to the temperature of the Humours, which shall be used the space of a Month, or thereabouts.

And although that some learned Men have an Opinion, that the Decoction of *Guiacum* ought to be used without any other Medicines, yet nevertheless it hath been found by Experience, that the use of other Simples with it (being fit and agreeing to the Diseases) hath a great deal more profited, and been found of better effect than if it had been ministred alone; for in a compound Disease a simple Remedy is not requisite.

Although that *Alphonsus Ferrus* hath written to the contrary; the which *Alphonsus* useth this Decoction of the Wood in a manner to all Diseases; (whose Opinion is not to be followed) which Decoction is used in *Phthisi etiam si dies placuerit in senio Philippi.*

Moreover, they have greatly erred, which have set forth the *Radix Chini*, being a Root very dear, unprofitable, and altogether without taste, and the greatest Error of all is committed among

among them, which have brought in use the diet of the Decoction of Box-tree, which is an astringent Wood, stinking, and an Enemy to all the principal Parts. And if you will have a Wood which is most agreeable to the *Guiacum*; you shall use of *Fraxinus*, the which openeth Obstructions of the Liver, of the Milt, and of the Reins; for I have known many which by the use thereof have recovered their Health.

The second Error touching the said Disease, when it cometh to suppuration.

WHen this Disease hath been once taken in hand and evil handled, either by Ignorance of the Chirurgeon, or the negligence of the Patient: The common Chirurgeon's use commonly new Errors; that is, with giving Solutives, without preparing of the evil Humours. By the which means they take away the best, and leave the worst behind; whereof ingendreth Nodes, old and canker'd Sores, and such like. Then they (as evil or rather worse) apply their Unctions or Suffumigations before that the Ulcers be made clean, or the Nodes taken away, and sometimes leave the Bone foul; by the which means, they purchase to themselves both Shame and Infamy: For within four or five Months the Ulcers open with great Corruption of the Bone.

Moreover, they omit an Error touching the Unction; for they anoint the Head, the Region of the Heart, and other noble Parts, against all reason: And also all the whole Body over, which is the occasion of many a Man's Death.

Therefore to amend these Errors (when you see that this Disease is confirmed, and that there are hard Ulcers, hard Swelling, or Nodes) it is the surest way to mundifie the said Ulcers, to open the Nodes with a Caustick; then you shall make Incision in the Node unto the Corruption of the Bone, and then apply *Præcipitatum*, or else Pledgets with *Basilicon* and *Præcipitatum* mingled together: This done, you shall take away the corruption of the Bone.

And then after that you may safely use your Unctions made with *Axungia*, Gums, *Minerals*, Oils and *Mercury*; also if you add thereto of fine Treacle or *Mithridatum*, it will be the better.

You

You shall anoint the Shoulders, the Muscles of the Back, the Loins, the Hips, the Thighs, the Knees, and all the outward Members, as Legs and Arms.

But you must take very good heed that you touch not the Head, the Region of the Heart, the Stomach, nor the ridge of the Back. Also you must have a good respect to cease your anointing in such order, that you bring not too many accidents to the Mouth, whereby the Patient may utterly lose the use both of his Tongue and Teeth.

Because that so many ignorant Chirurgeons have taken upon them this cure (without either discretion in applying the Unction, or ordering of the Patient) I have thought good to write two or three words touching the ordering of the Patient.

When the Body is prepared with apt and meet Medicines, as well Syrups, Decoctions, Purgings, and opening of the Vein according to the disposition of the Body, the Patient shall be placed in a place naturally hot, or else otherwise made warm, which must be free from all cold; having the Doors, Windows, and other open places closely stopt; for the cold Air is very hurtful both for the sinewy Parts, and also for the working of Medicines; for it will diminish and hinder the Actions thereof. And in this case there are many which commit great Errors, which are worthy of reprehension; for as well in the Winter as in the Summer, they anoint the Patient's in great and large Chambers where very much Air entreth.

Wherefore at the beginning of this cure (if the place be not very close and warm) you shall make a Pavillion with Coverings, and such other like, round about a Fire; by the which means you shall keep the cold Air from the Patient. But if it be possible, it is better to have a little Chamber close and warm, and also continually a Pan with Coals in the midst of it.

If it be so that the Patients be so weak that they cannot abide the heat of the Fire, or would be loth to be seen naked (as Women or Maids) you shall anoint them lying in their Beds; First, The Patient shall put out one Arm, and then the other; and so the rest of the Parts shall be anointed one after another. And you shall use the Patients from time to time, to such a course as is required against the Disease.

The

The third Error is concerning Wounds piercing into the Breast.

IT fortuneth oftentimes, that the Wounds pierce the hollowness of the Breast, so that great quantity of Blood doth fall down into the bottom of the same, and there doth stay upon the *Diaphragma*; also the heaviness of the said Blood oppresseth the *Diaphragma*, and putrefieth and ingendreth an evil Quality. The which putrefaction sending Vapours to the Heart, causeth a continual Fever, and commonly Death within ten Days. Of the which the common Chirurgeons have no consideration, or else by their ignorance they know not the cause; and so the Patient is destitute of all help.

Diaphragma *is two Muscles which go overthwart the Breast, and separateth the Heart from the Liver.*

Wherefore when you see that the Wound pierceth into the *Thorax*, or Breast, you shall take good advisement, in searching out diligently, whether the Blood be descended into the lower part of the *Diaphragma*; the which may be known by the stinking of the Breath, and by the relation of the Patient, which doth feel the Blood quivering or shaking inwardly: And also commonly his face will be of a reddish or high colour, by reason of the Vapours which ascend up.

And note, That at the which side the Blood doth most remain, in lying upon the same side the Patient shall feel less pain than upon the other; because that the said Blood oppresseth the Lungs and the *Diaphragma*. The Chirurgeon ought to have a good respect to the signs above-written, and whilst that the strength of the Patient is yet remaining, it shall be needful to make way for the said Blood to be evacuated between the fourth and fifth Rib, a hand breadth, or a little more from the ridge of the Back, and your Incision-knife being very sharp; also you shall do it by little and little, very gently in cutting *Mesopleuria*, or the Muscles between the Ribs; it ought to be done toward the lower part of the said Muscles; for the Vein which nourisheth them, and the Ligaments which give them their moving and feeling, are placed more above than below.

After that the Incision is made, you shall let out the corrupted Blood by little and little, according to your discretion, and it shall suffice to evacuate every dressing five or six Ounces;

this done, it shall be very profitable to use the wonted Potions which you shall find in the Writings of Learned Practitioners, which have largely written of the said Potions; and by this means above-written, I healed four in one Year. The which Cures without the aforesaid Remedies, could never have been done; for the which I give unto God most hearty thanks.

The fourth Error, touching the Applications of the Trepans, Terebelles, for fractures of the Head.

IN the Fractures of the Skull, there are committed great Errors touching the Application of the *Trepan*, principally when the Bone is broken in many parts; for they have no consideration of the shivering of the Skull, but apply the *Trepan*, by the which means they press down the shivers of the Bone upon the *Dura Mater*, and rent or tear it in such order, that it produceth grievous Accidents, whereby commonly Death ensueth. Wherefore in this case, you shall have a good consideration before that you apply the *Trepan*; for it is better (if it be possible) in this case to use other Instruments, as Eleviatories, Cisers, *Lenticuli*, or such other like, to make way for the bruised Matter which depresseth the *Dura Mater*; it shall be the better, and less danger for the Patient. By this means, I have many times forborn the applying of the *Trepan*, to the profit of my Patients, and my good Name and Estimation.

Moreover, there be many ignorant Chirurgeons, which without consideration apply the *Trepan* upon all parts of the Head, as well upon the Comistures, or Seams, as other places; which is the cause of the death of many Patients.

Wherefore they ought to have a great consideration, and to be very diligent in this respect, and for to use their Art according to this true Method prescribed them.

The fifth Error, touching the Punctures of Nerves.

WHen it chanceth that any is hurt by the Punctures of Nerves, if he be not speedily helped by some cunning and expert Chirurgeon, he is in great danger to fall into Convulsions, which is the occasion of many a Man's Death, which commonly hapneth to them that are dreſt by the ignorant and common Chirurgeons: For when they begin the Cure, they make Fomentation with hot Water, wherein hath been boiled Mallows,

lows, Violets, and such like; then after the Fomentation they apply an Appeaser of Pain made with the Crums of white Bread, being mingled with the Yolk of an Egg, Oil of Camomile, and Oil of Roses; the which things are altogether contrary to the Punctures of Nerves.

Forasmuch as their Application doth moisten too much the Nervous places, and retaineth or keepeth in the matter which is already come to the place; and if there be any Apostume, it doth augment and encrease it, and causeth the Matter to ascend up to the Brain, whereby ensueth Convulsions or Death.

Wherefore to avoid this danger, and to follow the Cure methodically, you shall have first a regard to the evacuation of the Body; and if the strength of the Patient be good, to use *Flebetomice Revolsive*, or according to the cause of the grief. Then to take away that which is ready conjunct, you shall enlarge the Orifice, to the end, that the Medicine may the better penetrate to the bottom, and take away the sharpness of the Humour. In this case I have found very profitable the Oil of *Hippiricon* prepared in this form; that is to say; with Venice-Turpentine, and for one Ounce of the said Oil, you shall take half a Scruple of *Euphorbium*, which shall be applied very hot with Pledgets; and upon that a Plaister made with *Propolis*, *Gum-Ammoniack*, and Wax as much as shall suffice. By this means the Matter, (which is drunk into the Nerves or Tendons) shall be drawn out to the outward parts.

Also for this intent I have found profitable Linseed-Oil, and *Euphorbium*, of each alike, with the twentieth part of *Sulphur*, being very finely powdered with *Perosin* and Wax, as much as shall suffice to make an Unguent.

This Unguent doth heat moderately, attract and dissicate, and is of a subtle faculty, with the which (by the help of God) the Chirurgeons shall get both Honour and Profit.

The sixth Error, is touching the abuse of the Runners about, called Cutters for the Stone and Ruptures.

AMong the common Runners about (which use to cut the Stone and Ruptures) there is a great Error of theirs to be lamented of any Christian Heart; for under this cure of cutting the *Hernies*, they do miserably take away the Stone, as well in the *Hernia aquosa*, or *ventosa*, as in all the rest, the which is

inhumanly and against the Will of God; and they do not only use it in Men, but most of all in little Children; therefore it should be very good for the Parents which have their Children troubled with any kind of *Hernies*, that before they commit their Children to lose their Stones, and sometimes their Lives; by any of these Runnagates (for so may I well term them) that they shew them to some learned Chirurgeon, to the end, that he may see what kind of *Hernies* they have, and so to discern the *Aquosa* or *Ventosa*, from *Intestinale* or *Omentale*.

For certainly I have seen *Hernies* in Children, which came by the relaxation or division of the *Peritoneum*, have been perfectly healed by the apt applying of glutinative Medicines, and such other like, without cutting or taking away of the Testicle. But such is the covetous desire of these Persons, which make the Parents believe that it cannot be helped without their butcherly cutting; and for to get Money, which they are as greedy after, as Vultures after their Prey, not having the fear of God before their Eyes, but like covetous Gripers catch what they may for the time, and care not what becomes of them afterwards, whether they live or die; we know by woful experience what harm they have done, both by the murthering cruelly, and also lameness and continual pain. These Fellows rush into *England*, and have such a great Name at the first coming; but after, when their Works are tried, and the proof of them seen, the People for the most part are quickly weary of them, and many a fatherless Child and Widow, which they have made, may curse the time that ever they knew them. I dare affirm, they never did any Cure in *England*; but that there are *English*-Men which have done the like, and greater.

Such is the foolish fantasies of our *English* Nation, that if he be a Stranger, he shall have more favourers than an *English*-Man, though the *English*-Man's knowledge doth far pass the others, as Experience therein hath shewed: And this I will stand to the proof of, that there are *English*-Men that shall in all things do as much in Learning and Experience as any of them all. That they may not deceive the common People with their fair Promises, I resolve, by God's permission, to write of all the kinds of Ruptures or Burstings, and how to know every one of them; to the end, that any Chirurgeon which hath not the right knowledge, may streight at the first sight know what to do. I will begin to treat of the kinds of Ruptures, and first of the division of them in general, and then particularly.

Of

Of the eight kinds of Hernies.

THere are eight kinds of *Hernies* or Ruptures; whereof some have their proper Names, and the others by similitude: The proper *Hernies* do most commonly come by the Relaxation, or Rupture of the *Peritoneum*, insomuch that the *Intestines*, and *Epiplocon*, or *Zerbus*, doth lose their natural place; and of these are seven kinds; that is. *Enterocele*, otherwise called, *Hernia intestinale*; *Epiplocele*, or *Hernia Zirbale*; *Bubonecele*, or *Hernia Inguinale*. The *Hernies* by similitude are when there is some Tumour against Nature in the Cods, or in some part of the Groin, without the coming forth of the *Intestines* or *Zirbus*, and of these there are five kinds; the first is called *Herni Aqueuse*; and of the *Greeks*, *Hydrocele*; the second *Herni Carneuse*, or *Sarcole*; the third *Variquese*; the fourth *Venteuse*, which is called of the *Greeks*, *Pneumatocele*; the fifth *Humorale*, which shall be spoken of particularly in order: And first we will begin with the proper kinds.

Of the Hernie Intestinale.

FOr because that the *Hernie Intestinale* is the most convenient, I will speak first of it. This kind is no other than a certain descending down of the *Intestines* in *Scrotum*; the cause of the which is when the *Peritoneum* is broken or relaxed in the plate where the *Spermatick* Vessels do pass; which comes commonly by some vehement strain, as by vehement running, leaping, lifting, or vehement crying, and such other like; the signs to know when the *Intestines* is descended into *Scrotum*, is when he lies, they will easily be put up again without any manner of trouble, or may be reduced, the Patient standing on his hands; and in the reducing you shall hear a gurguling or noise; and by this you may know it from *Zirbus*, because that when the *Zirbus* is put up it makes no noise, and also it is not so painful: The other signs shall be declared when we come to speak of the *Herni Zirbale*.

When this kind is not very far gone, and that it be not compleat, the best way is to cure it by Medicines, as well to be taken inwards, as to be applied without; that is to say, with Emplaisters, and so by convenient trussing and bolstering steep'd in the Juice of Herbs convenient for Ruptures, which are of

astringent and glutinative faculty. I have seen many by these aforesaid Medicines have been perfectly cured, yet nevertheless, if for the oldness of it, that it be not to be cured by these means; then you must come to the last Remedy, which is by cutting; for the executing of the which, I wish all Men to chuse an expert Chirurgeon, and not to trust too much to these Runners about; and as for this kind, it may be cut without taking away of the *Testicle.*

Of Herni Zirbale.

HErni *Zirbale*, which the *Greeks* do call *Epiplocele*, is another thing than the falling of *Zirbus* (which is a grease that covereth the Guts) into *Scrotum*; the which most commonly falls within *Didimes*, but yet sometimes by the breaking of the *Didimes* it falls out; the causes as well inward as outward are the same which cause *Herni Intestinale*; for look how the *Peritoneum* is broken or relaxed in the other; even so doth it in this; the signs are much alike also, saving that it is much more soft; for in the touching it handleth like Wool, and is also less painful; and it is more difficult to put up than the *Herni Intestinale*, and in the reducing makes no noise; this kind is less dangerous than the others, by reason that the Pain is less, and also because that the Excrement is not in it, as it is in the *Herni Intestinale.*

Now here is a special thing to be noted in this kind, which the common Cutters do use: that is, they do use to cut away the *Zirbus* which is descended within *Didime*, without either tying or cauterizing, and so there followeth a flux of Blood, which having no Issue, but is retained in the Belly, there doth corrupt, which causeth most perilous accidents, and most commonly death.

Of the relaxation of the Peritoneum, called Herni Inguinale.

HErni *Inguinale* is a descending of the *Intestines*, or *Zirbus*, into the Groins, which the *Latins* call, *Inguina*, the which sort doth never go further than the Groin; for when the *Intestines* or *Zirbus* doth pass thorow the *Peritoneum*, then it is either *Intestinale* or *Zirbale*; for this kind is nothing but a relaxation of the *Peritoneum.* The causes are as of the others

others aforesaid, and it is easily to be known by the roundness; and it will be more easily reduced than any of the others; you may know when the *Intestines* is descended by noise that it will make, though not commonly, yet most oftenest, as hath been said of *Enterocele*; but if it be the *Zirbus*, it makes no noise, and is much more softer, and not so painful.

Of the kinds of Hernies *which be by similitudes or improperly called.*

WE have spoken of those three kinds of *Herni* which are properly called; now it remains to speak of the five kinds which are by similitudes; and first we will begin with the *Aquose*, which is no other thing, than a certain watrish Tumour of *Croton*, increased by little and little, and for the most part lies between *Heritroides* and the Spermatick Vessels; howbeit sometimes it may be contained between *Dartos* and *Heritroides*, and between *Dartos* and the *Scrotum*, as many learned Men have written: The signs are, that the *Scrotum* doth Wax big by little and little, and for the most part without Pain, and the Tumour is heavy, and glistering, and hard, principally when the *Scrotum* is filled: It waxes in length, and doth not return as doth the *Intestinale* or *Zirbale*, but remains at one stay.

This kind if that the Water have long lain there, and so corrupted the *Testicle*, it must be taken away.

Of Herni Charneuse.

HErni *Charneuse*, which the *Greeks* do call *Sarcocele*, is a Tumour against Nature in the *Scrotum*, which there doth grow to a certain scireuse Flesh, and doth much resemble the *Verequeses*, or swelled Veins; the causes of the which, are by the gathering together of abundance of gross Humours, which Nature cannot rule because of the weakness; the signs are unequable hardness and inflammation, which doth always remain in the part; that is to say; the *Didime*; and doth always increase with Pain, being unequal and not even: wherefore *Guido* saith, that this kind and *Vanqueuse* are very dangerous.

Hernie Varequese.

HErnie *Varequese* is an appearance of Veins not accustomed about the Testicles, and other parts contained within *Scrotum.* The Causes are gross Humours gathered together, as melancholick Blood, and such like, which Nature cannot disperse, because of weakness. The signs are, repletion of the Veins about, like to the twigs of Vines, with softness of the Testicle or *Didime.*

This kind, if it be not very great and far gone, it may be healed by solutive Medicines.

The Hernie Ventose.

HErnie *Ventose* is a Tumour of the Cods increased by Wind; and from the imbecility or weakness of the part affected, It is known by the swelling of the Cods and Yard, which glistereth like unto a slik'd Paper; it comes suddenly, and is round and light, if that there be not another Humour joyned with it.

It is to be cured with Carnificatives, as *Oleum Nucum, Oleum Anethinum, Costinum,* &c. And there may be added too of Seeds and Herbs, as *Semen Anisi, Carvi, Fæniculi, Agni casti, Ruta, Calaminta, Origani,* &c.

Hernie Humorale.

HErnie *Humorale* is an Apostume contained likewise in the Cods, which is ingendred of Humours hot and cold, not much declining from the natural Habit, which may lie between *Scrotum* and *Dartos*, or between *Heritroides* and *Dartos*, or only within *Heritroides*; as for the causes, the signs, and curation are like to other Apostumes.

Now that I have declared the definition, causes, and signs of *Hernies*, it shall not be amiss to expound in few words those parts which must be opened when any of these kinds are cured by handy operation: And this is to be noted first, That the Testicles are covered with three Tunicles; the first of them takes his original of the Skin, and is called *Scrotum* or Purse; the second which takes his original of the *Peritoneum* and is called

called *Dartos*; the third which is proper to the said Testicle, and is called *Heritroides*; these two last do not only cover the Testicles, but also the Spermatick Vessels; as well they which bring the substance wherewith the Sperm is made, which are named *Preparans*, as them which bring the Sperm to the neck of the Bladder, which is called *Ejaculatores*, or expelling; the which goes up to *Ossa pubis*.

Plebotomy

Plebotomy display'd;

OR,

Perfect Rules for the letting of Blood.

GAlen, *Ipocras*, and *Avicenna*, and other Masters of Physick accord and say, That letting Blood of the Vein, and that is called *Phleobatomatum*; or it is Ventosing, Carving, or Cutting: And Letting Blood of any of these wise, is good for Man's health of Body; for Blood immingled with other Humours, that is too much, or else corrupted by the cause of much Sickness; it is therefore good to know which Veins in a Man should be let Blood, and for what Sickness.

The Vein in the Forehead is good for the Frensie and aching of the Head, and for the Megrim, and for the Morphew and Scab in the Face, and for the Apostbumes in the Eyes, both hot and cold.

The Vein in the Heart is good for a Man's Mind, and for the Rheum that is within the Forehead, and for the watering Eyes.

The Veins in the Temple is good for the Megrim, and for the Head-ach of the Eyes, and that hath long lasted, for the sickness of the Eyes, for Ach in the Eyes, and for the great heat in the Temples.

The Veins behind the Ears, is good for the Blains and Pimples of the Head, for the Megrim and Ach of the Head, it helpeth Man's Mind, it is good for Tooth-ach, and for the Gums and for all vices in the Mouth, and it purgeth the Rheum of the Head.

The Veins in the corner of the Eyes next the Nose, is good for the Megrim, for all the sickness of the Eyes, and for the Sight, *Cephicatum prius apta*.

The

The Vein in the top of the Nose, it purgeth the Brain, it is good for Ach and Flux of the Eyes, and for the Ach of the Nose.

The Vein in the Cheeks is good for the Megrim, and for Spots or Scabs in the Head.

The Vein in the Mold is best for to bleed, and for to wash the Head with the same Blood.

The Veins of the over-lip and the nether, be good for hot Blains in the Mouth, and for Apostbumes, and for hot evils in the Mouth or Gums.

The Vein under the Tongue is good for Posthumes and Rheums of the Head and Gums, and all manner of vice of the Eyes, Mouth, Tongue, Tooth-aching, and Blains of the Nose, Mouth, Gums, and for the Apostbumes and swellings under the Throat.

The Veins under the Chin is good for the King's evil, and for Sauce-flean, for Spots and Blains in the Face, and other Achs of the Eyes, the Gums, and for Ach in the Nose.

The Veins of the Neck before, is good for the Squinancy, and for all manner of Apostbumes and Swellings that come from the Head to the Ears, or to the Gums, that causeth the Tooth-ach, when the Breath beginneth to be short.

The Vein of Liver that is called *Basilica*, it is good for the Jaundice, and for chafing of the Liver, and for all manner of Dropsies, and it is good for all evils in the Breast, and aching of the Back, Shoulders, Sides, and Stomach, and for the Posthume that is called *Pleusis*.

The Head Vein that is called *Cephanica*, it is good for the Megrim, and for Head-ach, and for madness of the Mind, for ach, and all other vices in the Eyes, Teeth, Tongue, the Squinancy, and other evils that come to the Throat.

The Heart Vein that is called *Cardiaca ut medium*, it is gentle Purgations, for it draweth Blood and Humours of all the Body; but namely, it is good for the Sickness and Purgations of the Heart, Breast, Stomach, Liver and Lungs.

The Vein above the Thumb is good against all Fevers, and most Fever Quartane, and for evils of the Gall, and for streightness of the Breast.

The Vein between the Thumb and the Fore-finger, let Bood for the hot Head-ach, for Frenzy and madness of Wit, and for Sickness of the Head, *Cephanica*, let the Blood of the Vein in the Forehead, if it be needful.

The

The same Vein of the left Hand, is good for Lithargy, and afterward bleed in the Forehead.

The Vein which is between the little Finger and the next thereto, is called *Salva cella*; you must let Blood in the right Hand for Apostbumes and Sickness in the Stomach, and for all evil Humours about the Liver.

The same Vein on the left Hand, is for to let Blood for Impostbumes, and gathering of evil Humours about the Milt and Spleen; it is good for the black Jaundice.

The over Vein in the Yard is good for the Cramp, and for *Sciatica passio*, for swelling of the Womb, for the Dropsie, and for the Stone.

The nether Vein of the Yard is good for the sides, for the Reins, Bladder, for swelling of the Stones, and for the Hemorrhoids.

The Vein beneath the Knee helpeth the Knees, and it is good for aching of the Thighs, and the Joints, that is called *Sciatica passio.*

The Veins beneath the Knees, both within and without, is good for the Liver, Sides, and Thighs, and for the Matter that is above, and to draw downward.

The Vein in the Hams is best for holding of Womens Purgations; for it is the next Matter, as saith *Aviceri*, and also it cleanseth Man's Body.

The Vein that is under the Knuckle, which is called *Sophena*, it is good for Apostbumes, Swellings, and Achings, and other evils that come to Man's Body from the Head to the Foot; it asswageth them, it is good for the Stone, and letting of Urine, it helps the Matrice, and Womens Purgations, it is good for the Scab that is called *Malum mortum de Basilica.*

The Vein that is under the Knuckle without, that is called *Sianca*, it is good for aching that is in the Thighs, and goeth down to the Legs and to the Feet, and for the Podagra, and for the Scab; it helpeth most the aching of the Thighs and Joints, that is called *Sciatica passio.*

The Vein that cometh to the great Toe on either Foot, it is good for the Gout in the Eyes, for Blains and Spots in the Face; and for Posthumes and Evils of the Stones; for the Blood, for Cankers, Festers, and Sores in the Thighs and Legs, and for with-holding of Womens Purgations.

As

As for the time of letting Bood; to wit, that neither in hot Weather, nor yet in great cold, nor in rainy Weather, nor in misty Weather, nor in the Weather of great Tempests, nor in the old Moon, nor in the new; that is to say, four Days before the Change, neither four Days after; but the three first Quarters be good, see that the Moon be in a good Sign; and from St. *Bartholomew*'s-tide to St. *Peter*'s-tide, till *February*, let the Blood on the left Arm, and in *January* on the right; that is to say, Spring or Summer; from the twenty fifth day of *July* to the fifth of *September*, let no Blood, for then the Canicular days be, after the teaching of *Galen* and *Avicenna*.

Rules concerning Blood-letting to be observed.

ALso be ye always well advised and wary that ye let not Blood, nor open no Vein, except the Moon be either in *Aries*, *Cancer*, the first half of *Libra*, the last half of *Scorpio*, or in *Sagitarius*, *Aquarius*, or *Pisces*.

Remembring also that you ought not to do it in the day of the changing, nor in the day next before, nor next day after the same, or when the Sign is in the place where the Incision should be made; neither in the heat of Summer, as from the middle of *July* unto the middle of *September*; nor in the cold time of Winter, when there is much Frost and Snow; except urgent necessity forceth you thereunto. Also if you chuse out these Signs following, appointed unto each Complexion, doubtless you shall do the better, so that time and occasion will suffer it. As thus,

Open a Vein in the Phlegmatick Person when the Moon is in *Aries*, saving in the Head.

In a melancholick Man, the Moon being in the first half, or fifteen degrees of *Libra*, except in the Hips; or when the Moon is in *Aquarius*, saving in the Legs.

In a Cholerick Body it is best to be let Blood what time the Moon is in *Cancer*, saving in the Breast; the last half of *Scorpio*, saving in the Privy-Members; or in *Pisces*, saving in the Feet.

The Sanguine Man may bleed in any of the aforesaid Signs, so that he do it not what time the Sign is in the Members, or the Season inconvenient. Therefore beware also, ye Chirurgeons, that

that ye make no notable Incision, as to cut Ruptures, take out the Stone in the Bladder, devoid from the Body any natural Excrescences, Wens, or Nodes to depart, deplorate or rotten Members, to root out the Canker in the Breast, let out the Water collected in the Belly through the Disease *Ascites.* To be short, to make an Incision or Cautherization in any Member, or to remove the Catricle in the Eye, or to attempt any other thing by natural working upon the Body of Man, when the Sign governing the Sun is in the Members, in which such At-Attempts are to be made, for the Remedy of these Diseases abovesaid; or when the Lord of the Ascendant, or first House, is the same Sign that governeth part of the Body at that time; or when there is any Oppositions, Conjunctions, or Quartile Aspects of *Saturn* and *Mars*; or when any Planet is evil aspected unto another; or when the Moon is in the Sign of *Leo*; or in the day of the Change or Full, except great necessity require it.

Moreover, I would wish no Incision to be made about the Full of the Moon, whereafter any great Flux of Blood may be feared to ensue; though the Sign be never so meet, but rather let it be done in the Wane of the Moon.

As touching the Stone, Ruptures, Dropsies, to be holpen by way of Incision, I have rather mentioned them in this place, because that the rude and ignorant Chirurgeon may be brought to the true Practice and Knowledge thereof. I doubt not but to make many partakers of the benefit thereof; whose good intent I would wish either to follow in those attempts; and so to use it in utter refuge, when other means will take no place in that case, it being a most assured Remedy for the time and due observation of letting Blood, right well allowed, and practised at all times.

Urinal

Urinal Conjectures.

Brief Observations, with some Probable Predictions on the Sick Patients Stool or Water.

I Must acknowledge, that in my Judgment, I do in general, as concerning the uncertainty of Urine concur with Learned Dr. *Read*; but not so, as in some particularly, evident, and remarkable Distempers wholly to slight the Urinals Prophecy: I shall therefore only set down some useful Observations, and referr them to the censure of sober and serious Practitioners. Urine is the clearer and lighter part of Blood proceeding from the Reins, which if endeavoured to be suppressed, causes the Cholick or Stone. At the first evacuation most Urines appear thin so long as they retain any heat, which whilst it prevails, suffers not the Urine to grow thick or congeal. Sometimes the Patient's Urine comes thicker from him, afterwards clearer. Some remain still as they were made: Those that have Urine clear, will soon collect that which is thick into the bottom of the Urinal: Others remain troubled, the grossness notwithstanding gathered in the bottom, insomuch that these diversities of thin and subtle Humours ought to be perceived of things conceived in the Urine. Some descend to the bottom, called in the *Greek*, *Hypostasis*, in *English*, the Grounds, which if white rising up from the bottom like a Pear, signifie Health; if of another colour some Distemper: If like things are seen in the middle of the Urinal, they are called Sublutions: If they approach to the highest Region of the Urine, they are in *Latin* called *Nubilæ*, in *English* Clouds; the grounds and residences imperfect, like little red Vetches, in *Latin* called *Orobea*: Some like to Bran of ground Wheat severed from the Meal, in *Latin* called *Furferea*. Other Urines resemble Plates, having breadth without thickness, in *Latin* called *Laminea*: Some are

are more like to Meal, Wheat, or Barley, in the *Latin* called *Similacea.*

There are sometimes discerned in the Urine things that resemble white Heats, some longer, some shorter; some like to Rugs almost red: There is also sometimes seen in the uppermost part of the Urine a foam or froth in Bells or Bubbles: Sometimes there swims in Urine the resemblance of a Cobweb; at other times there is about the Circle, as it were the renting of Cloth, or the resemblances of the Motes of the Sun, things like the Corruption of a Sore, or the masculine Seed; sometimes Gravel or Sand: In these there may be divers Colours, some white, some red, some yellow, some gray, some black. These Colours must be strictly observed, whosoever will undertake from them a confident determination of the Sickness. I referr all these to the judgment of wise Persons, what subtilty and cures in such niceties ought to be used.

There is for this purpose to be considered, that judgment may not be wanting; first whether the Ordure be thin, or very thick, what other Matter issueth out with it, what colour it is of, what the savor is, how little, or how strong, how easie, or how painful. *Secondly*, The Sweat, what colour it is of, of what smell, whether the taste be salt, bitter, sower, or unsavory. *Thirdly*, The evacuation of it be of one colour, or of many; if it doth smell very strong, what Humour it doth most abound with, whether fasting, or after Meals painful or easie. *Fourthly*, Whether the Spittle is thick or thin, mixt with Blood, corrupt like the Humour issuing out at the Nose; and if that be Blood, whether it be red, watry, or black. *Lastly*, It is to be observed, what the Diet of the Patient hath been before, as also in his Sickness; his Age, the strength of his Body, exercise, and the Air he lives in, where he continued longest in his youthful Years, whether in high or low, watry or dry, hot or cold Countries; these generals might suffice. I shall conclude for the Student's better satisfaction with some other from time to time, retained Traditions, which in my judgment some of them are worthy of serious consideration: White Urine signifies rawness and indigestion of the Stomach; red heat, thick like Puddle, excessive Labour or Sickness; white or red Gravel appearing in the bottom of the Urinal, threatens the Stone in the Reins; black or green coloured Urine is ominous, commonly signifying Death.

Of

Of Vomits.

IS the expulsion of bad Humours contained in the Stomach upward; it is accounted, if wisely administer'd, as to the mitigation of the violence rightly consider'd of, to be the wholsomest kind of Physick, for those which are gross, or full of Humours: For that which a Purgation leaves behind, a Vomit roots up; if the Party vomit too much, rub his Feet with hot and sweet Water; and if it cease not, apply a Gourd to the mouth of the Stomach. Sometimes without any Physick at all, one may fall to a customary Vomiting, then it proceeds from the hot complexion of the Stomach; if from a cold, you may help it by a Bag of Wormwood, dry Mint or Marjoram, of each alike; one handful of Nutmegs, Cloves, and Galingal, half a Dram of each one: Let all of them be dried and powdered, and put betwixt two Linen Cloths, with Cotton interposed, and basted, and then let them be applied upon the Stomach; or else you may apply the said Herbs alone, dried upon a hot Tile-stone, put betwixt two Linen-Cloths upon the Stomach; let the Stomach be fortified with the Syrup of Mints, or Wormwood, or Lozenges. If the Vomiting proceeds from a hot Complexion, you may help it by a Plaister applied to the Stomach, of Oil of Roses, Mints, or Barley-flour, with the White of an Egg; the Water of Purslain may be taken in drink to quench the Thirst.

Of the Excrements.

EXcrements, some are necessary, and some superfluous, as they proceed from too much Blood; yet nevertheless nourish, when other Nourishment fails, the Seed, Sperm, Milk, or Fat, which are superfluous, and do not proceed from Blood, nor can nourish; but rather being separated from the Blood, are either moist, earthy, black, melancholy: Sweat, Urine, proceed from the Nose, Spittle, *&c.* Earthy or dry Excrements, as Warts, Nails, Corns, and such like. *Aristotle* reckoneth the Marrow of the Body amongst the Excrements, but as the Bones are nourish'd by it, even as the Body is nutrified by the Blood, it cannot be acknowledged for any other, than a Nourishment. Blood is the very essence of Life, which diminished, the Spirits must consequently be dissolved; in consideration where-

of, I counsel them that use any moderate Exercise, not in any case to be let Blood, lest that corrupt Matter succeed in the place of pure Blood; but if there be abundance of Blood, or if it be putrefied or burnt, if other Medicines avail not, this Ordination of mine must needs be infringed with better Judgment, as it may be safer to use Horseleeches, especially at the Fundamental Veins, which are called the sink of the Body: By this way, the Scurvey, Gout, Dropsie, and Melancholy may be prevented, being applied in the Spring or Fall, or oftner. If the Blood which is let out appear red, and white Water overflow with it, the Body is sound; if bubbling Blood, the Stomach is diseased; if green, the Heart is afflicted.

THE

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Corrected by

NICHOLAS CULPEPER, Gent.

LATE

Student in Physick and Astrology.

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CHAP. I.

For the falling out of the Fundament.

THE cause of falling out of the Fundament, is weakness, or relaxation of the Sphincter Muscle; and therefore the cure must be by such Medicines as dry and bind.

2. A Pultiss made with Pear-tree-leaves, and applied to the place, is very good.

3. But first you must put the Fundament up into its right place again with a warm Cloth, which may be done without much trouble, if it have not been long out.

4. If it have been long out, many times there follow Inflammations and Swellings; and then it is very difficult to put it up in its right place again; yea, impossible before the Swelling be taken away.

5. In such a case you must bathe the place with Oil of Roses warm, or with Oil of Camomile, or with the Decoction of Camomile, if the Inflammation be not great.

6. If the Inflammation be great, you may make a Pultiss of Chick-weed, and Mallows, and Endive, and Succory, with some Malt-flour to make it thick, and Sheep's Suet to make it moist, and that will allay the Inflammation in four and twenty Hours time; then you may put it up again into its proper place.

7. Having put it up again into its place, strew upon the place the Powder of burnt Harts-horn.

8. A Pultiss made of the Leaves of Rosemary, and applied to the place, is exceeding good.

9 To burn *Greek* Pitch in a Close-stool, whilst the diseased Party sits over the smoak of it, is an approved Cure.

10. All such things as are dry and binding, are naturally Medicinal for the Disease; amongst which Cinquefoil, Bistort, and Tormentil are very good.

CHAP. II.

Of the Liver.

FOr stoppages of the Liver, the Decoction of the Roots of Parsley, Fennel, Endive, and Succory are very good being drunk; and also an Ointment or Plaister made of them, applied to the right side is very good.

2. Sage constantly eaten is a mighty great strengthner of the Liver, inferiour to no Herb growing.

3. Take of Agrimony and Liverwort, of each two handfuls, Harts tongue, Bettony, and Rib-wort, of each one handful; make a strong Decoction of them, and boil the Decoction into Syrup with Sugar, so have you an excellent Remedy for the Liver always by you.

CHAP.

CHAP. III.

Of the Dropsie.

IN the beginning the Dropsie may easily be cured, by drinking but the Decoction of Endive, and eating the boiled Herb for a Sallet.

2. Ribwort boiled and the Decoction drunk, helpeth those that have the Dropsie.

3. Also a Plaister made of Plantane and Ribwort, or a Pultiss made of the same, with a little Barley-meal and Vinegar; if withal you exercise your Body much, and apply this to the Region of the Liver, you shall find it an excellent Cure.

4. Fill a Pot almost full with the Juice of Plantane, and bind a Linen-Cloth over the Pot, and upon the Linen-Cloth put Wood ashes; in that manner set it over the Fire, and let it boil till half be consumed, strain out what remains unconsumed; and give three or four Spoonfuls of it every Morning to them that are afflicted with the Dropsie, and you shall see the wonderful effects of it.

5. Goats-blood dried on the Fire, and a Dram of it given at a time in the Morning, in any convenient Liquor, will soon help the Dropsie.

6. Take the Juice of white Briony-Roots, and mix it with its double weight of Honey; 'tis an excellent Purge for such as have the Dropsie, but give not too much at a time.

7. The Bark of the Root of an Elder-Tree is a very good Remedy for the Dropsie, being boiled in Water, and the Decoction drunk: And yet in all probability the Bark of the Root of Dwarf-Elder is better than it: If you cannot with convenience get the Bark of the Root, take the Bark of the Branches; there cannot be much difference, if there be any at all.

8. Mustard-seed dried and beaten into Powder, a Dram of it taken every Morning in good Wine helpeth the Dropsie; it is a gentle Remedy, and usually sure: Yet this is certain, one Remedy will not cure one Disease in all Bodies; if it would, there need be but one Remedy for one Disease.

9. Hyssop boiled in Wine, and the Decoction drunk, not only cureth the Hydropical Humours; but also hindreth them that they cannot ingender again.

10. If those that have the Dropsie be anointed with common Dirt, such as is found in Cart-ways, or upon Cart-Wheels; in a very short time it cureth them.

11. The speedy and quaint way to cure the Dropsie, is to let the Patient drink every Morning a Spoonful of the Pifs of a black Goat; if you cannot with convenience get a black Goat, get a black Sheep, and let him drink a Spoonful of his Pifs in the Decoction of Spikenard.

12. A Man's own Urine, being drunk, is very good in this Disease.

13. The fat of a Dolphin melted and drunk with Wine, helpeth such as are sick of the Dropsie.

14. The Powder of a Load-stone drunk with Milk, cureth the Disease.

CHAP. IV.

Of the Spleen.

THE Spleen is a small Member in the Body of Man, lying in the left Hypochondria; but it is an exceeding troublesome part, and often subject to Diseases, and when it is diseased it disturbs the whole Body.

2. The Decoction of the inner Rind of an Ash-Tree, being made in White-Wine, and a good draught of it drunk in the Morning, whilst the Stomach is empty, is a certain Remedy for such as are troubled with the Spleen.

3. A Pultifs made with Goat's-Dung, and strong Vinegar, and moisten'd with a little Sheeps suet, and applied to the left side, and often renewed makes the Patient whole.

4. Make a Decoction with Hart's-tongue, Ceterach, and White-Wine, and let the Patient drink of it thirty Mornings together, and it will help them of the Spleen.

5. The Leaves of a Willow-Tree, or if the season of the Year afford ye not the Leaves, take the Bark, stamp it with Salt, and apply it Plaisterwise to the left Side; it appeaseth the ach and grief of the Spleen.

6. Ivy-leaves used in like manner work the same effect.

7. Harts-tongue, Agrimony, the Leaves of Willows and Ivy, being boiled in Water and Honey, and the Decoction drunk, easeth the hardness and other ill qualities of the Spleen.

8. The

8. The Powder of a Fox dried upon hot Coals; if it be given to drink, doth utterly waste the Spleen.

9. The Twigs of Willows boiled, and the Decoction drunk for common drink, doth the like.

10. Penny-royal boiled with Salt, and applied to the Grief, taketh away the ill Humours of the Spleen.

11. That Plaister which is called *Amoniacum cum Cicuta*, being spread upon Leather, and applied to the Region of the Spleen, is an excellent good Remedy.

12. Bind the Spleen of a Dog to the Region of the Spleen of the Patient, and it will help him in one Night.

CHAP. V.

For the yellow Jaundice.

TAke an Apple, and cut off the top, and pick out the Core; then put into the Apple a Dram of Turmerick-Powder, and ten or twelve Grains of Saffron whole; put on the top again, roast it by a gentle Fire, then take it off, and adding a little Butter to it, mash it all together, and eat it last at Night going to Bed; this doing, in few Nights will cure you.

2. A Medicine for the yellow Jaundice, which seldom fails, is this: To swallow down Lice alive; you may swallow them down in what you please.

3. The Urine of the Patient drunk with Juice of Horehound, helpeth the Jaundice.

4. Ivory in Powder is a very good help for the Jaundice.

5. Yet in my Opinion, *Spodium* which is nothing else but burnt Ivory, is far better, because it strengthneth the Liver exceedingly: And it is impossible the Body should be afflicted with the yellow Jaundice, and not both Liver and Spleen exceedingly weakened.

6. The proper cause of the yellow Jaundice is a stoppage in the Biliar-pores.

7. The Juice of Camomile given to drink to the Patient diseased with the yellow Jaundice, is a present Remedy.

CHAP.

CHAP. VI.

Of the Stone.

THE cause of the Stone either in the Kidneys or Bladder, is the heat of either part; which hardneth the gross slimy substance into a Stone.

2. Goats blood dried, and beaten into Powder, being taken inwardly, is a very good Remedy.

3. The Powder of burnt Grashoppers is also very Good.

4. If the Region of the Bladder be anointed often with the Blood of a Fox, the Stone will break incontinently, as appears; for if you put a Stone into the Blood of a Fox, it will break in three Days time.

5. And here take notice by the way, that many times People in avoiding Gravel have some great Stone stick by the way, in the passage of the Yard, which is many times forced to be taken out by cutting: In such a case, if the Party did but hold his Yard in the warm Blood of a Fox, it would in a short time be made small enough to come out of it self, without any such troublesome or painful Remedy.

6. And although it is very probable, the Blood of a Fox is not always at present to be had; yet it may be dried and kept for use, whereby it may be always had at present; and may be dissolved in any convenient Liquor, when there is need of its use; and of all Liquors, I suppose Vinegar to be the best, because of its piercing quality.

7. Take nine Ivy-berries and beat them into Powder, and give them to drink in warm White Wine; they wonderfully cleanse the Kidneys and Bladder of Gravel, and provoke Urine exceedingly.

8. Take all the blood, and the whole Skin of a Hare, put them into a new Pot that hath a cover; lute it up close, and burn it in the Fire to Ashes; the Hare's skin and blood I mean, and not the Pot: Give the Patient a small spoonful of these Ashes in White-Wine, it mightily breaks and drives out the Stone.

9. The Stone that hath been taken out of a Man, or the Gravel which Men void, being taken back again inwardly, a Dram at a time doth wonderfully break and bring away the Stone, and is indeed the most exquisite Remedy that I know.

10. A

10. A Toad-stone being beaten into Powder, and a little of the Powder given to the Patient; causeth the Stone incontinently to break and come away.

11. Take Snails, dry them to Powder, Slime, and Shells and all; you shall find it a most exquisite Remedy, being taken inwardly, to break the Stone.

12 Egg-shells dried and beaten into Powder, is a good Remedy; and so is the Juice of Mugwort, if you drink the quantity of a quarter of a Pint in the Morning fasting.

13. The Gum of Cherry-Trees, and also of all Plum-Trees, being dissolved in White-Wine and drunk, breaketh the Stone, and cleanseth the Kidnies and Bladder of Gravel.

14. Take of Goats-blood, the Liver, Lungs, Reins, Yard, and Stones of the Goat; make Puddings thereof in the great Gut of the said Goat; order them well, and boil them as you do Hogs-puddings; and let him that is troubled with the Stone eat them as Meat, not as Medicine; their wonderful effects in breaking the Stone, will be admirable in your Eyes.

15. Sometimes it is a difficult matter to know whether the Stone be in the Reins or in the Bladder; in such a case thus do, take a handful of Chickweed, and boil it well in Water, then strain it out, and apply it to the neck of the Bladder; if the Grief increase, the Stone is in the Bladder, else not.

16. Goats-pis drunk, breaketh and expelleth the Stone.

17. Take two or three young Leverets, drown them in Vinegar, that they may die there; then put them into a new Pot, lute them up close, and burn them in the Fire to Ashes; these Ashes taken inwardly is an excellent Remedy for the Stone.

18. If a Man that is subject to the Stone would use himself to eat no other Food, but the flesh of Foxes; and anoint the Region of his Bladder with the grease of the same Beast, it would in a short time cure him.

19. A Hede Sparrow, the Feathers pulled off, and the Guts pulled out, and the Body converted into Mummy, or else salted and eaten raw, is an excellent Remedy for the Stone.

20. It is an excellent good way to break the Stone, often to anoint the Region of the Bladder with a strong Spirit of Camomile, drawn in Alembick.

21. *Lignum Aphrituum* cut in small pieces, and infused in strong Spirit of Wine (the longer you infuse it the better) make an excellent good drink for such as have the Stone; provided you drink it but moderately.

22. But

22. But *Lapis Nephriticus* is far better, being either born about one, and beaten into Powder, and given inwardly; whereby it appears, that there is far more Vertue in the Mineral Kingdom, than there is in the Vegetable; the Stone is very scarce to be had in *London*, if it be to be had at all; because it is never used by the neglect of our College of Physicians.

CHAP. VII.

Of the Strangury.

IN the Strangury, the Urine comes away by drops with much Pain; with a great desire to Piss.

2. Ox-dung mixed with Honey, and applied warm to the neck of the Bladder, is very good.

3. The Decoction of *English Galanga* provoke Urine much.

4. The neck of the Bladder anointed with the Grease of a Hedge-hog, is exceeding good to open the stoppage of Urine.

5. And here, by the way, give me leave to quote one Experience of my own, though it be something out of course; not a Year before the writing of this, I had a Patient who had lain a long time sick of the Stone; I gave him the Water of a Hedge-hog, distilled in an Alembick, so much of it as I had, which was about a Pint; of which he took a quarter of a Pint every Morning: During the time he took it, the violence of his Pain ceased, and he avoided such an incredible deal of Gravel, which was wonderful to behold: But that being gone, no more to be had, nor to be procured by reason of the season of the Year, his Pains returned; and not long after followed his dissolution; being open'd, there was two great Stones found in his Body, in each Kidney one.

6. Apply Galbanum, being spread upon a Plaister, upon the Belly under the Navel: My Author saith, it causeth the Pacient to make Urine presently; any that please may try it, I can give no reason for it.

7. Raddish-roots scraped clean, and sliced thin, and infused all Night in White-Wine, and stopped close, and a quarter of a Pint taken the next Morning, is a mighty great provoker of Urine, but it hath no very pleasing taste.

8. Herbs

8. Herbs that are held Medicinal for this Diſeaſe, are Fennel, Parſley, Gromwel, and Saxifrage, both Seeds, Leaves, and Roots; the Leaves and Bark of Hazel, and the Leaves of Plantane.

9. Warm Eggs applied to the neck of the Bladder, wonderfully provoke Urine.

10. The Roots of Filupendula, being dried and beaten to Powder, and taken inwardly, are excellent good for the Strangury: It is called Drop-wort, whether it be becauſe it cures them that Piſs by drops, or becauſe the Roots hang like drops by ſmall ſtrings, it matters not; the one is their Vertue, the other ſhews that it is ſo.

11. The beſt Remedy in the World againſt the Strangury is this; to ſave all the Water the diſeaſed Party maketh, and let the diſeaſed Party drink it down back again, and that in very few days will cure him.

CHAP. VIII.

Of Ulcers in the Yard.

THE cauſes are really ſharp and gnawing Humours.

2. Make a Decoction of Sage in White-Wine, and inject it often into the Yard.

3. If the Yard be ſwelled, anoint it with warm Oil of Roſes.

4. The Juice of Plantane injected into the Yard, helpeth the Ulcers thereof.

5. If you boil the Milk of a Goat, or of an Aſs, with its equal quantity of Juice of Plantane, till you have clarified it well, and now and then drink a Spoonful of it; it helps not only Ulcers in the Yard, but alſo in the Kidneys and Bladder.

6. If much ſharp Humours reſort to the place, as uſually there doth in ſuch caſes; take of thoſe Cakes called *Trochiſci albi Rhazis*, with *Opium* one Dram, Plantane-water four Ounces, beat the Troches into Powder, and mix them with the Plantane-water, and inject it into the Yard with a Syringe, a little at a time, not all at once.

CHAP.

CHAP. IX.

Of the Diabetes.

WHether the cause of this Disease be the immoderate attraction of the Reins, or the weakness of the Sphincter Muscle of the Bladder, or both of them, we will not dispute the point out here; howsoever this is certain, there follows as well great Thirst, as pissing against ones will.

2. Against this Disease give the Patient the Bladder of a Goat, or of a black Sheep, or else of a Bull beaten into Powder; let him drink half a Dram of it in any convenient Liquor at Night going to Bed.

3. I suppose the Sphincter Muscle of the Bladder were sufficient, if it were converted into Mummy, and beaten into Powder; for it will be found to be a very difficult thing to beat the whole Bladder into Powder; besides, it is the Sphincter Muscle which is in fault in our Bladder; therefore if that only of the Sheeps or Goats-Bladder be used, the Remedy is agreeable to the Disease.

4. I remember once I cured a great Lubber that could not lye all Night without pissing a Bed, nor remain a quarter of an Hour in the day time without pissing, by only advising him to drink no other drink, than what had been tied up twelve Hours in a Sheeps bladder; and as I have been since informed, he is perfectly cured by it.

5. Give him for three days in the Wane of the Moon, the Bladder of a fresh-water Fish.

6. The Brain of a Hare converted to Mummy, and given in Wine to drink, causeth the Patient to hold his Water.

7. Galangal taken inwardly, is a good Remedy to stop the involuntary flowing of the Water, if it come of a cold cause, as I am of Opinion it always doth.

8. The Lungs of a Kid bound warm under the Navel, withholdeth the distillation of Urine, saith my Author; yet my Opinion is, that if they be Medicinable for the Disease, the best way is to apply them to the Neck of the Bladder.

9. My own Child was troubled with this Disease when very young, whom I cured with these Remedies; First, I got Ale-hoof, and chopped it very small, but washed it not, and having springled it with strong White-Wine Vinegar applied to her Wrests.

Then

Then I took three Holly-leaves, the fullest of Prickles I could get, and boiled them in her drink: These Medicines I learned of an *Italian*, which indeed cured her.

CHAP. X.

Of swelling of the Cods.

THis Disease cometh sometimes of Humours falling down into the *Scrotum*, and sometimes only Wind gathering there.

2. Take Bean-flour, make it into the thickness of a Pultiss with Juice of Dwarf-Elder, and common Oil, and apply it warm to the Cods, it will presently allay the Swelling.

3. A Pultiss made of the Bark or Leaves of Elder, or Dwarf-Elder will do the like.

4. Goat's-dung dissolved in Wine, and the Cods bathed therewith, takes away the Swelling.

5. The Decoction of Marjoram also doth the like, if it be used in like manner.

6. But before all these, I preferr the Decoction of Vervein and Plantane to bathe the place with.

CHAP. XI.

Of the Priapismus.

THE Priapismus, or continual standing of the Yard, is a Disease exceeding painful and dangerous, proceeding usually from a super-abundance of hot and moist windy Vapours, possessing the seminal Vessels.

2. Let such as are subject to this Disease, use cool and moist Diet, especially let them eat much Purslane and Lettice.

3. Hemlock bound to the Privities, presently asswageth the Disease.

4. Let such as are subject to this Disease, avoid all Venereal Thoughts, for nothing in the World stirs the Body to action more than Thoughts do.

CHAP.

CHAP. XII.

To provoke the Terms.

A Plaister made of *Galbanum*, and applied to the Navel, doth mightily provoke them.

2. Herbs Medicinal to provoke them, are Calamint, Penny-royal, Bettony, Sage, Marjoram, Savory, Mugwort, *&c.*

3. The Powder of Calamint works very violently upon the Feminine parts, and therefore a Dram of it taken in White-Wine every Morning, is a very probable Remedy to provoke them; only have a special care you give it not to Women with Child, because it destroys the Fruit of her Womb.

4. One Caution let me give you before I go any further, whatsoever you give to provoke the Terms, give it the Moon encreasing, and the nearer the Full the better; for you will find it an Herculean task, to bring them down in the Wane of the Moon, especially in such as never yet had them.

5. The Root of a white Lily roasted soft in the Embers, and stamped with Oil, and applied to the Matrix, it mightily openeth the passages thereof, and brings down not only the Terms, but also the dead Child.

6. A Pessary made of Wool, dipped in the Juice of Sage, is a very good Remedy to provoke the Terms; and indeed so is Sage taken any way; and it is very probable, that the use of drinking Sage-Ale took its rise from hence.

7. It is good to make a bath of all such things as provoke the Terms, and having put it in a Close-stool, let the diseased Party sit over it.

8. Cinnamon, and *Cassia Lignea* provoke the Terms exceedingly, and would be more used, were they not so common.

9. Bitter Almonds stamped, (being first blanched) and used as a Pessary, not only to provoke the Terms, but also cleanse the Womb of ill Humours.

10. Half a Dram of the Powder of Steel given in the Morning in White-Wine, will bring them down.

11. I knew once a young Virgin in Service in *London*, who was broken out about all her Body, her Face, and all in rough bunches, not much unlike those of the *French* Disease; and she lay under that scandal, that she had that Disease: I was sent for

to

to see her, and examining the matter, found that she never had the Terms, I presently conceived that to be the cause, and by administring only such Medicines as provoke them, cured her in a short time.

12. Once I had a Patient aged about thirty, a Widow, in whom they were stopped, by reason of Grief; and when I could provoke them no other way, about the Full of the Moon I advised her to drink a Gallon of Posset-drink made with White-Wine; in two hours time before she went to Bed, I think she drank a Pottle at least within the time, and the next day they came down; the reason is clear.

CHAP. XIII.

To stop the Terms.

BEfore I come to Medicines, I thought good to give notice of this, that those things which strengthen the Womb, both provoke the Terms when they are stopped, and also stop them when they flow immoderately; such be stinking Arach, Cinnamon, *Cassia Lignea*, &c.

2. Therefore the Extract of Arach, made into Pills, with the Powder of the same Herb, is excellent good both to provoke them, and also to stop them.

3. If the cause of their immoderate flowing be some Vein broken, as sometimes it is, then to take the Syrup of Clownswound-wort inwardly, is an excellent Remedy.

4. Neither do I think the Syrup of Comfrey, or of Solomons-seal to come much behind it.

5. Make a Pessary of Goats dung, and the Juice of Shepherds purse, or Ribwort, or Plantane, and Yarrow, and Pomgranate-flowers, it helps mightily in this case.

6. Make a bath of Plantane, Ribwort, Teazle, Shepherds-purse, Pomgranate-flowers, the rind of an Oak; put it into a Close-stool, and let the diseased Woman sit over it.

7. As many Grains as a Woman doth drink of Coriander-seed, so many Days shall the Terms be stopped, saith my Author: I set it down for the odness of the conceit, rather than to perswade any one of the truth of it.

8. Red Coral being drunk, stops the Terms.

9. The Ashes of burnt Acorns cast up the Matrix, stops the Terms, and rids the Womb of all filthy noisome Humours.

10. The Decoction of Ribwort drunk, is a most excellent Remedy to stop the Terms.

11. The Water that is found in a hollow Oak, is very good being drunk to stop the Terms.

12. Dried Acorns beaten into Powder, and Acorn-Cups, and Comfrey-Roots, and the Roots of Solomons-seal, of Bistort, Tormentil, and Cinquefoil, are very good to take inwardly.

13. The Herb St. *John's*-wort, being beaten into Powder and drunk, doth stop both white and red Flux.

14. Also Dragons-blood is much commended for it.

15. The Flowers of red Archangel, or dead Nettles, stop the red Flux; the Flowers of white, the Whites.

16. Many times this Flux comes upon Women in Labour, especially such as fall in Labour before their time; and then it is exceeding dangerous: In such a case, the speediest cure (for there must be no dallying) is to force away the Conception.

17. If you can save them and dry them, and give them her down back again, it may do wonders.

CHAP. XIV.

For the Fits of the Mother.

THE cause is clearly windy Vapours ascending from the Womb upwards.

2. Stamp Nettles, and apply them to the Matrix is very good.

3. Apply a Plaister of Galbanum to the Navel, it is a most admirable Remedy to restrain those noisome Vapours. I never yet knew it fail.

4. It is a strange thing, that many that lie sick of this Infirmity, though their Speech be even taken away, yet their Pulse gives no indication of any sickness at all.

5. Therefore if you find any Woman in that case, especially if they fetch their Breath short; do not say they counterfeit, but judge the Disease to be the Fits of the Mother.

6. Let her receive stinking Vapours at her Nose, and sweet Vapours at her Privities; for the Womb draws to all sweet things, and flies from all stinking.

7. Nettle-

7. Nettle-seed beaten into Powder, and drunk in Wine, doth asswage all pains of the Womb, and takes away the windiness thereof.

8. Take of Extract of Arach half an Ounce, *Assa-fœtida* two Drams, make them up into Pills with Powder of Arach; and let the diseased Woman take a Scruple Morning and Evening.

9. The Leaves of Burs draw the Womb which way you please; therefore in this Disease apply them to the Soles of the Feet: But in falling out of the Womb, apply them to the crown of the Head.

10. Bur-seeds do the like.

CHAP. XV.

Of Swellings of the Breasts and Nipples.

THE cause may be either cold taken at the Breasts, which causeth Inflammations there, such as Women call the Ague in the Breast.

2. Or else the curdling of the Milk there, when it is turned into a substance like Cheese.

3. Sometimes the Nipples are so swelled through superfluity of Milk, that the Child cannot draw them.

4. In such a case take Bean-flowers, and mix it with the White of an Egg, and apply unto them.

5. Nettles boiled in Vinegar, and applied to them, instantly helps them.

6. Crumbs of Bread mixed with the Juice of Smallage, and applied unto the Breasts, helps them when the Milk is curdled in them.

7. If there be any hollow Ulcer in the Breast, Goats-dung mixed with Honey, soon, easily, and gently cleanseth out all the filth, and healeth it.

8. A Pultis made of Mallows, Chickweed, Malt-flour, and Sheeps-suet, takes away the Ague in the Breast without breaking.

9. Goats-dung mixed with Vinegar, and applied Plaister-wise, dissolves the curdled Milk.

10. The ashes made of a Dogs-Head, helps cankerous Ulcers of the Breast.

11. Pigeons-dung mixed with Honey, is of great efficacy in knotted Breasts.

12. Knot-grass being carried about the Person, takes away the Swelling of the Nipples incontinently.

13. The Breasts anointed with the Grease of a Hedge-hog, helps the curdling of Milk, and opens the Pores exceedingly; also if the Nipples be swelled, anoint them with it, it instantly helps them.

14. The Shells of Partridges Eggs stamped, and mingled with Tar, helps the Nipples when they are so chapped, that they are ready to fall off.

15. Crab-claws taken inwardly, are very good in all Diseases of the Breast; yet my Opinion at present is, that the whole Crab converted into Mummy, and taken a Dram at a time, is better.

CHAP. XVI.

Of Child-birth.

DAte stones beaten into Powder, and given in Wine, doth give most wonderful ease to Women in Labour.

2. Dip a Linen Cloth in the Juice of Parsley, and put it up the Privities, it causes the Deliverance of the dead Child.

3. The same being drunk, brings away the After-birth.

4. It is also a very good thing, being taken inwardly, to cleanse the Womb of ill Humours; and therefore a Syrup of it ought to be kept always in the House, it furthers Conception much.

5. *Polypodium* stamped well, and applied to the Feet of a Woman in Travail, bringeth away the Child, whether it be alive or dead.

6. *Castoreum*, or the Spirit of it taken inwardly, is held to be very good.

7. The Ashes of an Asses-hoof mixed with Oil, and the Privities anointed with it, is a very good and easie Remedy.

8. Also give unto a Woman in this case another Woman's Milk to drink, it causeth speedy Delivery.

9. The Decoction, or rather the Juice of Vervein, given to drink, to a Woman in Travail, causeth speedy Deliverance also.

10. A

10. A Dram of Myrrh given in Powder to drink in any convenient Liquor, bringeth the Child away, whether it be alive or dead.

11. Boil Mugwort in Water till it be a Pultiſs, and apply it hot to the Thighs of a Woman labouring with Child, it cauſeth both Birth to come away; and if you let it tarry long there, it will bring the Womb away alſo.

12. Dittany in Powder, given a Dram at a time to a Woman labouring with a dead Child, bringeth it away.

13. Take Peony-ſeed in Powder, mix it with ſo much Oil, that you may make it into a Plaiſter, and apply to the ſmall of the Back of a Woman in Labour, according to the Opinion of my Author, it cauſeth Delivery without Pain.

14. A Suffumigation made of the Horns and Hoofs of a Goat, being put in a Cloſe-ſtool, the Woman ſitting over it, wonderfully moveth the Womb to deliverance.

15. Betony is held to be a precious Herb to be taken inwardly in this caſe.

16. It is reported, but whether it be true or no, I know not, that if there be any Pears in the Room where a Woman is in Labour, they wonderfully hinder Delivery.

17. Juniper-berries eaten, or rather the diſtilled Spirit of them drunk, cauſeth Delivery both of the Child and Afterburthen.

8. Diſſolve a Swallows-neſt in Water, ſtrain it, and let the Woman labouring with Child drink the Water, a good draught of it at a time, it cauſeth the Birth of the Child to be very eaſie.

CHAP. XVII.

Of the Gout.

TOwn creſſes ſtamped, and made in a Pultiſs, adding a little Sheeps-ſuet to it to keep it moiſt, and applied to the place, is a very good Remedy.

2. The place being anointed continually with Rape-ſeed Oil, will, in time, help the Diſeaſe without any other Remedy.

3. The Root of Hollyhock, or elſe of a Marſh mallow, being ſtamped and mixed with the Greaſe of an old Dog, and applied to the place, will help the Gout in three days time.

4. The Seed of Plantane being beaten into Powder, and mixed with Hogs-greaſe, and applied to the place, is a great help againſt the Gout.

5. Take Muſtard-ſeed, Figs and Honey, a little Bread, and a little Vinegar, beat them all together, and bind them to the Grief.

6. Take the fleſh of a fat Cat, the greaſe of a Gooſe, of a Badger, and of a Fox, Ivy-berries, Sage, Rue, Virgins-wax, Frankincenſe, the Yolks of roaſted Eggs, and Snails; put all theſe in an Earthen Pot that hath a hole made in the bottom for the purpoſe: Lute the top of it cloſe with Paſte, that no Air may go out nor in, and put the bottom of this Pot into the mouth of another whole Pot, that is fit to receive it, and lute them cloſe together; then dig a hole in the Earth fit to receive the undermoſt Pot, and cover it up cloſe with Earth; then make a Fire about the upper-moſt, and there will diſtil out of it a moſt excellent Ointment to cure the Gout.

7. Take ſix Bats or Flittermice, boil them in Rain-water, with a few ſprigs of Willow; it makes an excellent Bath to cure the Gout.

8. The Gouty place being anointed with Oil of Henbane, takes away the Pain.

9. Take Snails and bruiſe them, and apply them to the place, is a moſt admirable Remedy.

10. Kill a Puppy-dog that is not thirty days old, and anoint the grieved place with its Blood.

11. Take a Whelp, of the Age aforeſaid, and roaſt him, and when he is half roaſted, cut him through the midſt, and apply him hot to the grieved place.

12. Henbane heat hot between two Tile-ſherds, and applied to the place helps the Diſeaſe.

13. Make a Plaiſter with Opium, Saffron, and the Yolks of Eggs, and apply to the place.

14. Make an Ointment with Emmets and their Eggs, and Hogs greaſe, adding a little Bay-ſalt to it, and anoint the grieved place with it.

15. The diſtilled Spirit of Miſletoe, the grieved place being bathed with it, is as excellent a Remedy for the Gout as moſt is.

16. The Aſhes of burnt Time mingled with the White of an Egg, and plaiſtered upon the place helpeth the Gout.

17. A Bath made with Water, wherein Emmets and their Eggs being first bruised, have been boiled; doth quickly help the oldest Gout that is.

18. A most admirable Remedy for the Gout, but that is very difficult to be gotten in these parts, is to anoint the place with the Grease of a Lion.

19. *Galen* saith, That the Ashes of Coleworts being mixed with Hogs-grease, will help the Gout in three days time, if it be anointed with it.

20. The Dung of a Stork mixed with Hogs-grease, helpeth the Gout, though of long continuance.

21. An Ointment made of *Rosa Solis* and Hogs-grease, is an excellent Remedy.

22. Hermodactils beaten into Powder, and made into an Ointment with Hogs-grease, is very good.

23. Pigeons-dung boiled in Wine, till the Wine be consumed, and used as a Plaister, helpeth the Gout.

24. Take a Pound of Wax, five Pound of good Oil, a Pound of good Wine; boil them together till the Wine be consumed: Afterwards mingle therewith two Drams of Euphorbium in Powder, make an Ointment thereof; the effect thereof hath been proved in Gouts of all sorts.

25. A Dram of the Juice of the Rind of a Poplar-tree being drunk every Morning, is an excellent Remedy; if you cannot get a Dram of the Juice, bruise the Bark, and make a strong Decoction of it; and of that you may drink a quarter of a Pint.

CHAP. XVIII.

For the Fistula and other hollow Ulcers.

MIngle the Milk of Spurge with Hogs grease, and boil them together till they be well incorporated, then put a little Powder of Myrrh to them; anoint the Tent with this Ointment, and put it into the hole of the Fistula; and it will cleanse it of all manner of filth.

2. Take of Plantane, Ribwort, Primrose-leaves and Dazies; dry them and beat them into Powder, and let him that hath a Fistula, take three Drams of this Powder in a Day inward, in any convenient Liquor, *viz.* one in the Morning, another at

Noon, and the third at Night: It is a sovereign cure for all sorts of Fistula's and hollow Ulcers, if they be curable; if not, my Author saith, the Patient will Vomit up the Medicine again.

3. The Ashes made of a Dogs-head, being burnt in a new Pot, helpeth any Fistula or Canker, and cleanseth the hollow Ulcer of all his filthiness.

4. If the Fistula have many holes, or if there be but one, and that one be so straight that it will not admit of a Tent, as many times it happens, by reason of hardness of the Lips; in such a case there is no better Remedy than this: Take Goats-dung and boil it well with Honey; then strain it when it is hot, and drop a little of it warm into the hole; it taketh away the Swelling, and draweth out the Filth and Corruption, purgeth away the rottenness, and healeth up the Fistula.

5. If the Fistula be outwards, put thereto the Juice of Doves-foot, and it will heal it; if it be inward, drink it inwardly, and it will do the like.

6. Let such as are troubled with Fistula's take a Dram of Myrobalans, in powder, every Morning; if the Cause come of Melancholy, let him take the powder of *Indian* Myrobalans, but if it proceed of Choler, use Citron Myrobalans.

7. If it be a Woman that have the Fistula, drop into it the Juice of a Cows-turd; but if it be a Man that hath it, let it be Juice of a Bulls-turd.

8. The Juice of Plantane put into the hollowness of the Fistula will help it.

9. The Juice of Ribwort, and the Juice of Pimpernel will do the like.

10. If the Fistula be clean, a Tent made of Lead being put into it will cure it; you may pull it out now and then if you please, and put it in again.

11. Let such as are troubled with Ulcers or Fistula's use Avens in their ordinary drink.

12. The distilled Water of Night-shade, is excellent good to wash hollow Ulcers; but, in my Opinion, the Spirit of the Herb is ten times better.

CHAP.

CHAP. XIX.

Of the Leprosie.

TAke an Adder, cut off the Head and Tail, and cleanse him of his Skin and Entrails; then boil him in Wine, and make him into Troches with a few crumbs of Bread; of which let the Patient take a Dram every Morning in a quarter of a Pint of the Wine wherein he was boiled; if this begin to make his Body swell, take him to a Hot-house and let him Sweat, and after Sweating let his whole Body be anointed with the Liquor wherein the Adder was boiled; and you shall find the whole Flesh and Skin will be renewed, and the Patient perfectly cured.

2. Viper-Wine, if it be well made, must needs also be very good in this case.

3. Make a strong Decoction of Adders in Water, then let Corn lie in steep in the Water certain days, and feed Hens with the same Corn: let them eat no other Meat, nor drink no other Drink but the Water it was steeped in, and in few Days you shall see their Feathers will fall off: When all their Feathers are off, then kill them and boil them, and let the Leprous Person eat them, and drink the Water wherein they were sodden, and bathe his Body in it, or at leastwise so much of it as is troubled with the Leprosie.

4. Take a Snake and roast her with Salt, afterwards burn her in a pot well closed, while she may be all brought into Powder; of which we may give a Dram at a time in any convenient Liquor to him that hath the Leprosie.

CHAP. XX.

Of VVarts.

THough Warts themselves be no terrible Disease, yet are they but an ill-favoured Ornament to the Hands, and a worse to the Face.

2. Put the feet of Hens in hot Embers, till the Scales thereof be separated and shrunk from her Legs; and with the same Scales while they be warm rub your Warts, and in three or four Days so doing it will drive them away.

3. The

3. The Rind of a Willow-Tree burnt, and the Ashes tempered with Vinegar, and applied plaister-wise to the Warts, takes them away.

4. Agrimony stamped with Vinegar, and applied to them doth the like.

5. Purslane rubbed upon Warts, hath this Property, that it will pluck them up by the Roots.

6. Take a red Snail and cut her overthwart the back, and save the Liquor that cometh from her; the which blend with a little Bay-salt, being first dried and beaten into Powder; and apply it to the Warts, and it will instantly kill them.

7. The Milk of a Fig-Tree, if a little of it be put upon Warts, it takes them away by the Roots, without any pain at all.

CHAP. XXI.

To draw any Thorn or Splinter out of the Body.

SOuthernwood made into an Ointment with Hogs-grease, of its own property draweth out any Splinter, or Thorn, or Iron, out of the Body of Man.

2. Goose-dung mingled with the Juice of Betony, doth the like.

3. The Ashes of burnt Swallows mixed with Vinegar, and applied, hath the like operation,

4. Polypodium stamped with Hogs-grease, and applied to the Grief, is very good also.

5. The Root of Gladen being stamped, and applied to the place, is good in the same Operation; for it draweth out, not only Thorns and Splinters, but also pieces of broken Bones.

6. Also if it be drunk inwardly, it is exceeding good in all manner of Bruises.

7. Betony being made into an Ointment with Hogs-grease, is excellent good to draw out pieces of broken Bones; especially in the Head.

8. Stamp the Root of Elecampany with the grease of a Hedge-hog and a little Honey; and apply it to the place, it draweth out Thorns, or any thing else that is fastened in the Body of Man.

9. Snails bruised and applied to the place, is a Remedy inferiour to none.

The

THE

Expert Lapidary:

OR, A

Physical Treatise

OF THE

SECRET VIRTUES

OF

STONES.

By *NICHOLAS CULPEPER*, Gent.

LATE

Student in Physick and Astrology.

LONDON,

Printed in the Year, MDCXCVI.

THE

Expert LAPIDARY:

OR,

A Physical Treatise of the Secret Virtues of Stones.

1. *Jacinth.*

OF these there are two kinds; red, which is the best; the other like a Carbuncle, which is presently changed by the Fire, and of a small bigness.

This Stone being carried about a Man preserveth a Man from hurt by Lightning, and preserveth him from the Plague; if it be brought near to any that hath the Plague, it loseth its lustre, splendor, and brightness; so it doth being brought near to any Poyson; being beaten into Powder, and so taken inwardly, or born whole about a Man, it provoketh sleep, and increaseth Honour and Wisdom.

Authors for this, *Cardanus* and *Wicker.*

2. *Saphire.*

THis being born about one, helps all Diseases of the Skin, as Morphew, Itch, Scabs, Ring-worms, *&c.* keeps back Sweating, makes Men Chaste, causeth Strength, and a good Colour, takes away vain fears, helps Necromancy, and troubles by Necromantick Apparitions, by divine Gift; it makes the Mind quiet, godly, and safe; being drunk inwardly, it helps such

such as are bit by venomous Beasts and Scorpions, inward Ulcers, Poyson and Pestilence, flesh growing in the Eyes, strengthneth and maketh glad the Heart, being mixed with other Medicines for the same purpose; it asswageth Carbuncles by being touched with it; being worn, it defends from the Pestilence; inwardly taken, it helps Ulcers in the inner parts, and Burstenness.

Authors for this, *Albertus magnus*, *Garcias*, *Cardanus*, *Dioscorides* and *Galen*.

3. *Emerald.*

OF Emeralds there are three sorts, the best comes from *Cilicia*, and is the softest; the next from *Peru*, which is harder, and not so deep a colour, but more perspicuous and glistering; the third (which is the worst) comes from the *West-Indies*, and is of a dull colour, scarce to be seen through; scarce any that come from *Peru* are without spots.

They rejoyce most in their own light, and are of more force by Night than by Day; no Stone more safe to carry about one, than this, the *Sapphire* and *Jacinth*.

This Stone stayeth Lust, and according to *Cardanus* and *Albertus Magnus*, they will break, if they be about a Man when he deflours a Virgin.

Being born about one, it stays the *Vertigo*, or Dizziness of the Head, strengthens the Memory, stays inordinate Passions and Affections, helps the Sight, causeth love of Study, encreaseth Riches; being held under the Tongue, it is good to Divine with, it causeth Eloquence.

Being taken inwardly, it cureth the Falling-sickness, bloody Flux; it resisteth Poyson, and helps vain Fears, as of Fairies, Night-Hags, Devils, *&c.* it helps Folly and Anger, and brings a good Condition.

Cardanus, *Albertus Magnus*, *Garcias* and *Aristotle*.

4. *Ruby.*

RUby is a red Stone shining like Fire, it retaineth Lust being born about one; but most of all, being taken inwardly, it resisteth the Pestilence, preserveth the Body sound, strengthneth the vital Spirits, thereby taking away evil Thoughts, and making the Man nimble-witted, chearful, and therefore Fortunate. *Cardanus* and *Wicker*.

5. *Granate.*

5. *Granate.*

OF this Stone there are two sorts, East and West, and the West are supposed to be best, they are of the quality of the Earth and Fire; being worn outwardly or taken inwardly, they resist Sadness, but take away sleep; they strengthen the Heart, but hurt the Brain as much; they stir the Blood, and make Men angry. The Easternly work the same effects, but not so violently.

Cardanus and *Wicker.*

6. *Sardine.*

OF Sardine there are three sorts in the *Indies*, to wit, red, fat, and that with silver creases, but the best of all come from *Babylon*; being born about one, they keep away evil Dreams, quicken the Wit, bridle in the Blood and Choler, and make Men Conquerors in Strifes and Suits of Law, and encrease Riches.

Cardanus, Pliny.

7. *Diamond.*

A Diamond is the hardest of all Stones, and most effectual in whatsoever Virtue it hath; it wonderfully prevails against Night-fears, therefore must of necessity prevail against Melancholy and Choler adust; or it may do it by strengthning the Heart, for fear comes through weakness of the vital Spirits, and is known by the beating or motion of the Heart. It is reported to make those infortunate that wear them: For it is so to the Heart, as the Sun is to the Eye, though it be light it self, yet it dazles the Eyes, and makes them blind if you look upon him; the best way then to wear them, is at a distance from the Body; they make Men undaunted, therefore they are best for Cowards to wear: They are ill to wear for dishonest People, for they make them bold to do mischief.

Cardanus and *Garcias.*

8. *Ame-*

8. *Amethist.*

OF these there are two sorts, the one white like Chrystal, and hardly known from it; the other of a Violet colour: the best are brought out of *India*, they make Men staid and watchful; being bound to ones Navel, they keep him from Drunkenness, they are profitable in Fights and Huntings; they quicken the Wit, take away Sleep and Vapours that flow into the Head; being laid in Wine all Night, and the Wine drunk in the Morning, they make Women fruitful, and resist Poyson. *Cardanus.*

9. *Bezoar.*

THere are two sorts, East and West Bezoar; the East is best, it hath no obnoxious quality with it, if you take never so much of it; being taken inwardly, it is profitable against the bitings of venomous Beasts, and all melancholy Diseases, as Leprosie, Itch, Scabs, Quartane Agues, Ring worms, *&c.* It hath been known to cure Men past hope, and left off by Physicians, and hath restored them to their former Health; it resisteth Poyson; a little of it in Powder being put upon a Wound made by a venomous Beast, sucks out the Poyson: or being made into Lozenges with Rose-water, it is a preservative against all manner of Poyson. *Garcias.*

10. *Topaze.*

TOpaze is a Stone of a green colour, being rubbed upon a Physical Whetstone, to wit, a Whetstone of Cypress, it produceth an Oil which will cure Diseases in the Eyes; also it is helpful for Dropsies and Consumptions. If you put it into a vessel of boiling Water, it cools the Water so, that you may presently thrust in your Hand and take it out without any hurt to your Hand. *Epiphanius, Albertus Magnus.*

11. *Snakes Stone.*

CAtch a Water-snake, and draw a string through his Tail, and hang him up with his Head downwards, a Vessel of Water being under, into which he may gape, and after certain Hours or Days he will vomit a Stone, which falling into the Water,

Water, will drink it all up: This Stone being bound to the Belly of one that hath the Dropsie, draweth out, and drinketh up all the Water. *Hollerius.*

12. *Toad-Stone.*

A Toad's Stone, by gentle touching or stroaking, takes away the Pain, Inflammation, and Swelling from any Wound made by any venomous Creature, and instantly draws out the Poyson; therefore if a Rat, Bee, Wasp, Spider, Hornet, or any other venomous Creature, have hurt any part about thee, touch the place gently with this Stone, and the Pain and Swelling will cease.

Take a Toad, and tie her up in a Purse full of holes, and lay it in an Emmet-hill, and when the Flesh is all eaten away, you may find the Stone, if there be any; for all Toads have it not.

If you accidentally get such a one, and desire to know whether it be right or no, hold it near to a live Toad, and if it be good and true, she will proffer to take it away.

Wicker, Lemnius.

13. *Alectorius.*

THis is a Stone found in the ventricle of an old Cock; it is of the bigness of a Bean, it maketh him that beareth it, beloved, constant, and bold; maketh them beloved of Women, and strong in the sports of *Venus*, being held under the Tongue it quencheth Thirst. *Lemnius, Albertus Magnus.*

14. *Jasper.*

J*Asper*, being born about one, stops Bleeding, helps Travel in Women, stays Lust, cures Agues and Dropsies, and chears the Heart. *Garcias, Albert. Mag. Mathiolus.*

15. *Nephriticus.*

THis is a Stone which being born about one, stays the Pains in the Reins and Stomach, expelleth Stone and Gravel.

A certain Man being troubled with the Stone, wearing this Stone about him, voided so much Gravel, that he feared the

quantity would do him harm being cast out, it was so exceeding great; therefore he laid off the Stone, and presently he voided no more Gravel; but being pained again, he wore the Stone, and presently the Pain ceased, and abundance of Gravel and small Stones came from him; for it is of that admirable faculty, being born about one, next the Skin, that it preserves from the pain of the Stone, and cools the Reins.

Another of ten years of Age was pained with the Stone, and wearing a Bracelet of these Stones, never was troubled with it afterwards. *Nich. Monardis, Wicker.*

16. *Tiburones.*

IN the *Indian* Sea are caught Fish, called *Tiburones*, being great, strong, fighting Fish, and of a terrible aspect, which daily fight with the Sea-Wolves; in their Heads are found three or four Stones, and sometimes more, very white, great and heavy; so that sometimes one of them weighs two pound: The Powder of them cureth the Stone in the Reins and Bladder, and difficulty of Urine, and is of no taste at all.

Nich. Monardis.

17. *Blood-Stone.*

THis is a kind of *Jasper*, being worn next the Skin it stops bleeding either at the Nose or Mouth, or by Wound; it stops the Hemorrhoids or Piles, and stays the Courses in Women: This it doth (as experience teacheth) either by dipping the Stone in cold Water, and holding it in the Hand, or by binding it to the place, so touch the Skin. *N. Monardis.*

18. *Hæmatites.*

L*Apis Hæmatites* is binding, and a little heating, and extenuating; it cures Scars and Scurf in the Eyes, being mingled with Honey; and Eyes that be Blood-shot, being mingled with Woman's Milk: It is given in Wine against difficulty of Urine, and overflowing of the Courses in Women; and in Juice of Pomegranates, to such as vomit blood.

Wicker.

19. *Sea-*

19. *Sea-Sand.*

IF a Man that hath the Dropsie, stand up to the Neck in Sea-sand, by the Sea-side, in a hot day, it will drink up all the Water, and cure the Disease.

Wicker.

20. *Whetstone* of *Cypress.*

A Whetstone of *Cypress*, that which comes off from it by whetting, stays the falling off of Hair, and causeth it to grow in bald places, it keeps the Breasts of Virgins from growing; being drunk with Vinegar, it consumes the Milt, and cures the Falling-sickness.

Wicker.

21. *Ætites.*

THere are four sorts of these, but the best comes from *Africk*, and are found in an Eagles-Nest; which is very little and soft, having another little one within it; and is thought to be the Female. The Male come from *Arabia*, and is hard like a Gall, having another hard Stone within it, and is of a reddish colour.

The third comes from *Cyprus*, and is like that which comes from *Africk*, but is bigger, and hath Sand and little Stones within it.

The fourth is called *Taphiusius*, from the place whence it comes, and is found in Rivers; it is white and round in form: This is the worst of all.

These all jointly are called *Lapis prægnans*, or a Stone with Child, because it carries another Stone within it.

If this Stone be given to a Thief in Bread, he cannot swallow it down, or if you boil it in any thing, and give the Decoction to any that hath stollen any thing from you, he cannot drink it though the Stone be out.

Being bound to the Neck or Arm of a Woman, it strengthens Conception, and stays Miscarriage; in the time of her Labour, if it be bound to the inner part of her Thigh, near the place of Conception, it causeth her to have an easie Labour, almost with-

out any Pain; but be sure you take it away so soon as she is Delivered for fear of further mischief.

Pliny, Dioscorides, Lemnius.

22. *Chelidonius.*

IF you take young Swallows out of their Nest before the Full Moon, you shall find two little Stones in their Ventricles, the one reddish, the other black: These ought never to touch the Earth, but be kept close wrapped up in Bullocks or Stags-Leather; the former being bound under the Arm-pits, helps the Falling-sickness, the other Fevers.

Thus *Albertus Magnus.*

Some say, if you prick out their Eyes, the old one will bring a Stone which will recover their sight; and some say she doth it by Celandine; the Stone will remain in their Ventricle: I have tried this, I prickt out the Eyes of some in a Nest, and not of others; and I found the reddish Stone in the Ventricle of one whose Eyes I prickt out, and she could see again; but in those whose Eyes were not prickt out, there was none; but I never observed the Lunation.

Also they say if you break their Legs, she will bring a Stone which will instantly cure them; which Stone will be found in the Nest.

23. *Lincyrius.*

L*Apis Lincyrius* being cast among burning Coals quencheth them; and if you wrap it up in a Linen Cloth, not only that, but the Cloth also, will remain unburned in the midst of the hottest Fire.

It wonderfully helps forward the Travail of Women.

Epiphanius.

24. *Jet.* 25. *Amber.*

JEt being beaten into a very fine Powder, and given to a Woman fasting in White-Wine, will presently make manifest whether she be a Virgin or no; for if she presently make Water, her Virginity is lost; if not, the contrary.

The

The same effect also hath Amber; both of them, or either of them, being hung about ones Neck, are profitable against distillation of Phlegm into the Throat and Lungs.

Baptista Porta, Mathiolus.

29. *Lapis Lazuli.*

IT is a Stone of a Sky-colour; the best of them have spots in them like stars of Gold, and are found in Gold Mines; being given inwardly they purge Melancholy notably. So they do meanly: Being carried about one, they make the bearer of them Merry, Fortunate, and Rich.

Dioscorides, Gardanus, Med. Florentini.

27. *Blatta Bizantia.*

BEing beaten into Powder, and snuffed up into the Nose, helps the Fits of the Mother, and such as have the Falling-sickness, being taken inwardly, it looseneth the Belly.

Dioscorides, Medic. Coloniensis.

28. *Pearls.*

PEarls help trembling in Old Men, Convulsions and Frenzies, preserve the Body sound, and restore lost Health; both amend and increase Milk in Nurses, correct the Seed and failings in the parts of Generation, helps eating Ulcers, Cankers, and the Hemorrhoides. *Dardanus Wicker.*

29. *Coral.*

OF Coral there are three sorts, Black, White, Red; the first is most rare, the second most common, the third most excellent.

Let a Child newly born take ten Grains of Red Coral in Powder, in a little Breast-Milk, before it taste any other Food, and it will never have the Falling-sickness.

Generally it takes away all inward Griefs, restores weak and sick Bodies, by strengthning the Heart; resisteth all Diseases growing in Children, by strengthning Nature; cureth all Fluxes in Men, Women, and Children; it stops Blood flowing from any

part; it stops the Terms in Women, if they be immoderate, else not; and brings their Bodies to good temperature.

Arnoldus, Mathiolus, Wicker.

30. *Turkey-Stone.*

THis Stone being worn in a Ring, as Sickness comes, or Death draws nigh, so it loseth its lustre; it looks perfectly blue, in Sickness pale, a little before Death perfect white: And so it looks if brought near to any Poyson.

This Treatise was revised, and for want of time, left to Posterity without addition.

Sol. 18. Aquar.
1652.

Nich. Culpeper.

Doctor

Doctor *DIET*'s
DIRECTORY:
OR, THE
Physician's *Vade Mecum.*

BEING

Short, but Safe, RULES to preserve *Health* in a Methodical way, passing by the Impertinencies and Niceties of former Physicians, treating only of familiar and the most useful things in Diet, such as chiefly nourish and continue *Life.*

By *NICHOLAS CULPEPER*, Gent.
Late Student in Physick and Astrology.

LONDON,
Printed in the Year, MDCXCVI.

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Short, but Safe, RULES to Preserve Health in a Methodical Way.

Courteous Reader,

HAving, to my no small Grief, observed what a Stir and Pudder most Writers have made about Diet, and their Common-place Practice, I thought fit to reduce their tedious Deviations into this Epitome; that the diligent Student having Recourse to these three Doctors, Diet, Reason, *and* Experience, *might with the other Assistance of the Doctor's Dispensatory, be so clearly informed, as to rest ingeniously satisfied.*

Nicholas Culpeper.

Of

Of DIET.

BY Diet is to be understood the ministring of Meat and Drink, according to the accustomed natural ordering of it for the Substance and Temperature; an exact Order of it in Labour, Meat, Drink, Sleep, and Venery.

There is none, if they rightly understand themselves, but may in some respects be their own Physicians, if they will but rightly consider of those things that may do them good, and restrain their Appetites from those which are hurtful. For the latter, as touching those things that are to be avoided, I shall, amongst others, briefly advise them to beware of Care, Grief, Pensiveness, Anger, of Surfeits, and of Venery; to keep good Hours, not to break the usual Custom of their Sleeps in the Night; not to perplex themselves with too much worldly Business, which brings on Age and Death. For Refreshments, to wash their Hands, and comb often, and every Morning to plunge their Eyes in cold Water, keep the Feet dry, and sometimes wash them, that they may not be too hot or cold, but in a good Temper; keep the Head and the Neck in the same indifferent Moderation; but more especially, to be sure to abstain from too much Venery, which shortens Life. Other particular Directions for Diet follow in their order; I shall only instance some few Heads, and refer the diligent Student to the other two Doctors, of *Reason* and *Experience*, where this Theam, throughout forty three Diseases, is briefly, but sufficiently, discoursed of.

Diet for Sanguine Persons.

SAnguine Persons are hot, and moist of Complexion; wherefore, they must be circumspect in eating of their Meat, considering that the purer the Complexion is, the sooner it may be corrupted, and the Blood may be the sooner infected. Wherefore they must abstain to eat inordinately of Fruits, Herbs, and Roots, as, Garlick, Onions, and Leeks; they must refrain from eating of old Flesh, of the Brains of Beasts, and Udders of Kine. They must use moderate Sleep and Diet, or else they will be too fat and gross. Fish of muddy Water are not good for them; and if Blood do abound, cleanse it with Stuffs, or by Phlebotomy.

Diet

Diet for Phlegmatick Persons.

PHlegmatick Persons are cold and moist, therefore they must abstain from Meats which are cold: from eating viscous Meats, especially from all Meats which do ingender Phlegmatick Humours; as, Fish, Fruits, and white Meat. Also the eating of crude Herbs, especially to abstain from Meat which is hard, and slow of Digestion, as it appeareth in the Properties of Meats above rehearsed. Dwell not near waterish and moorish Grounds; take Onions, Garlick, Pepper, Ginger, and all Meats which are hot and dry, and Sawces which are soure. These things following do purge Phlegm; Polipody, Nettle, Elder, Agarick, Ireos, Maidenhair, and Sticados.

Diet for Cholerick Persons.

CHoler is hot and dry, therefore Cholerick Persons must abstain from eating hot Spices, from drinking of Wine, and eating of Cholerick Meat: howbeit the Cholerick Persons may eat grosser Meats than any other of the Complexions, except their Education hath been otherwise. They should not long fast. These things following purge Choler; Fumitory, Centaury, Wormwood, wild Hops, Violets, Mercury, Manna, Rhubarb, Eupatory, Tamarinds, and the Whey of Butter.

Diet for Melancholick Persons.

MElancholy is cold and dry, therefore melancholy Men must refrain from fry'd Meats, and Meats which are over-salt, that are soure and hard of Digestion; from all Meats which are burnt and dry: They must abstain from immoderate Thirst, and from drinking of hot Wines, and gross Red Wine, and use these things, Cows Milk, Almond Milk, Yolks of rear Eggs. Boiled Meat is better for melancholy Men than roasted; all Meats which will be soon digested, and all Meats which do ingender good Blood, and Meats which are temperately hot, are good for melancholy men, and so are all Herbs which be hot and moist. These things following do purge Melancholy; Quickbeme, Sena, Sticados, Harts-tongue, Maidenhair, Pulial-mountain, Borage, Origanum, Sugar, and White-Wine.

Of

Of Exercise.

FRom Exercise proceed two great Conveniencies, the Evacuation of Excrements, and keeping the Body in a good Habit. Exercise being a vehement motion, hardens the Members, augments the Heat, causeth Digestion, a quick Alteration, and better Nourishment; opens the Pores of the Body, and cleanses them: it is so necessary for Health, that where Exercise is wanting, Sickness will ensue. Learned Writers affirm, That nothing dulls the Body more than Sluggishness, nothing strengthens it more than Labour; notwithstanding, for the management of Exercise, some Considerations are to be entertained: the Time of Exercise is not when the Body is replenished with Diet not sufficiently digested. *Galen* says, That the best Time for Exercise is, when the first and second Digestions are compleated, as well in the Stomach as in the Veins; otherwise the Body is subject to crude Humours, and yellow Choler: The knowledge of this time may be perceived by the Colour of the Urine; for that Urine which resembles clear Water, signifies that the Juyce which comes from the Stomach is crude in the Veins; that which is well coloured, neither too high nor too low, signifies, that the second Digestion is perfected; when the Colour is very high or red, it betokens that the Concoction is more than suffices; wherefore when the Urine appears in a temperate Colour, neither red nor pale, but as it were gilt, then should Exercise have its Beginning.

Of Sleep.

THe Commodity of moderate Sleep, appears that the natural Heat, which is occupied about the natural Heat whereof Nourishment proceeds, is comforted in the places of Digestion; and so Digestion is helpt and bettered by Sleep, the Mind rendered more quiet and clear, and the humours more temperate: the Moderation of Sleep must be measured by Health or Sickness, by Age or Time, by Emptiness or Fullness, or by the natural Complection. Phlegmatick Persons are naturally inclined to Sleep, because they ingender many Humours; weak Stomachs that digest slowly are disquieted of their Rest: Sleep immediately after Meat, is not wholsom; immoderate Sleep exposes the Body to many Diseases, Heaviness in the Body and Eyes; and a Savour of the Meat before eaten, signifies

ſignifies that the Sleep was not ſufficient. It is moſt wholſome to Sleep on the right ſide, that the Meat may approach to the Liver, which is to the Stomach as Fire is to the Pot by it digeſted; it is good for thoſe that have weak Stomachs to ſleep on their bellies: Lying on the back is very unwholeſome; unqueſtionably moderate Sleep ſtrengthens all the Spirits, comforts the Body, quiets the Humours and Pulſes, qualifies the Heat of the Liver, is good againſt Melancholy. On the contrary, immoderate Sleep makes the Brain giddy, ingenders Rhume, Apoſtumes, cauſeth the Palſie, Oblivion, and troubles the Spirits. Seven hours Sleep is ſufficient for Cholerick and Sanguine men; nine hours for Plegmatick and Malancholy; thoſe that Sleep longer, deſerve to be ſick of the Lethargy: In caſes of neceſſity to procure Sleep take a little Camphire mingled with ſome Womans Milk, and anoint the Temples. Otherwiſe, Take an Ounce of the Oyl of Roſes, and three Drams of Vinegar, and ſtir them both together, and uſe them: Or elſe take *Galen's* Medicine, who had got ſuch a habit of Watchfulneſs by his over-much Study in his Youth, that he was forced to eat boiled Lettice with a little Butter, when he was old, after Supper.

Of Venery

THis kind of Excrement is common to all living Creatures, as well Beaſts as Men; for which cauſe, Nature, as a wiſe Mother, hath provided that every Concoction hath its Excrement, or Superfluity; the Stomach ſends out Dung; the Liver Urine, the Veins Sweat; ſo after the third and laſt Concoction, which is done in every part of the Body that is nouriſhed, there is left ſome profitable Blood reſerved by Nature for Procreation, which Blood we call the Generative Seed; the timely, Evacuation whereof, avails much for the Body's Health; for by it the Body is made light, and disburthened of Phlegm, and other ſuperfluous Humours, which otherwiſe would wax rank, as may be obſerved in ancient Maids, and ſome chaſte Scholars for beſides their ſecret Flames and imbridled Affections which diſpoſe their Minds to extravagant imagination, we ſee them alſo ill complexioned, by reaſon of ſuch vaporous Fumes which aſcend up towards their cloudy Brains To paſs over other Inconveniences they are ſubject to, as the Green-ſickneſs, the Night-mare, the Spleen, the palpitation and trembling of the Heart, and their polluted Dreams; the beſt advice I can give ſuch Perſons, is, to marry in the fear of God, and chiefly thoſe

are

are required who are Sanguine or Lean; for such Persons abound with Blood. Physicians hold the Winter to be the best time for Carnal Copulation, and in the Spring-time, when Nature is desirous, without the help of Arts and Drugs; and at Night when the Stomach is full, and the Body somewhat warm, that Sleep immediately after it may lenifie the Lassitude caused through the Action thereof. In the Summer, in *May* and *July*, when the Spittle thickens on the Ground, it cannot be so wholsome, nor in frosty Weather. Immoderate Venery weakeneth the Strength, hurts the Brain, extinguisheth radical moisture, and hastneth on Old Age and Death; the Sperm or Seed of Generation being one of the greatest Comforts of Life, which being willfully shed or lost, hurteth more than if he should bleed forty times as much. That Batchelors and Maids may drive away their unclean Dreams at Nights, let them refrain from Wine, and Venereous Imaginations; not use to lie in soft Beds; let them read the Bible, and Moral Philosophers, use exercises; let them eat *Agnus Castus*, in English Park, and they shall find a Stranger effect to follow.

Of Bathing.

BAthing in cold Water, so that the same be clear from Rain or a silver-colour'd Brook, in the Summer-time, before Meats doth wonderfully delight Nature, provoke the appetite, and is very good against Rheums, the Dropsie and Gout, and causes digestion; you shall find it wonderful expedient sometimes to bathe the Head with hot Lee made of Ashes; after which, you must cause one presently to pour three or four quarts of cold Water, then let the Head be dried with cold Towels; the sudden powring down of the Water stirs up the natural heat of the Body, quickneth the Memory, keepeth from baldness. In the Summer, washing of the hands often, doth much avail the Eye-sight; in the Winter-time, When the Water is cold and frozen, this kind of artificial Bath is very expedient and wholsome: Take two pounds of Turpentine, four ounces of the Juyce of Wormwood and Wild Mallows, one ounce of fresh Butter, one dram of Saffron, mingle them and seeth them a pretty while, and being hot, wet four Linen Cloathes therein, and therewith bathe your self; or else make a Bath after this manner: take Fumitory, Enula Campana Leaves, Sage, Fetherfue, Rosemary, and Wormwood, of each a handful or two; seeth them in a sufficient quantity of Water till they

they be soft, and put as much as a Walnut of Allom, and a little Brimstone Powder, and therewith bathe the affected places of the Body: He that uses these bathes in convenient time may live healthfully, for by them superfluous Excrements are extracted in Sweat. But with this caution I commend Baths, that no person that is distempered through Venery, Gluttony, Fasting, Watching, or violent Exercise, do enter into them.

Diet for a Fever and Ague.

I Do advertise every one that hath a Fever, or an Ague, to eat no Meat six hours before his Fit doth take him; and in no wise, as long as the Ague doth endure, to put off his Shirt or Doublet, nor to rise out of the Bed but when need shall require, and in any wise not to go nor take the open Air; for such Provision may be had, that at the uttermost, at the third Fit he may be delivered of the Fever. Let the Patient beware of casting his Hands and Arms at any time, or to spraul with his Legs out of the Bed; it is good for the space of three Fits to wear continually Gloves, and not to wash the Hands. He is to eat little, and those temperare Meats; to refrain from Wine, Beer, and Cyder, and all other things whatsoever that are not of a very light Digestion.

Diet for the Cholick and the Stone.

THE Iliack and Cholick are ingendred of Ventosity, the which is intrused or inclosed in two Guts, the one is called *Ilia*, and the other is called *Colon*: For these two Infirmities, one must beware of Cold; and it is not good to be long Fasting, and necessary to be Laxative, but in no wise to be Constupate. These things following are not good for those which have these aforesaid Infirmities; new Bread, stale Bread, new Ale; they must abstain also from drinking of Beer, of Cyder, of Red Wine, and Cinnamon; also refrain from all Meats that Honey is in, from eating of cold Herbs, Beans, Pease, Pottage; beware of Fruits, and of all things which do ingender Wind. For the Stone, abstain from eating of Red-herring, Martlemas-Beef, and Bacon, Salt-fish, salt Meats. Beware of going cold about the Middle, especially about the Reins of the Back, and make no Restriction of Wine and Water, nor Seige, that Water would expel.

Diet

Diet for several kinds of the Gout.

THey which are troubled with the Gout, or any kind of it, I do advertise them not to sit too long, forgetting to exonerate the Bladder and the Belly when need shall require, and also to beware the Legs hang not without some stay, nor that the Boots or Shooes be not over-strait: whosoever hath the Gout, must refrain from drinking of new Ale, or Beer, and Red Wine: also he must not eat new Bread, Eggs, fresh Salmon, Eels, Fresh-Herring, Pilcherds, Oysters, all Shell-fish; he must avoid the eating of fresh Beef, of Goose, of Duck, and of Pigeons; he must beware of taking Cold in his Legs, or riding or going Wet-shod: beware of Venereous Acts after Refection, or after or upon a full Stomach, from all things that ingender evil Humours, and are inflative.

Diet for the Lepers.

HE that is infected with any of the four kinds of Leprosie, must refrain from all manner of Wines, and from new Drinks, and strong Ale; let him beware of Riot and Surfeiting; let him abstain from eating of Spices, Dates, from Tripes, Puddings, and all Inwards of Beasts; Fish, Eggs, and Milk, is not good for him: he must abstain from eating fresh Beef, and from eating of Goose, Duck, Water-Fowl, and Pigeons; and in no wise to eat Venison, nor Hare-flesh, and such like.

Diet for those that are troubled with the Falling-Sickness.

WHosoever hath any of the kinds of Falling-Sickness, he must abstain from eating of white Meats, especially of Milk: he must refrain from drinking of Wine, new Ale, and strong Ale; to eat the Fatness of Fish, nor the Heads of Fish, which ingenders Rheum: Shell-fish, Eels, Salmon, Herring, and viscous Fishes, are not good for Epileptick Persons: also such must refrain from eating of Garlick, Onions, Leeks, Chibols, and all vaporous Meats, the which do hurt the Head: Venison, Hare-flesh, Beef, Beans, and Pease, are not good; and if they know that they are infected with this great Sickness, they should not resort where there is great store of Company, as in the Church, Sessions, or Market-places; if they do, the Sickness will infect them more there than in any other place, or

at

at any other time; they must beware they do not sit too nigh the Fire, for the Fire will overcome them, and will induce the Disease; they must beware of lying too hot in Bed, or to Labour extreamly; for such things cause the Grief to come the oftner.

Diet for the Head-Ache.

MAny Sicknesses or Infirmities, and Impediments may be in a Man's Head; wherefore whosoever hath any Distemper in the Head, must not keep the Head too hot nor too cold, but in an equal temper, to beware of ingendring of Rheum, which is the cause of many Infirmities: There is nothing that doth ingender Rheum so much, as doth the fatness of Fish, and the Heads of Fish, and Surfeits, and taking cold in the Feet, and taking cold in the nape of the Neck or Head; also they which have an Infirmity in the Head must refrain from immoderate Sleep, especially after Meat; also they must abstain from drinking of Wine, and use not to drink Ale and Beer, the which is over-strong; Vociferation, Hollowing, Crying, and high Singing, is not good for the Head: All things the which are Vaporous or do Fume, are not good for the Head: All things the which are of evil savour, as Carrion, Sinks, wide Draughts, Piss-bowls, Snuff of Candles, Dunghils, stinking Channels, and stinking standing Waters, and stinking Marshes, with such contagious Airs, do hurt the Head, the Brain, and Memory; all odoriferous Savours are good for the Head, the Brain, and the Memory.

Diet in a Consumption.

HE that is in a Consumption must abstain from all sowre and tart things; as Vinegar and Alegar, and such like: And also he must abstain from eating of gross Meats; the which are hard and slow of Digestion, and use Cordials and Restoratives, and nutritive Meats: All Meats and Drinks, the which are sweet, and that Sugar is in, are Nutritive: Wherefore sweet Wines are good for them, the which are in Consumptions moderately taken; and sowre Wine, sowre Ale, and sowre Beer are naught, for they fret away Nature; and let them beware, that be in a Consumption, of fried and burnt Meat, which is over-roasted; and in any wise let them shun Anger and Pensive-

ness. These things following are good for a Consumption; a Pig or a Cock stewed, and made in a Jelly, Cockrels stewed, Goats-Milk and Sugar, Almond-Milk, in the which Rice is sodden, and Rabbets stewed, *&c.*

Diet for those that are short Winded.

SHortness of Winds cometh divers times of Impediments in the Lungs, and streightness in the Breast, oppilated through viscous Phlegm, when the Head is stuffed with Rheum, called the Pus, stoppeth the Breath of his natural course; wherefore he that hath shortness of Breast, must abstain from eating of Nuts, especially if they be old; Cheese and Milk is not good for such, no more is Fish and Fruit raw, nor crude Herbs. Also all manner of Meat which is hard of Digestion: They must refrain from eating of Fish, especially from eating Fish which will cleave to the Fingers, and is Viscous and Phlegmy, and in any wise to beware of the Skin of Fish, and of all manner of Meat the which doth ingender Phlegm. Also they must beware of Cold, and when any House is a sweeping, to go out of the House for a space into a clean Air. The Dust also that riseth in the Streets, through the vehemence of the Wind, or otherwise, is bad for them; Smoak is evil for them, and so is all things that are stopping, wherefore it is expedient for them to be kept Laxative.

Diet for the Palsie.

THey which have the Palsie, universal or particular, must beware of Anger, Testiness, and of too much Passion, whether of Fear or otherwise; for through Anger or Fear divers times the Palsie doth come: Also they must beware of Drunkenness, and eating of Nuts, coldness, contagious, and stinking and filthy Airs; of lying upon the Ground; the savour of Castory, and the savour of a Fox is good against the Palsie.

Diet for Mad-folks.

THere is none which hath any of the kinds of Madness, but they ought to be kept up for divers inconveniences that may otherwise happen; to be confined in some close House or Chamber where there is no Light, and that he have a Keeper the

the which the Mad-man doth fear. See that he hath no Knife, nor Shears, nor other Edge tool, nor that he have no Girdle, except it be a weak List of Cloth, for hurting himself. Also in the Chamber or House that the Mad-man is in, let there be no painted Cloaths, nor painted Walls, nor Pictures of a Man or Woman, or Fowl or Beast; for such things maketh them full of Fantasies; let the Mad Persons Head be Shaven once a Month; let them drink no Wine, nor strong Ale, nor strong Beer, but moderate drink: And let them have three times in a day warm Broth, and a little warm Meat: Use few words to them, except it be for Reprehension, or gentle Reformation, if they have any Wit, or perceivance to Understand, otherwise they must be kept under with sharper Correction.

Diet for the Dropsie.

THE Learned agree, That the more one drinks that hath the Dropsie, the more he is a Thirst; for although the Sickness doth come by superabundance of Water, yet the Liver is dry, whether it be *Alchites*, *Iposarca*, *Leucophlegmacia*, or the *Timpany*, they that have any of these four kinds of Dropsies must refrain from all things which be Constupate and Costive, and use all things which are Laxative. Nuts and dry Almonds, and hard Cheese are Poyson to them.

Of ordering of Surfeits.

GAlen declaring on *Hippocrates* Aphorism, of eating too much Meat, saith, More Meat than agrees with Nature is called Repletion, or a Surfeit. A Surfeit is taken as well by Gurgitations, too much Drinking, as by Epulation, of eating of crude Meat, or of more Meat than suffices, or can be truly digested. Or else Repletion, or a Surfeit is, when the Stomach is forced, stuffed, or repleted with too much Drink and Meat, that the Liver, which is the Fire under the Pot, is suppressed, that he cannot naturally nor truly decoct, or digest the superabundance of Meat and Drink, the which is in the Pot or Stomach; wherefore divers times these Impediments do follow.

The Tongue is deprived of his office to speak, the Wits or Senses be dull, and obnubulated from Reason, Sloath and Sluggishness consequently followeth. The Appetite is withdrawn, the Head is light and aches, full of Fantasies; and divers times

ſome be ſo Sopited, that the Malt-worm playeth the Devil ſo faſt in the Head, that all the World runneth round about on Wheels; then do the principal Numbers, and the official Numbers fail of their ſtrength, yet the Pulſes be full of Agility. Such Repletions, eſpecially ſuch Gurgitations, do ingender divers Infirmities, through which, brevity and ſhortneſs of Life follows. For the Wiſe Man ſaith, That Surfeits do kill many Men, and Temperance doth prolong the Life. And alſo it is written *Eccluſ.* 37. That there do die many more by Surfeit, than there doth by the Sword; for as Surfeiting ingendreth many Infirmities, as the Dropſies, the Gouts, Phlegm, Pimples in the Face, vehement Impreſſions, undigeſt Humours, Oppilations, Fevers, Putrefaction. It perturbates the Head, the Eyes, the Tongue, and the Stomach, with many other Infirmities. *Galen* ſaith, Over-much Repletion, or Surfeiting, cauſeth Strangulation and ſudden Death; for as I ſaid, the Stomach is ſo inforced, and the Liver is ſo ſore oppreſſed, that natural Heat, and the Powers are extinct; wherefore Abſtinence, for this matter is the beſt and the perfecteſt Medicine; the Patient being in no wiſe to eat Meat until the Stomach be evacuated of all evil Humours by Vomit or other convenient ways; for elſe crude and raw undigeſted Humours will encreaſe in the Body. Two Meals a day is ſufficient for a reſident Perſon. A Labourer may eat three times a day. I advertiſe that the firſt Refection or Meal be digeſted e're he do eat the ſecond; for there is nothing more hurtful for Man's Body, than to lay Meat upon Meat undigeſted; for the laſt Refection or Meal will hinder the digeſtion of the firſt Refection or Meal. Alſo ſundry Meats, of divers Operations, eaten at one Refection or Meal is unwholſome; nor is it good to ſit long at Dinner and Supper: An Hour is ſufficient to ſit at Dinner, not ſo long at Supper. We *Engliſh* have an evil uſe in ſitting long at Dinner and at Supper; at the beginning of Dinner and Supper we feed on groſs Meats, and the beſt, which are Wholſome, Nutritive, and light of Digeſtion are kept for Servants; for when the good Meat comes to the Table, through feeding upon groſs Meat, the Appetite is extinct. I am unwilling to be too large on this Subject, and therefore I ſhall referr thee, Courteous Reader, to the other two Doctors of *Reaſon* and *Experience.*

Of

Of several sorts of Drinks.

WAter is one of the four Elements, of the which divers Liquors or Drinks for Man's Sustenance, are made, taking their original and substance of it; as Ale, Beer, Mead, and Metheglin. Water is unwholsome alone by it self for an *English*-Man, considering the contrary usage, which is not concurrent with Nature: Water is cold, slow, and slack of Digestion. The best Water is Rain-Water if so be that it is clean, and purely taken: Next to it is running Water, the which doth swiftly run from the *East* into the *West* upon Stones or Pibbles: The third Water to be praised is River or Brook-Water, which is clear, running on Pibbles and Gravel.

Standing Waters, which are refreshed with a fresh Spring, are good; but standing Waters, and Well-Waters, on which the Sun hath no reflection, although they be lighter than other running Waters are, yet they are not commendable. And let every one beware of all Waters which are standing, and putrefied with Froth, Docknet, and Mud; for if they Bake, or Brew, or dress Meat with it, it will ingender many Infirmities. The Water which every Man ought to dress his Meat withal, or shall use in Baking or Brewing, let it be running, and put it in Vessels, that it may stand there two or three Hours; strain the upper part through a thick Linen-Cloth, and cast the inferial part away. If any do use to drink Water with Wine, let it be purely strained, and then seethe it, and after it is cold, put it into his Wine; but it is better to drink with Wine Stilled-Waters, especially the Water of Strawberries, of Buglos, of Borrage, of Endive, of Succory, or the Water of Sow-thistle, and Dandelion; and if any one is troubled with the Stone; or doth burn in the Pudibunde places, let him use to drink with White Wine, the Water of Haws, and the Water of Milk.

Of Wine.

WInes are of Grapes, except Respis, which is made of a Berry. Chuse your Wine after this sort, it must be fine, fair, and clear to the Eye, fragrant and redolent, having a good odour and flavour in the Nose; it must sparkle in the Glass when it is drawn, or put out of the Pot into the Glass; it should be cold and pleasant in the Mouth, strong and

subtil of substance: moderately drunk it doth accuate and quicken the Wits, comfort the Heart, scowre the Liver, especially if it be White-Wine, it doth rejoyce all the Powers, and nourish them; it ingenders good Blood, it doth comfort and cherish the Brain, and it dissolveth Phlegm; it ingendreth Heat, is good against heavinesse and pensiveness, and is full of Agility; it is Medicinable, especially White-Wine; for it doth mundifie and cleanse Wounds and Sores. The better the Wine is, the better Humours it doth ingender. Wine ought not to be too new nor too old; high Wines, as Malmesey, may be kept long, because Wine is full of Fumosity, it is good sometimes to allay it with Water.

French Wines, and especially Rhenish Wine that is fined, is good at Meat, especially Claret-Wine. It is not good to drink Wine nor Beer before one doth eat, though there be old fantastical Sayings to the contrary. Also these hot Wines, as Malmesey, Course Greek Romanisk, Romney, Sack, Alicant, Bastard, Tyre, Osay, Muscadel, Caprick, Tent, Roberdavy, with other hot Wines, are not good to drink with Meat, but after meat with Oysters, with Salads, with Fruit, a draught or two may be allowed; Old-men may drink high Wines at their pleasure: All sweet and gross Wines cause fatness.

Of Ale.

ALe is made of Malt and Water, and they which do put any other thing into Ale, except Yeast or Barm, do sophisticate their Ale. Ale for an *English*-man is a natural drink. Ale must have these properties, it must be fresh and clear, not ropy; it must have no Weft nor Tail. Ale should not be drunk under five days old; new Ale is unwholsome, sowre Ale, and dead, and Ale which doth stand a tilt is most unwholsome. Barley Malt maketh better Ale than Oaten Malt, or any other Corn; it ingenders gross Humours, but it causeth strength.

Of Beer.

BEer is made of Malt, of Hops, and Water; it is a natural drink for a *Dutch*-man, and of late it is much used in *England*, to the detriment of many *English*-men; especially it killeth them which are troubled with the Cholick, and the Stone, and the Strangullion; for the drink is a cold drink,

and

and doth inflate the Belly, as it doth appear by the *Dutchmens* Faces and Bellies; if the Beer be well ſerved, and be fined, and not new; it doth qualifie the heat of the Liver.

Of Cider.

CIder is made of the Juice of Pears, or the Juice of Apples, ſometimes of both; but the beſt Cider is made of clean Pears, which are Dulcet: It is not praiſed in Phyſick, or Cider is cold of operation, and full of ventoſity; it ingenders evil Humours, and doth aſſwage too much the natural heat, hinders Digeſtion, and hurts the Stomach, except it be to thoſe which are conſtantly uſed to it; it is moſt in requeſt in Harveſt time.

Of Mead.

MEad is made of Honey and Water boiled together, if it be fined and pure, it preſerveth Health; but it is not good for them which have the Cholick.

Of Metheglin.

METheglin is made of Honey, Water, and Herbs boiled and ſod together; if it be fined and ſtale, it is better than Mead.

Of Whey.

WHey, if it be well ordered, eſpecially that Whey the which doth come of Butter, is a temperate drink, and moiſt; and it doth nouriſh and cleanſe the Breaſt; purgeth red Colour of the Face: Clarified as it ought to be, it purgeth moderately, and cannot be ſufficiently commended.

Poſſet-Ale.

POſſet-Ale is made with hot Milk and cold Ale, it is a temperate drink, and is good for a hot Liver, and for hot Fevers, eſpecially if cold Herbs are ſod in it.

Of Coit.

COit is a drink made of Water, in the which is laid a sowre and a salt Leaven, three or four Hours, then it is fit to drink; it is usually drunk in *Picardy*, in *Flanders*, in *Holland*, and in *Brabant*.

Of Honey.

HOney, as well in Meat as in drink, is of admirable efficacy; for it not only cleanseth and nourisheth, but it also, for a long time preserveth that incorrupted which is put into it; this excellent Matter is most wonderfully wrought and gathered by the little Bee. Mead which is made one part of Honey, and four times so much of pure Water boiled till no Skin doth remain, *Galen* highly commends as an excellent drink to preserve Health. There are many rare Qualities in Honey which I intend hereafter particularly to write of.

Of Bread.

A*Vicen* saith, That Bread made of Wheat causeth fat, especially when the Bread is of new Wheat-Bread made of fine Flour, without Leaven, is slow of Digestion, but it doth nourish, if it be truly ordered and well Bak'd: When it is Leavened it is soon digested, as some old Authors affirm. But Bread having too much Bran in it is not laudable. In *Rome* and other high Countries, their Loaves of Bread are little bigger than a Walnut, and many little Loaves joined together, which do serve for Great Men, and are Saffroned; I praise it not, I do love Manchet-Bread, and great Loaves which are well moulded and thorow Bak'd, the Bran abstracted.

Bread made of Mestling, or of Rye.

MEstling-Bread is made half of Wheat and half of Rye; and there is also Mestling made half of Rye and half of Barley. Some strange People will put Wheat and Barley together. Bread made of these aforesaid Grains or Corns, thus potched together may satisfie the Belly, but will never do good to Man no more than Horse-bread, or Bread made of Beans and Pease. Howsoever this Matter doth go much by the Education

or

or the bringing up of the People which have been used to such Bread. Barley doth ingender cold Humours; Pease and Beans, and the substance coming from them are windy: But if one have an Appetite to Eat and Drink of a Grain besides Malt or Barley, let him drink of what may be made of Oats; for Haver-cakes in *Scotland*, are many a good Lierd and Lierd's Dish; and if it will make good Haver-cakes, consequently it will make good Drink. Good Bread doth comfort, confirm, and stablish a Man's Heart. Hot Bread is unwholsome for any one, for it doth lie in the Stomach like a Sponge, exhausting undecocted Humours; yet the smell of new Bread is comfortable to the Head, and to the Heart.

Simnels, and Cracknels, and Bread bak'd on a Stone, or on Iron, and Bread that Saffron is in, is not so wholsome.

Burnt Bread, hard Crusts, and Pasty Crusts do ingender Choler adust, and Melancholy Humours, wherefore chip the upper Crusts of your Bread, and whoso doth use to eat the second Crust after Meat, it maketh him lean; and so doth Wheaten-Bread, the which is full of Bran.

Bread which is nutritive, and praised in Physick, should have these properties. First, It must not be new, but a Day and a Night old; it is not good when it is past four or five Days old, except the Loaves be great; it must not be Mouldy nor Musty, well Molded, it must be thorow Bak'd; it must not be heavy, temperately salted. Old Bread or stale, doth dry up the Blood or natural moisture of Man, and it doth ingender evil Humours, and hinders Digestion: Wherefore there is no Surfeit worse, than the eating of bad Bread occasions.

Of Broaths in general.

ALL manner of Liquid things, as Pottage, and other Broaths do repleat one that eats them with Ventosity. Pottage is not so much used in all Christendom, as in *England*. Pottage is made of the Liquor in the which Flesh is sod, with putting to chopped Herbs, and Oatmeal, and Salt. The Herbs with which Pottage is made withal, if they be pure, good, and clean, not Worm-eaten, nor infected with the corrupt Air descending on them, they comfort, notwithstanding their Ventosity. But forasmuch as divers times many parts of *England* are infected with the Pestilence through the corruption of the Air,

Air, which doth infect the Herbs; in such times it is not good to make Pottage; nor to eat them.

Of Furmity.

FUrmity is made of Wheat and Milk; for it is hard of Digestion. But when it is digested, it doth nourish and strengthen.

Of Pease-Pottage and Bean-Pottage.

PEase-Pottage and Bean Pottage doth repleat with Ventosity. Pease-Pottage is better than Bean-Pottage, for it is sooner digested, less windy; they are both absterfive, and do cleanse the Body. Bean-Pottage encreases gross Humours.

Of Almond-Milk and Rice-Pottage.

ALmond Milk, and Rice-Pottage. Almonds are hot and moist, it doth comfort the Breast, and it doth mollifie the Belly, and provokes Urine. Rice Pottage made with Almond-Milk, doth restore and comfort Nature.

Ale brewess, Caudles, and Cullesses.

ALe brewess, Caudles, and Cullesses, are for weak Men which cannot eat solid Meat; Caudles made with Hemp-seed, and Cullesses made of Shrimps, do warm the Blood and comfort Nature.

Honey-Sops, and other Broths.

HOney-Sops, and other Broths, what kind or substance soever they are made of, do ingender Ventosity. Wherefore they are not wholsome for the Cholick, nor other inflative Impediments or Sicknesses, especially if Honey be in them.

Of Eggs.

IN *England* Hen-Eggs are most eaten. I will first write of them; the Yolks of them are Cordials, for they are temperately hot. The White of an Egg is viscous and cold, and

slow

flow of Digeftion, and doth not ingender good Blood, wherefore whofoever will eat an Hen-Egg, let the Egg be new, and roaft it rare, and eat it, or elfe poach it; poached Eggs are beft at Night, and new rear roafted Eggs in the Morning; if they are a little falted they are nutritive. In *Turkey*, and other places, they ufe to feethe two or three Bufhels of Eggs together hard, and pull off the Shells, Soufe them, and keep them to eat at all times. Hard Eggs are flow of Digeftion, roafted Eggs are better than fodden, fried are naught. Duck-Eggs, and Geefe-Eggs I do not praife.

But Pheafant-Eggs, and Partridges Eggs are excellent.

Of Butter.

BUtter is made of Cream, and is of a moift operation, good to eat in the Morning before other Meats. *French*-men will eat it after Meat; but eaten with other Meats, it doth not only nourifh, but it is good for the Breaft and Lungs; alfo it doth relax and mollifie the Belly. *Dutch*-men do eat it at times in the Day, the whch I do not approve, confidering that Butter is unctuous, and every thing that is unctuous is noifome to the Stomach, forafmuch as it maketh Lubrifaction: Every thing that is unctuous, that is, Butter, Oil, Greafe, or Fat, do fwim above in the brinks of the Stomach, as the fat doth fwim above in a boiling Pot; the excefs of fuch natation or fuperflux, will afcend to the orifice of the Stomach, and caufe Eructations. Wherefore the eating of much Butter at one Refection is not commendable; it is not good for them which are in an Ague or Fever, for the unctuofity of it doth augment the heat of the Liver. A little portion is good in the Morning, if it be new made.

Of Cheefe.

CHeefe made of Milk there are four forts; green, foft, hard, or fpermice. Green Cheefe is not called green, by the reafon of the colour, but for the newnefs of it, for the Whey is not half preffed out of it, and in operation it is cold and moift. Soft Cheefe, not too new nor too old is beft; for in operation it is hot and moift. Hard Cheefe is hot and dry, and ill to digeft. Spermice is a Cheefe which is made with Curds, and with the Juice of Herbs; to tell the nature of it is doubtful, con-

considering that every Milk-wife may put in many Juices of Herbs of sundry operations and Vertue, one not agreeing with another. Besides these four natures of Cheese, there is a Cheese called a Irweve Cheese, the which, if it be well ordered, is the wholsomest of them all.

But take the best Cheese of all these rehearsed, if a little do good and pleasure, the least excess doth ingender gross Humours, for it is hard of Digestion; it maketh one costive, and is not good for the Stone. Cheese that is good ought not to be too hard nor too soft, but betwixt both; it should not be tough nor brittle, sweet nor sowre, nor tart, too salt, nor too fresh; it must be of good savour and tallage, nor too full of Eyes, Mites, or Maggots. Yet in high *Almain*, the Cheese which is full of Maggots, is called there the best Cheese; and they will eat the great Maggots as fast as we do eat Comfits.

Of Milk.

Milk of a Woman, and of a Goat, are restorative.

These Milks are good for them that are in a Consumption.

Cows and Ewes Milk, if the Beasts be young, and do go in good Pasture, their Milk is nutritive, and doth humect and moisten the Members, mundifie and cleanse the Entrails, alleviate and mitigate the pain of the Lungs, and the Breast; it is not good for them which have Gurgulations in the Belly, nor for sanguine Persons; but it is very good for the Melancholy, for old Men and Children, especially if it be sod with a little Sugar for those that are sick. There are few Diseases in which Milk is not offensive, if taken inwardly, except it be in some Consumptions of the Flesh, or other Consumption of the Lungs, or breathing parts.

Of Asses-Milk.

THE Consumption of the Lungs and breathing parts, called Phthisis, wherein the flesh accidentally decayeth through the exulceration of the Lungs, and of the breathing parts, is especially to be cured by Asses-Milk; Cammels-Milk, though in other Consumptions excellent, is not so good in this Cure, because it is too thin, and moist as the Womans-Milk; also because it wholly nourisheth, and doth not cleanse, where-

as

as the Asses Milk is both Meat and Medicine, cleansing and nourishing alike.

Of Cream.

CReam, the which doth not stand long on the Milk, sod with a little Sugar is nourishing. Clouted Cream and raw Cream put together, are eaten more for the sensual Appetite, than for any good Nourishment. Raw Cream undecocted, eaten with Strawberries or Hurtle in a rural Banquet; I have known such Banquets indanger Mens Lives.

Of Almond Butter.

ALmond Butter is made with fine Sugar and Rose-water; eaten with the flowers of Violets, it is a commendable Dish, most in season in *Lent*, when the Violets are fragrant; it rejoiceth the Heart, comforts the Brain, and qualifies the Heat of the Liver.

Of Bean Butter.

BEan Butter, in other Countries, is most eaten in *Lent*, ingenders gross Humours, and is windy.

Of Fish.

OF all Nations and Countries, *England* is best stored with Fish, not only with all manner of Sea, but also of fresh-water Fish, and with all sorts of salt Fishes.

Of Sea-Fish in General.

FIsh of the Sea, the which have Scales or Fins, are more wholsome than the Fresh-water Fish, the which are in standing Waters: the younger the Fish is, the better it is to digest; but this is to be understood, that if the Fish be never so solidate, it must have some Age, but not overgrown, except it be a young Porpos, which Fish is neither praised in the Old Testament, nor commended in Physick.

Of Fresh-water Fish in General.

FIsh which are in Rivers and Brooks, are more wholsome than those which are in Pools, Ponds, or Moats, or any other standing Waters; for they do labour and do scoure themselves. Fish which feed on the Mudd, or else do feed in the fen or moorish Ground, do savour of the Mudd, which is not so good as the Fish that feed and scour themselves on the Stones, Gravel, or Sand.

Of Salt-Fish in General.

SAlt-fishes the which are powdred and salted with Salt, are not so wholsome, especially if one do make a Meal of them; the Quality doth not hurt, but the Quantity, especially such Salt-fish as cleaves to the Fingers when one doth eat it: the Skins of Fishes are utterly to be abhorred, for they do ingender viscous Phlegm and Choler adust. All manner of Fish are cold of nature, and do ingender Phlegm, and nourishes very little: it is not wholsome to eat Fish and Flesh at one Meal.

Of Fish more particularly.

First of Anchoves.

ANchoves are the Sea-Minoes of *Provence* and *Sardinia*, which powdred with Salt, Wine Vinegar, and Origanum, and so put into little Barrels, are transported and highly esteemed of: they are fittest for a Stomach that is oppreſt with Phlegm, for they cut, ripen, and digest it, warming the Appetite: they afford but little Nourishment.

Of Cod-Fish.

COd-fish is a great Sea-Whiting, but not so dry and firm as the Whiting is; more pleasant in the eating than of a good Nourishment.

Of Cockles.

COckles are of themselves so hot of nature, that they leap and fly in the summer nights above the water to be cool-

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ed by the Air; the *Celsey* Cockles are esteemed the best; they are most in season in *May.* They increase the flesh, and provoke Lust.

Of Conger.

CONger is no other than the Sea Eel, of a sweet and fat flesh; they feed as Eels do; it is good Nourishment in the Summer for hot Stomachs.

Of Crabs.

SEa-Crabs, some are smooth, some rough tasted; the great ones are called *Paguci*; some of them weigh ten pounds; they nourish very much, and are highly commended for the Consumption of the Lungs, especially if Asses Milk be drunk with them.

Of Herrings.

HErrings the eating of them fresh, have occasioned many to fall into Fevers; neither the Red, Bloat, nor Pickled, have any Nourishment with them; the same may be said of them broiled.

Of Lobsters.

LObsters, they have a strong and hard Flesh, and are hard of Digestion; they come in season with the Buck, and go out of Season when the Doe comes in; they are best towards the Fall, little worth in the Wane of the Moon: when their Spawn lies greatest in their Head, they are in their prime: they are hot, windy, and venereous.

Of Mackarels.

MAckarels are of a thick, clammy, and suffocating Substance, pleasant to the Taste, but offensive to the Brain, Head, and Breast; they cause Apoplexies, Palsies, Lethargies and Drowsiness in the best Stomachs; they are a dangerous Meat for phlegmatick Persons.

Of

Of Maids.

MAids are little and tender Skates; they and Thornbacks bring forth their young ones without Eggs, after the propagation of Beasts: they are nourishing, fit for weak Stomachs, for such whose Lasciviousness hath borrowed too much from Nature.

Of Mussels.

MUssels, the Fish of the poorer sort of People: sharp, filthy, and cruel Diseases follow the eating of them.

Of Oysters.

OYsters are wholesome, the best are thick, little round-shelled, of a short, firm, and thick flesh rising up round like a Woman's Breast, being in a manner all Belly, having in their taste Salt, short Fins, of a green Colour, lifted about with purple Hair, fair eye-lidded Oysters: such are our *Walfleet* and *Colchester*: they are esteemed best eaten raw; they settle the Appetite, and confirm a weak Stomach, and nourish: they are most dangerous when they are full of Milk, which is betwixt *May* and *August*.

Of Plaise.

PLaise are of a good, wholesome, and fine Nourishment: the best Plaise have blackish Spots, as the best Flounders are reddish; add to these Soles; they are all three wholsome Diet.

Of Shads.

SHads have a tender and pleasant Flesh, they are Enforcers to Sleep: in *May*, *June*, and *July*, they are best; for then they are freest from Bones, fullest of Flesh.

Of Shrimps.

SHrimps are of two sorts, the one crook'd, the other streight-back'd; they have the best Juyce of any Fish, most humble and skipping: they are excellent good to recover sick and consumed Persons: they are a principal Dish in *Venus* her Feast: they

they are highly commended of Physicians to be as restorative as the best Crabs or Crefishes.

Of Skate.

SKate so resembles the Thornback, that they often couple and ingender together: they are more tender, and of a pleasanter Taste, and more stirring to Venery.

Of Soles.

SOles are counted the most delicate Fish of the Sea: they have a pleasant Taste, being neither of too hard nor too soft a Flesh: they ingender good Blood, and are easie of Concoction.

Of Sturgeon.

YOung Sturgeon is highly preferred: *Galen* affirms it to be of a sweet and good Nourishment; other Writers compare it with Veal: the Male is better than the Female: the great and grown Sturgeon is better than the lesser: we have the best from *Dantzick* and *Hamborough*: Physicians forbid Aguish Persons to eat of this Fish.

Of Thornback.

THornback is of a pleasant Taste, but of a stronger Smell than Skate; very moist for to nourish much, yet a Favourer of Lust.

Of Turbut.

TUrbut, some Writers call this Fish the Sea-Pheasant: the truth is, whilst they are young their Flesh is moist and pleasant: they are not of an easie Digestion.

Of Whitings.

THe best Whitings are taken at *Tweed*, called *Merlings*; they are light, wholesome, and good Meat.

Of Barbles.

BArbles are esteemed for bearded Mullets, it is a gellied, cold, and moist Fish, hurting the Sinews, abating Lust, troublesome both to the Head and Belly if much eaten of; eaten fasting they are dangerous for Bloody-Fluxes.

Of Carps.

CArps are of a sweet taste, good nourishment, provoking to *Venus*; if they stink of Mud or fenny Filth, they are not wholsome.

Of Eels.

EEls and Lampreys have such sweet Flesh that they highly praise Gluttons, but in respect of their muddy Residences, *Hippocrates* will not allow them to be wholsome; for though they give much Nourishment, it is very corrupt; they loosen the Belly, but bring Fluxes; open the Windpipes, but stop the Liver; they infect the Lungs, though they breed much, it is but bad Seed, and cause sundry other Diseases: They are worst in Summer, but never wholsome.

Of Flounders.

FLounders, if they be thick and well grown, are a most wholsome and light Meat.

Of Gudgeons.

GUdgeons are exceeding wholsome, their Flesh is short and pleasant in taste, they are soon concocted, nourish much, and increase good Blood.

Of Lampreys and Lamprons.

LAmpreys and Lamprons differ in bigness and goodness, they are both sweet and nourishing Meats, much encreasing Lust; they are dangerous for Surfeits; they are best, if ever good, in *March* and *April*, they being then so fat, that they have scarce any Back-bones at all.

Of

Of Mullets.

MUllets of the River are of like goodness with the Sea-Mullets, though not fully of so fair and pure a substance; except it be large and fat, it may make a shew on the Table, but it affords but little Nourishment.

Of the Perch.

THE Perch is a most wholsome Fish, firm, tender, white; they are ever in season save in *March* and *April*; eaten with Wine-Vinegar they cool a distempered feverish Stomach, and nourish the weak Body.

Of Pikes.

PIkes, in respect of their muddy Imployments, feeding on Frogs and filth, cannot be so wholsome, in my judgment, as some Writers would have them to be. The best Pike is taken in the clear River, but I never saw any of those fat, and therefore I suspect their goodness: Certain it is, Pikes are hard and touch to digest; young ones, called Jacks, are too waterish and moist; one of the middle growth is the most likely to nourish.

Of Roaches.

ROaches, (according to the old Proverb, *As sound as a Roach*) are accounted incapable of any Disease; hence we account them wholsome, they are full of Bones, which makes them the less regarded.

Of Salmon.

SAlmon is a fat, tender, short, and sweet Fish, it soon glutteth and fills the Stomach, they are most commended which go furthest up in fresh Rivers, those worst which are taken nearest the Sea: Salt Salmon loseth a double Goodness, one of a good Taste, the other of a good Nourishment.

Of Smelts.

SMelts so called, because they smell so sweet; their Flesh is of the finest, lightest, softest, and best Juice of any Fish; their excellency is in the Winter, when they are full of Spawn. The Western are most esteemed.

Of Trouts.

TRouts in *Northumberland* are very large, others smaller, they are very pleasant and good Meat for sound Persons.

Of Wild, Tame Fowl, and small Birds.

THat a Partridge of all Fowls is soonest Digested, it is a restorative Meat, comforts the Brain and the Stomach, augments carnal Lust. The Woodcock is the Meat of good temperature; Quails, Plovers, and Lapwings nourish but little, for they ingender Melancholy Humours; young Turtle-Doves and Pheasants ingender good Blood. A Crane is hard of Digestion, and doth ingender evil Blood. A young Heron-sew is lighter of Digestion than a Crane. A Buzzard well killed and ordered, is very nutritive. The Bittour is not so hard of Digestion as is the Heronsew. A Shoveler is lighter of Digestion than a Bittour. All these are noisome, except they be well ordered and dressed. A Pheasant Hen, a Moor-Cock, and a Moor-Hen, except they do sit, are very nutritive. All manner of wild Fowl which live by the Water, are hard of Digestion.

Of Tame domestical Fowl.

OF all Tame Fowl a Capon is best, is most Nourishing, and is soonest digested. A Hen in Winter is good and nutritive, and so are Chickens in Summer, especially Cockrels and Pullets which are untrod; the flesh of a Cock is hard of Digestion, the Broath or Gelly of a Cock is restorative. Pigeons are good for Cholerick and Melancholick Persons. Geese and Ducks, except the green Geese, are not of easie Digestion. Young Pea-chickens, half a Year old, breed good Nourishment.

Of small Birds.

ALL manner of small Birds are good and light of Digestion, except Sparrows, Titmouses, Colmouses, and Wrens, the which eat Spiders and Poyson, are not commendable. Of all small Birds the Lark is best, the Black-bird, the Thrush. *Rasis* and *Isaack* praise young Stares, but I do conclude, because they are bitter in eating, that they ingender Choler.

Of Beef.

BEef is an excellent Meat, if the Beast be young, and is not Cow-flesh; for old Beef, and Cow-flesh do ingender Melancholy and gross Humours. If it be moderately Powdered, that the gross Blood by Salt is exhausted, it doth make an *English* man strong. Martinmas-Beef, which is called hanged Beef in the Smoak, is not wholsome; it may fill the Belly and cause one to drink, but it is naught for the Stone, and evil of Digestion, and makes no good Juice.

Of Mutton and Lamb.

MUtton with *Rasis* and *Averroes* is good Meat, but *Galen* doth not commend it, and surely they hint at some reason, considering that the Beast is so soon infected; nor doth there happen so great a Murren and Sickness to any four-footed Beast, as doth the Sheep. Notwithstanding, if the Sheep be fed in a good Pasture, and fat, and do not flavour of the Wooll, it is good for sick Persons, for it doth ingender excellent Blood. Lamb is moist and phlegmatick, it is not good for old Persons, except of a melancholy Complexion; nor for phlegmatick Men to feed, except very moderately.

Of Veal.

VEal is a nourishing Meat, for it is soon Digested. Whereupon many Authors hold the Opinion, That it is the best Flesh, and the most nutritive Meat that can be for Man's sustenance.

Of Pork and Bacon.

WHereas *Galen*, with other ancient and approved Doctors, praise Pork, in Holy Scripture it is not allowed; for a Swine is an unclean Beast, and doth lie upon stinking and filthy Soils, and with stercorous Matter.

Pork, if it be of an old Hog, not clean kept, it ingenders gross Blood, humects too much the Stomach; if the Pork be young it is nutritive. Bacon is good for Carters and Ploughmen which Labour; but if they have the Stone, and use to eat it, they will endure great Misery.

Of Brawn.

BRawn is an usual Meat in Winter amongst *English*-men, it is hard of Digestion. The Brawn of a wild Boar is much better than the Brawn of a tame one.

Of Pigs.

PIgs, especially Sow-pigs, are nutritive, and made in a Jelly, is a restorative; if the Pig be flea'd, the Skin taken off, and then stewed with Restoratives, as a Cock is stewed to make a Jelly. A young fat Pig is wholsome, if it be well ordered in the roasting, the Skin not eaten.

Of Kid.

YOung Kids flesh is praised above all other Flesh, as *Avicen*, *Rasis*, and *Averroes* affirm, it is temperate and nutritive, although it be somewhat dry.

Of wild Beasts.

THE Opinion of all ancient Physicians was, and is, that Venison is not good to eat, principally for two Causes. The first is, That this Beast doth live in fear, and his timerosity causes melancholy Humours.

The second cause is, As it doth ingender cholerick Humours, it is a Lord's Dish, good for an *English*-man; for it doth animate him to be as he is, which is strong and hardy.

Of

Of the Hare.

A Hare maketh a Gentleman good Paſtime, and better for the Hounds or Dogs to eat the Hare after they have killed it, than Man, for it is not praiſed. The Scripture ſaith, The Hare is an unclean Beaſt. In Phyſick, Hares-fleſh is dry, and doth ingender melancholick Humours.

Of Rabbits.

CConeys fleſh is good, but Rabbits-fleſh is beſt of all wild Beaſts, for it is temperate and doth nouriſh, and ſingularly praiſed in Phyſick: For all things which do ſuck, are nutritive.

Of the Head, Brains, Fat, Skins, Fins, Marrow, Blood, Tongues, Stones, and Inwards of Fleſh or Fiſh.

THE Heads of Fiſh, and the Fat, eſpecially of Salmon and Conger, is not good for them which are diſpoſed to Rheum; the Heads of Lampreys and Lamprons, and the ſtring which is within them, is not good to eat: Refrain from eating of the Skins of Fleſh and Fiſh, and burned and brown Meat, it ingenders viſcous Humours, and Choler, and Melancholy, and makes Oppilations. The Brains of any Beaſt are not wholſome, except the Brains of a Kid, for they are evil of Digeſtion, and hurt the Appetite and Stomach; they are cold, moiſt, and viſcous. A hot Stomach may eat them, but they ingender groſs Humours. The Brains of a Wood cock, and of a Snipe, and ſuch like, are comeſtible. The fore-part of all manner of Beaſts and Fowls, are hotter and lighter of Digeſtion, than the hinder parts are. The Marrow of all Beaſts is hot and moiſt, is nutritive, if well digeſted; they mollifie the Stomach, and take away the Appetite: Wherefore one ſhould eat Pepper with it. The Blood of all Beaſts and Fowls are not wholſome, but hard of Digeſtion. All the inwards of Beaſts, and of Fowls, as the Heart, the Liver, the Lungs, Tripes, Trilibubs, with all the Entrails, is hard of Digeſtion, and doth encreaſe groſs Humours. The fat of Fleſh is not ſo much nutritive as the lean; it is beſt when lean and fat is mixt one with another. The Tongues of Beaſts are hard

of Digestion, and of little Nourishment. The Stones of a Cockrel, and Stones of other Beasts are very nourishing.

Of roasted, boiled, baked, fried Meats.

BEyond Sea, at the Universities, boil'd Meat is used at Dinner, and roast to Supper, as boil'd Meat is lighter of Digestion.

Broil'd Meats are hard of Digestion, and naught for the Stone: Fry'd Meat is harder of Digestion than broil'd, it ingenders Choler and Melancholy: Bak'd Meat buried in Paste, is not praised in Physick. All manner of Flesh which is inclined to humidity, should be roasted; and all Flesh which is dry, should be boil'd. Fish may be sod, roasted, broil'd, and bak'd every one after their kind and use, and fashion of the Country, as the Cook and the Physician may agree and devise: For a good Cook is half a Physician.

Of the Roots of Borage and Buglos.

THE Roots of Borage and Buglos sod tender, and made in a Succade, do ingender good Blood, and a wholsome Temperance.

Of Elisaunder, and Elina Campane.

THE Root of Elisaunder sod tender, and made in a Succade, is good for to destroy the Stone in the Reins of the Back and Bladder. The Roots of Elina Campane sod tender in a Succade, is good for the Breast, for the Lungs, and for all the interial Members of Man.

Of Parsley and Fenil.

THE Roots of Parsley sod tender, and made in Succade, are good for the Stone, and to make a Man Pis. Fenil sod is good for the Lungs and Sight.

Of Turnips and Parsnips.

TUrnips boiled and eaten with Flesh, augments the Seed; if they be eaten raw, and moderately, they provoke a good Appetite. Parsnips sod, do encrease Nature, and are nutritive, and expels Urine.

Of

Of Radish and Carrots.

RAdish-Roots do break Wind, and do provoke Urine; but they be not good for those which have the Gout. Carrots sod, augment and encrease Nature, and cause Urine.

Of the Roots of Rapes.

RApe-Roots, if they be well boiled, nourish if they be moderately eaten; immoderately, they ingender Ventosity, and offend the Stomach.

Of Onions.

ONions provoke to Venery and Sleep; and if a Man drink sundry drinks, they rectifie and reform the variety of the odoration of them, they cause a good Appetite.

Of Leeks.

LEeks open the Breast, and provoke Urine, cause and encrease bad Blood.

Of Garlick.

GArlick of all Roots is much used in *France*, and some other Countries; it opens the Breast, and it doth kill Worms in the Belly, which the *Lumbrici Ascarides* and *Cutubicini* which are small little long Worms that tickle in the Fundament; it also heats the Body, and dissolves gross Winds.

Of Cabbage.

C*Ato* in his Book *De re rustica*, writes too highly in praise of Cabbages, as he judges them to be a sufficient Medicine against all Diseases; some are of Opinion if they are eat raw before Meat with Vinegar, that they preserve the Stomach from Surfeits, and the Brain from Drunkenness: This I am certain of, that if they are constantly eat, they injure the Sight, except the Eyes are very moist, they cause and break Wind; The Opinion of most Writers is, that they are not so wholsome

some as Lettice, being hot in the first, and dry in the second degree.

Of Asparagus.

NO kind of Herbs nourish more, being freed from their bitterness, and eaten hot; they are temperately moist, and exceed not in heat the first degree; they encrease Venery, strengthen the Liver, and help Conception.

Of Musk-Melons.

MUsk-Melons are not so moist or cold as the ordinary sort of Melons are; they ingender better Blood, and descend more speedily into the Belly; Fruits of this kind are dangerous, not to be eaten presently out of the Ground, but rather let them lie a Week, though that they are ripe, that their watrish moisture may be abated. Garden Pompeons and Melons may lie in a warm Kitchin till *Christmas.*

Of Potato-Roots.

POtato-Roots nourish mightily either sod, bak'd, or roasted; the newest and heaviest are the best, they ingender much Flesh, Blood, and Seed.

Of Radishes.

RAdishes cause rank Belchings, are hardly Digested, they burn the Blood, ingender Lice, cause Leanness, spoil the Eye-sight, and corrupt the whole Mass of Nourishment.

Of Skirret-Roots.

SKirret-Roots have a long string within them, which taken away before they are sod, makes them eat exceeding sweet; they are of a mild and temperate Nature, agreeing with Complexions; did we know all the Virtues of them, they would be more nourished than they are in our Gardens.

Of

Of Borage and Bugloſs.

BOrage doth comfort the Heart, ingender good Blood, and cauſeth Mirth; ſo doth Bugloſs, which is taken of more vigour, ſtrength and efficacy.

Of Artechoaks and Rokat.

THere is nothing uſually to be eaten of Artechoaks but the heads of them, when they are almoſt ripe, ſodden, tender in the Broath of Beef, or with Beef; eat them at Dinner, they increaſe Nature, and provoke Venery. Rokat doth increaſe the Seed, ſtimulate the Fleſh, and doth help Digeſtion.

Of Succory and Endive.

SUccory doth help the Stomach, and keep the Head in temper, and qualifie Choler. Endive is good for them which have hot and dry Stomachs.

Of white Beets and Purſlane.

WHite Beets are good for the Liver, and for the Spleen, are abſterſive. Purſlane doth abate the ardour of Laſciviouſneſs, and mitigates Heat in the inward parts of the Head and Eyes; if preſervèd in Brine, it heats and purges the Stomach; it is cold in the third degree, and moiſt in the ſecond.

Of Thyme and Parſley.

THyme breaketh the Stone, diſſolves Wind, and cauſeth Urine: Parſley breaks the Stone, cauſeth Urine, is good for the Stomach, and cauſeth a ſweet Breath.

Of Lettice and Sorrel.

LEttice extincts Venery, cauſeth Milk in Women's Breaſts; it is good for a hot Stomach, provokes Sleep, increaſes Blood, temperates it. Sorrel is good for a hot Liver, and alſo for the Stomach, being ſod, it looſeth the Belly: In the time of the Plague taken faſting, ſucking or chewing ſome of the Leaves,

Leaves, it preſerves againſt Infection; the Seeds thereof brewed and drunk with Wine and Water are good againſt the Cholick, and the ſtopping of Fluxes, excellent againſt overcharged Stomachs. Sorrel-poſſets are ſovereign in ſundry Diſtempers. This Herb is cold in the third, and dry in the ſecond degree.

Of Marigolds.

MArigolds, the Herb and Flowers are of great uſe with us amongſt other Pot-herbs, the Flowers either green or dried, are often uſed in Poſſets, Broaths, and Drinks, as a comforter for the Spirits, and to expel any malignant or peſtilential quality gathered near thereunto; the Syrup and Conſerve made of the freſh Flowers are uſed for ſome purpoſes to the ſame effect.

Of Penny-royal and Hyſſop.

PEnny-royal purges Melancholy, and comforts the Stomach and Spirits. Hyſſop cleanſeth viſcous Phlegm, is good for the Breaſt and Lungs.

Of Roſemary and Roſes.

ROſemary is good for Palſies, for the Falling-ſickneſs, and for a Cough, good againſt cold. Roſes are Cordial, they comfort the Heart and Brain.

Of Fenil and Annis.

THeſe Herbs are ſeldom uſed, but their Seeds; Fenil-ſeed is uſed to break Urine, good againſt Poyſon; Annis-ſeed cleanſes the Bladder and the Reins of the Back, provokes Urine, and cauſeth a ſweet Breath.

Of Sage.

SAge is good to help a Woman to conceive, it provokes Urine and Sleep; it is good in an Ague or Fever: And againſt the Falling-ſickneſs, this Herb is of excellent Virtue.

Of

Of Violets.

VIolets comfort the Brain, preſerve againſt Drunkenneſs; the Syrup of them cools the Reins, and is very good againſt the Falling-ſickneſs.

Of Watercreſſes.

VWatercreſſes are very wholſome in the Spring-time, they comfort the Sinews, and are hot and dry.

Of Tanſie.

TAnſie purges the Ague, dries the Sinews, and is good againſt the Worms.

Of Rue.

THere are two kinds of Rue, the one of the Garden, another of the Field; it is good againſt Infection, abates Luſt, is excellent for the Sight: That of the Field is hot and dry in the fourth degree; that of the Garden is hot and dry in the ſecond degree.

Of Wormwood.

THere are ſeveral ſorts of Wormwoods, thoſe of the Sea are not of that goodneſs in quality, as the common and aromatical bitter ſorts are: Nevertheleſs becauſe they are not ſo bitter as the common ſorts, which renders them more acceptable to many Perſons that deſire to pleaſe their Pallats, rather than to be cured of their Diſeaſes by bitter Medicines, or Phyſicians and Apothecaries feeding their Homour for their own profit, and to pleaſe their Patients. There are many other Herbs uſed in Pottage, Broaths, Poſſets, Sallets, Sauces, Tanſies, *&c.* from moſt of which ſmall Nouriſhment is received. Of the Virtues of thoſe which are of the higheſt concernment, having already diſcourſed of in the firſt part of the Volume, I ſhall here omit them.

Of

Of Figs.

A *Vicen* writes, That Figs nourish more than any other Fruit, when they are eaten with blanched Almonds: They are good roasted and stewed, they cleanse the Breast, and the Lungs open the Oppilations of the Liver and Spleen; they provoke to Venereous acts, as they augment and increase the Seed of Generation; they cause Sweating, wherefore they ingender Lice.

Of great Raisins.

GReat Raisins are nutritive, especially if the Stones are out; they make the Stomach firm, and cause a good Appetite, if a few of them be eaten before them.

Of small Raisins or Currans.

SMall Raisins or Currans are good for the Reins of the Back, they do provoke Urine; howbeit they are not good for the Spleen, they cause Oppilation.

Of Grapes.

GRapes sweet and new are nutritive, and stimulate the Flesh, they comfort the Stomach and Liver, avoid Oppilations; but they do repleat the Stomach with Wind.

Of Peaches, of Medlars and Servises.

PEaches mollifie the Belly, and are cold. Medlars taken superfluously, ingender Melancholy. Servises are of the same Operation.

Of Strawberries and Cherries.

STrawberries are praised above all Berries, they qualifie the heat of the Liver, ingender good Blood, eaten with Sugar. Cherries mollifie the Belly, and are cold.

Of

Of Nuts great and small.

THE Walnut and Banock are of one Operation, they are slow of Digestion, yet they comfort the Brain; if the Pith or Skin be pulled off, they are nutritive. Filberds are better than Hazle-nuts; if they are new taken from the Tree, and the Skin or the Pith pulled off, they are nutritive, and encrease Fatness; if they are old, they should be eaten with great Raisins. New Nuts are better than old, for old Nuts are cholerick, and naught for the Head, and evil for old Persons, as they ingender the Palsie in the Tongue: Immoderately taken or eaten, they ingender Corruptions; as, Biles, Blains, and such Putrefaction.

Of Pease and Beans.

PEase which are young, are nutritive. Beans are not so good as Pease, they are more windy, although the Skins or Husks be ablated; Yet they are a strong Meat, and doth provoke Venery.

Of Pears and Apples.

PEars which are mellow and not stony, doth increase Fat, and ingender waterish Blood; they are full of Ventosity. Wardons roasted, stewed, or bak'd, are nutritive, comfort the Stomach, especially if they are eaten with Comfits. Apples are good after a Frost hath taken them, or when they are old, especially red Apples, and those of good Odour and mellow: they should be eaten with Sugar or Comfits, or with Fenilseed, or Anniseed, because of their Ventosity; they comfort the Stomach, and cause good Digestion, especially if they are roasted and bak'd.

Of Pomegranates and Quinces.

POmegranates are nutritive, and good for the Stomach Quinces bak'd, the Core pulled out, mollifie the Belly, help Digestion, and preserve a Man from Drunkenness.

Of

Of Dates and Melons.

DAtes moderately eaten are nutritive, but they cause oppilations of the Liver, and of the Spleen. Melons ingender bad Humours.

Of Gourds, of Cowcumbers and Pepons.

GOurds are of bad Nourishment; Cowcumbers restrain Venery, as they are cold and moist, corrupt the Stomach, and if they are not well ordered, and moderately eaten, ingender thick and gross Humours, and are within few degrees of Poison to Persons of a weak digestion.

Of Apricocks.

APricocks quickly corrupt and ingender cholerick and whayish Excrements, cause pestilent Agues, stop the Liver and Spleen, and breed ill Juice.

Of Barberries.

BArberries preserved, refresh hot Stomachs; kept in Pickle they serve for Sallets, and the garnishing of Meat.

Of Citruns and Limons.

CItruns, the Juice of them are good against Poison, and qualifie Humors putrified in the Body, cause a sweet Breath, and cure burning Agues. Limons approach their Nature, are cold and dry in the third degree, their seed temperate, the Juice eat alone causes Gripings of the Guts; but the Peel with the Pulp, as Nature hath united them together, the Heat of the one corrects the Rawness of the other, and both of them comfort the Heart.

Of Mulberries.

MUlberries are hot in the first degree, cold in the second, best before Meat; they please the Stomach, cause a Loosness of the Body, and provoke Urine.

Of

Of Raspis.

RAspis is like the Black-berry, or Dew-berry, but not so astringent; cold Stomachs cannot convert them into good Juice.

Of Goose-berries.

GOose-berries, ripe, are as nourishing as they are sweet; they should be eaten first, not last, because they are so light a fruit. The red Goose-berries are more cold, dry, and astringent by one degree, because those in our Country are not sweet.

Of Prunes and Damsins.

PRunes are used in Medicine, for they are cold and moist. Damsins are of the same nature. Six or seven Damsins eaten before Dinner, are good to provoke the Appetite; they mollifie the Belly, and are abstersive, the Skin and Stones ablated.

Of Olives and Capers.

OLives eaten at the beginning of a Refection corroborate the Stomach, and provoke the appetite. Capers do purge Phlegm, and cause an Appetite.

Spices, Ginger.

GInger heats the Stomach, and helps Digestion. Green Ginger eaten in the Morning fasting, doth acuate and quicken the Memory.

Of Pepper.

THere are three sundry kinds of Pepper, white, black, and long Pepper. All kinds of them heat the Body, dissolve Phlegm and Wind, help Digestion, and cause to make Water.

Of Cloves and Mace.

CLoves comfort the Sinews, dissolve and consume superfluous Humours, restore Nature. Mace is a Cordial helps the Cholick, and is good against the bloody Flux.

Of Saffron.

SAffron comforts the heart and Stomach, but is too hot for the Liver.

Of Nutmegs and Cinamon.

NUtmegs are good for them which have cold in their Head, and comfort the Sight and the Brain, and the mouth of the Stomach and is good for the Spleen. Cinamon is a Cordial, wherefore some Writers admire why one dies that may eat Cinamon; yet it doth stop, and it is good to restrain Fluxes, and the loosenes of the Body.

Of Liquorice.

LIquorice is good to cleanse and open the Lungs and the Breast, and to loose Phlegm; in cakes with Honey it purges moderately.

Of Salt.

SAlt moderately used is very wholesome, taken excessive it ingenders Choler, dries up the natural Moisture, and inflames the Blood, stops the Veins, hardens the Stone, and gathers together viscous Humors, causing Sharpnes of Urine, consuming the Flesh and Fat of the Body; they which are cold, watry and Phlegmatick, may feed more plentifully of Salt and of Salt Meats, but Cholerick and Melancholick Persons must eat it moderately; and Sanguine Persons must take no more of it than lightly to rellish their Meat. By the general Consent of Writers, it is not nourishing; I must in particular dissent from them, and affirm that it doth not only accidentally, but essentially nourish; accidentally, in making the Meat more gracious to the Stomach, hindering Putrefaction, and drying up superfluous Humors: essen-

essentially in it self, as it takes its just and due Proportion; for our Body hath, and shall have Humours of all Tastes, the finest Humour of the Body being nothing but Salt it self, so termed by the best, but newest Philosophers; which if so, will hardly be preserved without eating of Salt.

Of Sugar.

Sugar is temperate and nourishing, good against the Choler of the Stomach, admirably useful in Preserves, Conserves, Sauces, *&c.* The Ancients term it the *Indian Salt*: the kinds hereof are made of the Tears of Sugar-Canes, so replenished with Juice, as that they crack again: there are other ways of making of Sugar, to no purpose: to particularize, the best Sugar is solid, hard, light, exceeding white, sweet, glistering like Snow, melting as Salt doth speedily in any Liquor; the Refiners, if I am not mistaken in my Art, feel an unspeakable Sweetness in theirs; it is their Mystery, I am unwilling to call it Cozenage. Sugar is not so hurtful as Honey to cholerick Complexions. *Galen* writes, that it may be given in Agues; it delighteth the Stomach, pleaseth the Blood and Liver, cleanseth the Breast, and restores the Lungs, and is good for Children against the Worms.

Doctor *REASON*

AND

Doctor *EXPERIENCE*

Consulted with :

OR, THE

MYSTERY

OF THE

Skill of Physick

MADE EASIE.

Short, clear, and certain RULES how to Discern, Judge, and Determine, what any usual Disease is, from the Parts of the Body affected ; the Causes, Signs, or Symptoms : Collected and Observed from the most approved Authors, and constantly Practised.

By *NICHOLAS CULPEPER*, Gent.

Late Student in Physick and Astrology.

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Doctor REASON AND Doctor EXPERIENCE Consulted with, &c.

Of the Apoplexy.

IT is a Diſeaſe that deprives of Senſe and Motion in the whole Body, as alſo of the principal and animal Functions: This Diſeaſe doth amaze both Body and Mind, and is ſo dangerous, that few recover it: the Brain, which is the Rock of the Sinews, is affected. In a weak Apoplexy there is a ſudden Fall on the Earth, with Outcries, with ſuch a difficulty of Breathing, that one cannot diſcern any Life in the Patient. An Apoplexy is often cauſed by ſlimy, groſs, and cold Phlegm, as alſo by Crudities and Drunkenneſs: ſo that ſuch as are much addicted to Surfeitings, eſpecially Old Men, are ſubject to any Apoplexy. This Diſeaſe, if it be great, is hard to be cured; if the Patient do eſcape Death, he either falls into a Palſie of ſome part, or of the whole Body. The Air the ſick Perſon lives in muſt be ſomewhat hot, his Diet muſt be temperate; inſtead of Exerciſe, ſtrong Frictions and Ligatures of the extream Parts may be uſed; Cupping-glaſſes muſt be faſtned to the Shoulders: he ſhould be carried up and down in a hanging Bed, and after two or three Weeks it will be good to bath.

Of the Mother.

THE stopping and choaking of the Womb or Mother, is a running back of the Womb, or of malign Vapours bred in the Womb, unto the higher parts, whereby the Bowels, Midriff, and Stomach are sometimes crushed, that they cannot be widened by Breathing, the Womb in this Disease being lifted so high, that it drives the other Members above it to the higher parts. This Disease hath some Affinity with the Falling-sickness, Swooning and Apoplexy. The Womb is chiefly affected through menstruous Blood, or some other Humour: for the most part, queasiness of Stomach, and loathing of Meat, and thick Breathing, follow this Disease. This Disease is sometimes caused from an Impostume in the Womb, or by some Seed sent into the Womb, and therein detained and corrupted. The Danger of this Disease is not so great, if the Spirits are not hurt. The Air the Patient lives in should be temperate: such Meats are to be abstained from, as increase Blood and Seed; the Diet must be sparing; Wine is not to be drunk, except allayed with Water, except in case of Swooning: their Exercises are to be moderate, their Sleeps short, and to shun Melancholy.

Of Melancholy.

THat which is Hypochondriacal is windy, oft-times caused by the over-boiling of dreggish Blood settled near the Stomach, or Gristles of the short Ribs, by a Distemper of the Liver, Stomach, or meseraical Veins: the Part affected is the Brain, the Signs of this Disease are the excessive heat of Humours, the parts about the Heart being inflamed. This Distemper is caused by the Default of the Spleen, when it doth not draw away the Melancholick Blood made by the Distemper of the Liver. At the first, this Disease is easily cured; but if it grows old, it is hardly to be remedied. The Patient's Diet must be moist, little Broth will suffice, because of Fluctuations in the Stomach: he may drink Cream of hulled Barley, with a little Cinnamon and Seed of Annis, white Wine mix'd with Water: Musick is good in this Disease, and such means must be used as may cause Sleep.

Of

Of Melancholy of black Choler.

THis Diſeaſe is a kind of Doting, without a Fever, ariſing from ſuch malign and melancholick Humours which diſturb the ſeat of the Mind. The Signs of Melancholy are Fear and Sadneſs, evil Thoughts without any Cauſe, proceeding from ſuch Vapours of black Choler as darken the Mind, and over-cloud the Brain. Melancholy which ſeizes on the Eſſence of the Brain, and continues there long, is altogether incurable. The Air where the Patient reſides muſt be of a wholſome Smell, moiſt and temperate; his Diet moiſt, but of good Juice, eaſie of Digeſtion. Let him drink white Wine, and exerciſe himſelf moderately; his Sleep ſhould be ſomewhat longer than ordinary: he is to be cheriſh'd with Mirth and good Hopes, Perturbations of Mind being wholly avoided.

Of the overflowing of the Monthly Terms.

THE ſuperfluous Flux of Months, is, when it doth tend to be the Hurt rather than the Good of the Woman, by reaſon that they are purged more than they ſhould; but in ſuch Women as are of a moiſt Conſtitution, that have good Diet, and much Eaſe, the Months may be ſuffered to flow more than ordinarily they uſe. The Womb is the part chiefly affected, ſometimes the whole Body ſympathizeth: This Affection is an Accident which appertains to the immoderate Excretion; it is not altogether againſt Nature, as it is in the bleeding of the Noſe, and other Bleedings; for here only too great a Quantity of the Monthly Flux is unnatural. This Diſtemper takes away the Appetite, hinders Digeſtion, breeds Crudities, weakens the whole Body; the Colour of the Face is changed, feveriſh Heats ariſe in the Body; ſometimes the Feet are ſwell'd, and a Dropſie follows: one Cauſe is, by reaſon of the Heat, Thinneſs, or abundance of Blood more than is requiſite; or elſe becauſe of the continual Motion; for when theſe concur, Nature is defeated. Immoderate Fluxes cauſed by the Birth of a large Infant, are leſs dangerous, becauſe they will ſtay of themſelves. This Diſeaſe is to be feared if the Body be weakned, or the Colour of the Face changed, the Woman being reduced to ſuch Coldneſs, Faintneſs of Heart, Swoonings, and ſometimes Death. The Air that this Patient lives in ſhould be temperate, the

the Meat binding and thickning; Exercise is forbidden, her Rest and Sleep must be moderate, her Mind pleased.

Of the suppression of the Months.

AS the overflowing is dangerous, so the retention on the contrary is as dangerous and unnatural, if they be of Age, unless they have Conceived: The Womb is chiefly affected in regard of the fatness thereof, whereby the Veins are crushed together, and so the Flux is hindred. In this Disease the forepart of the Head is pained, spreads it self to the Neck, Shoulders, and Loins: Her Appetite is taken away, her Mind unquiet, her Stomach queasie, she loaths Meat, her Face discoloured, she is troubled with Phlegm, and taken with a trembling; her Urine is thick, red, and muddy, sometimes blackish, with a red watry substance in the bottom: The chief cause is gross and phlegmy Matter mixed with Blood, which stops the Veins leading to the Womb, whereby the straitness of the Veins doth happen, or else from the Inflammation of the Womb: If the Terms are stopt, other Diseases must of necessity follow. The Air she is to breathe must incline to Heat; her Meat must be heating, she must not sleep too long, her Mind must not be disquieted.

Of the Obstruction of the Liver.

THE Obstruction of the Liver is a binding or straitning of the Veins or Liver-passages. The Liver is the Store-house of Blood, from which all parts of the Body draw Nourishment; and together with purer Blood, gross and slimy Humours are generated in the Liver, seeing that the branches of the hollow Veins are knit unto the *Vena Porta* in such sort, that the knitting and combination doth not come within the compass of our sight; as also all that the Nutriments of the Body must be conveyed through the Port-Veins, and the hollow Veins ends, which are very small, where they end in the Liver substance: So that it is no wonder, that by reason of the passages and straitness, Obstructions are oftner caused in the Liver, than in any other Bowel. This Disease doth breed in the extream parts of the Vessels of the hollow part and Veins, and they are terminated in the Liver's substance, with thin ends knit one into another, with little Bones, the universal nourishment of the whole

Body

Body being to be made through these. This Disease is to be discerned by a heavinesſ and ſtretching Pain in the right-ſide; then moſt to be perceived, when the Patient is exerciſed preſently after Meat. The narrowneſs of the Liver, and Veins paſſages, is the cauſe of this Diſeaſe. The Air for the Patient muſt be hot and clear; his Diet ſuch as may heat, not ſtopping; he muſt ſhun Bathing and Exerciſe after Meat, his Diet moderate; he may Sleep in the Day time, but not too long at Night, not at the moſt above ſeven Hours; his Belly muſt be kept looſe, and his Mind delighted.

The Hiccough.

THE Hiccough, called *Singultus*, is a violent or vehement motion of the Stomach, whereby it doth endeavour to expel ſuch things as reſt in the Tunicles and in the Body, and alſo ſuch as do ſtick faſt thereto. The Hiccough, though it much reſemble Vomiting, yet this Diſeaſe is rather ſtirred up than Vomit, when the Humours are ſtrongeſt: The part affected is the mouth of the Stomach, ſometimes the Inflammation of the Liver. This Diſeaſe comes often, for the moſt part by fits, as the Cough doth with a Swooning; the cauſe of the Swooning in this Diſeaſe, is the ſtraitneſs of the paſſage of the Air which is contained in the Stomach; it being often cauſed by fulneſs and ſuperfluous Moiſture, by which the Patient is either loaded, or in a manner ſhrunk together. If this Diſeaſe be cauſed by fulneſs, if a Sneezing come, the Patient will ſoon be rid of it; if it be accompanied with wringing in the Guts, commonly called *Illiaca paſſio*, it is a bad Omen; but if it follow Doating, Swooning, or Convulſion, it is Mortal. A temperate Air is beſt for the Patients; his Meat muſt be ſuch as doth heat and dry; a ſmall quantity of Wine may be permitted.

Of the Stone.

THE Stone of the Kidneys is a hard Subſtance bred like a Sand-ſtone in the Reins, from whence, by the force of the Urine, it is often conveyed through the ſtraight Pipes into the Bladder, if it be not too great, which doth ſo ſtretch the paſſages of the Urine, that great Pain doth follow. The ſettled Pain is in the Veins, and ſometimes the right ſide, or the left is affected; or both at one time, even as the right or left Kidney

ney is affected; for the Gravel is bred in the mouth of the Kidney, or Substance of them. This Disease is accompanied with a loathing of Meat, frequent Belchings, and extream pains in the Reins. The cause of this Stone is gravelly and sandy Constitution, and immoderate heat of the Kidneys, for the most part of a gross and slimy Humour. Those that are troubled with this Disease are loose Bodied, and do often Vomit: This Disease in old Men is hardly cured. The Air where the Patient lives must be clear and bright, his Diet moderate; he may drink small Wine, he must avoid Exercise; his Belly must be kept loose, he may sleep more than ordinary, his Mind being free from Perturbations.

Of Thickness of Hearing.

SUch Men as cannot understand a loud Voice, such Men we say are Deaf; sometimes the cause of this effect is in it self, sometimes by accident, when as the Brain, or Nerve, through which this faculty is conveyed, is hurt. This Disease is known by the Patient's Complaints and Answers; this Disease is sometimes caused by the Distemper of the Brain, by gross or cold Humours thrust into the Ears, and there fastned: This Disease, if it slowly increase, in process of time, brings with it an incurable Deafness. The Air for the Patient to live in, must be hot and dry; he is to abstain as much as may be from Meat, especially from those that breed gross Vapours; his Drink must be small Wine, his Exercise moderate, his Belly kept loose by Art or Nature.

Of Madness.

MAdness or Fury is an Inflammation of Melancholy to the great fierceness and alienation of the Mind. Such as have this Disease rage like Beasts. Madness differs from a Phrensie, as a Fever is the Companion of a Phrensie, from which Madness is free; the part affected is the Brain, which doth appear by the hurt of the principal Functions of the Mind: The signs of this Disease is various, sometimes Laughing, Singing, then Sad, Fearful, Rash, Doating, Crying out, Threatning, Skipping, Leaping, then Serious, *&c.* This Disease doth chiefly arise from the Distemper of the Brain, from hot or melancholy Humours, so much sometimes dried up, as to turn

to

to black Choler; sometimes by yellow Choler over-burnt, or the boiling of the Blood. Young Persons are most subject to it; it is an ill sign if the Patient have no Stomach; a good, if Ulcers arise in the face. The Air the Person lives in must be temperate, his Diet liquid Broaths and moistners of the Body, his Drink Barley-water, by no means Wine, except his Disease came by Fear, moderate Exercise, more than usual Sleep, Strangers must not see him.

Of Shortness of Breathing.

CAlled the *Asthma*, it is a thick and a fast breathing without a Fever, such as is usual to them which run: This Disease often pestreth the Patient, so that he cannot breathe except he hold his Neck strait up; and if he lies down it almost choaks him, in this Distemper the Wind-pipes branches scattered into the Lungs distance are affected. The Patient in this Distemper finds a heavinesS at his Breast, and feels a straitness and shrinkings, Coughs often, and voids nothing; in old Men this Disease is never cured, hardly in young Men. The Air the Patient breathes must be hot and dry, he must forbear such Meats as breed gross and slimy Matter; his Exercise must be little, his Sleeps in the Day time, those in the Night very moderate, his Mind not perturbed.

Of the Worms.

THis Disease is for the most part caused by the stopping of the passages of the Vessels through which the Gall is conveyed from the Liver and Spleen into the Bowels, by reason of gross Humours which do heat the Liver, and generate plenty of Gall therein: These Worms which do breed in the Bowels, are called *Lumbrici* or Belly-Worms; there are others which are called *Ascarides* like to Mites, which breed in rotten Cheese. It is evident that Worms are of several kinds, as they breed in many parts of the Body, in rotten Ulcers, in Teeth, in Ears and Kidneys; but the Guts are for the most affected. Those that are troubled with the *Ascarides* have an extream Itch in their Fundament and narrow Guts, have a desire to go often to Stool, after they have voided somewhat, they are not so much troubled. The cause of Worms commonly is rottenness, or gross, phlegmy, and slimy Matter, apt to corrupt,

rupt, with a putrefying heat, which accompanies all these which doth prepare this Matter, and then it is wrought by the perfusion of natural Heat which gives Life to the Worms; many Persons of Age and Stature have slighted the Worms, till their Guts have been fretted and brought into danger of Death. For the Remedy, the Air must be temperate, the Meat such as breed good Juice: Let the Patient eat largely, or else the Worms will gnaw their Guts for want of Sustenance, the Excrements of the Belly must be kept loose.

Of the Plague.

THE Plague is caused by unusual and pernicious Putrefaction; sometimes the Constitution of the Body is so different from the natural Temperature, that it is altogether changed into a pernicious and poysonous quality. This Disease is sometimes caused by corrupt and poysonous Exhalations, by Carrion, by the evil influence of the Stars, which is then the immediate hand of God, and properly called the Pestilence; when it proceeds from outward Causes, 'tis called a Pestilent Fever or the Plague: The Air infected first, gets into the Heart; the Air being subtle, thin, and apt to get into the Pores; it first infects the Genital Spirits, then the Radical Moisture, at last the whole substance of the Body, This Disease first begins to discover it self by the Patient's unquietness, loss of his Appetite, the Members dull and heavy, the Head aching, the Stomach pained, the Spirits decayed, strength failing, especially the Vital, with many other Symptoms, except the Disease be supernatural, and then the Signs are so gentle, that they can scarcely be perceived; the infected Air which is a great cause, doth not only weaken the Humours and Spirits of the Body, but also the solid substance of the Heart. The Plague of all other Diseases is most dangerous, for although the Signs are good, yet suddenly the Patient dies; the danger is the greater if no Pushes or Carbuncles break forth; it is also as dangerous if they break and run in again: This Disease is consummated and brought to its full ripeness in four and twenty Hours; if a cold Sweat arise on the Body, the Face and Eyes look black, the Spirits are cast down extraordinarily, and the Patients Excrements that are voided, diversly coloured, it is a sign of Death. The Air must be rectified by sweet Perfumes, every Day they must not be spared. At the begin-

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ning of the Diſeaſe, the Diet muſt be cooling, the Sleep ſhort; for by long ſleeping the corrupt Matter turns again to the Heart: Venery muſt be eſchewed, the Belly kept looſe, and the Mind freed from all careful perturbations.

Cataracta or Suffuſion.

IS when the ſight is by little and little dulled by a ſlimy Humour frozen from Ice, and dropping over the Eyes of the Patient; ſometimes it ſticks ſo faſt over the Ball of the Eye, or betwixt the Chryſtal Humours and the Tunicle *Rhagois*, ſo as to hinder the Sight: In the beginning of this Diſeaſe certain Fumes and Spirits do preſent themſelves to the Sight; this Diſeaſe is cauſed from cold and moiſt Humours that fall on the Optick Nerve. If this Diſeaſe be of long continuance it cannot be cured, but if that which is congealed, by rubbing, be rent aſunder, and doth not remain ſo long, but grows together again, and is of a ſad white colour, there is ſtill left ſome hopes of the Cure.

Of the French Pox.

THE French-Pox is a foul and contagious Diſeaſe, which proceeds from the immoderate uſe of Venery; the beginnings of this Diſeaſe are ſmall, but in time it vitiates the Humours, Spirits, Membranes, Tendons, Fleſh and Bones, and perverts the Temperature and Subſtance of the whole Body; the Liver is chiefly affected, as appears from the bad Concoction of the Stomach, the not propenſion to Venery, Lazineſs, falling off of the Hair: It begins in the Groins and Privy-Members with little Puſhes in the Urine; which in time do ſend forth clammy and corrupt Blood, heat of Urine, effuſion of Seed, ſeveral coloured Spots appearing in the upper part of the Body, a Pain in the Sinews, heavineſs in the Head, hard Swellings appear in the Forehead and other parts, which at laſt become great Ulcers, ſo as to corrupt the Bones. The cauſe of this Diſeaſe is filthy quality communicated by touching, but for the moſt part by the act of Venery, as the Privy-Members have a thin and rare Subſtance: Taken in time this Diſeaſe admits of Cure, but otherwiſe is incurable. For the cure of this Diſeaſe the Air muſt be moderately hot, for cold hinders the operation of the

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Medicines; the Patients Diet must be sparing, his Bread twice Bak'd, he must feed on the best Fowl; when he Purges, sod. Meats are best for him, such as are Windy breed gross Humours; those which inflame the Blood are bad for him; he must exercise himself till he Sweats; to expel the moist Matter, he must purge twice a Week, his Sleep moderate, he must abstain from Venery, and shun all perturbations of Mind.

Of the weakness of the Stomach.

THE weakness of the Stomach, in *Latin* called *Debilitas Ventriculi*, is a disposition of the alterative faculty wherein either the Nourishment is not altered, or not well concocted; the faculty of the Stomach failing, the crudity of the Stomach doth follow by some external cause. The sign of a difficult Concoction is when the Stomach doth not boil after the accustomed manner, or is surcharged with Fumes and Vapours; sometimes weakness after a Disease is the cause. The Indigestion of the Stomach thus weakned, raw Humours must needs be gathered together, either hot or cold, disturbing the Stomach by some outward quality, which is followed with a loathing of Meat, and a loading of the Stomach, Belchings, Vomitings, caused by phlegmy and putrefied Humours; the relish then communicated to the Pallate being sweet and waterish, and much Spittle voided without Coughing or Hemming; that Crudity is worst which is caused by ill Nourishment, and very bad in those which do abound with Choler. The Air the Patient breaths should incline to Heat, as he ought to be kept warm, his Diet must be easie of Digestion and moderate, neither must he receive any other Meat, till the former be digested; he may drink good Wine, his Head laid high, and his Sleep not to be disturbed, he ought to be moderately Merry, and to avoid all Perturbations of Mind.

Of the Squinancy.

THis Disease is an Inflammation of the Throat, or of the highest part of the Gullet, hindering the Breath and Swallowing; when the fault is neither in the Breathing nor Swallowing. This Disease, by reason the upper part of the Gullet is choak'd up, doth threaten present danger by Strangling. If the inner parts of the Throat are affected, then the Patient

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is in great danger: This Pain is sharp, and the Patient breaths with difficulty; he Swallows with difficulty, and that which he drinks doth often run out at his Nose. This Disease is caused by Blood, which is carried thither by the Jugular Veins; for in these Veins there is plenty of Blood. If the Inflammation be in the inward Muscles, that Squinancy is very dangerous, within three or four Days it is very likely to kill the Party; and although that the Patient may think himself well, yet he is taken away with a sudden Suffocation. The Air where the Patient resides must be Temperate, free from Wind, his Diet liquid and soft; he must shun those things that may heat his Blood; he must abstain from Wine and Exercise, speak little, his Sleep shorter than ordinary it used to be; if it be too long, those that watch with him must awake him out of it; his Belly must be loosened, and his Mind kept Merry.

Of involuntary Pissing.

INvoluntary Pissing called *Diabetes*, is a default of the Kidneys, a swift passage, the Drink being nothing altered, through the Body, an immeasurable Thirst following, In this Disease the Kidnies are affected; it is known by the heat felt in the Reins, and the insatiable Thirst. If the Patient strive to hold his Urine, his Stones, Hips, and Loins swell, such Heat felt in those inward parts, as if the Bowels were burnt. This Distemper is sometimes caused by sharp Humours in the Kidneys, by brinish Phlegm, or a pernicious quality fixt to the Blood, or Humours fastned to the Reins. This Distemper causeth a great drinefs and consumption of the Body. If the Person have a burning Fever, he cannot be cured, because his radical moisture is wasted. The Air in which this Patient lives must incline to cold and moist; his Diet such as will breed good but thick Juice; such as will qualifie the sharpness of the Humours; Salt and sharp Meats, as also such as provoke Urine are not good: The Belly must be kept loose by Art or Nature. Rest is best for the Patient, because it stays the motion of the Humours.

Of the Inflammation of the Eyes.

THE Inflammation of the Eyes, called *Ophthalmia*, is an Inflammation of the Tunicle or Membrane growing close to the Eye, spread over all the Membrane from the corners of the Eyes. This evil takes its beginning from the *Pericranium*, from whence Veins are conveyed to the Eyes through the Forehead and Temples. The part affected is chiefly the Eye, where redness appears, and it is oftentimes swelled, so that the Tunicles and parts near adjoyning are sore stretched; this is either caused by the fulness of Blood, by which the Membrane growing next to the Eye is filled or stretcht; or else by phlegmatick Blood, and then it is not so stretch'd; or else by thin sharp Choler, running from the Temple and corner Veins secretly into the Eye-Veins, then such Tears gush out of the Eyes that the next parts seem burnt, the *Pupilla* is in danger of being exulcerated, if the Tears that flow from the Eyes are salt and hot. The Patients Air must be dry, cold, and obscure, his Meat somewhat cooling, and little Nourishing; he must eat little in the first Days of his Cure, his Sleep must be long, his Belly evacuated, and his Mind kept pleasant.

Of the Night-Mare.

THE Night-Mare called *Incubus*, is a Disease in which one doth think that a great weight lies on him in his Sleep; it differs from the Falling-sickness, as the cause of it is venomous, so is not the Hag or Night-Mare, there being no Convulsion, as in the Falling-sickness The part affected is the Heart-walls, or part of the Midriff; the sense of the Patient in his Sleep is stupified; he supposes himself to be stifled, insomuch that he cannot speak a word: he Groans, and his Fancy is so disturbed, that he thinks a Spirit is there, whence the anguish of his Mind is caused, so that he desires to cry out but cannot: From hence is caused the heating, or rather boiling of his Blood, so that his Spirits being attenuated, and his Pores opened, the Patient suddenly starteth up. This Disease is caused from gross cold Phlegm, as also from melancholick Blood settled about the Heart and Veins of the Breast, from whence cold Vapours are belched out. He that useth a slender Diet is seldom troubled with the Night-Mare, but doth frequent those that have many Crudities. They that lie on their

their Sides are very seldom troubled with it. If this Disease be of any long continuance, it doth threaten the Falling-sickness, or the Apoplexy, Madness, or Hypocondriack Melancholy, and other Diseases. The Air where the Patient lives should be temperate, hot, and bright; his Meat easie of Digestion, of good Juice, not Windy; he must eat sparingly, especially at Supper; he must not Sleep in the day time, his Belly must be kept loose, and his Mind quiet.

Of a Convulsion.

A Convulsion called *Spasmus*, is a Convulsion or shrinking of the Sinews, an effect of which doth force them and the Muscles unwillingly to that disposition of the Body which they did enjoy by the benefit of the Animal Faculty when they were in perfect Health, this being an involuntary motion in the part which did usually move of its own accord. The Brain is first affected, and chiefly, and then the Face with the whole Body is taken with a Convulsion, which doth happen to those that have the Falling-sickness; in which accident, the Roots of the Sinews are hurt, the Brain being shrunk, doth join all its force together for the expelling of that which is hurtful. The Brain is sometimes first affected, and then the Face with the whole Body is shrunk up together; but for the most part a Convulsion doth happen to the Muscles in determinate parts, whereby the part affected doth plainly shew, that the Muscles are grieved. The signs of this Disease are the stretching of the Sinews, which if long with the Patient do exceedingly waste the strength, while all parts under the Head are anulled. The efficient cause is either fulness or emptiness, fulness is caused by Blood, and then a Convulsion happeneth suddenly; it is also caused by a phlegmy Humour, which doth Wind it self, as the Blood doth into the Sinews and Muscles; this causes a Palsie. The emptiness of a Sinew takes more deliberation in growing upon a Patient; this is occasion'd by the Ague, Hunger, Melancholy, violent Sweating, Vomiting, excessive Venery, or Inflammations in the sinewy parts. A Convulsion which is caused by a Wound, and of *Heleborus* is mortal. This Disease is also incurable, if it be caused by emptiness. Let the Air of the Patient be hot and dry; his Diet rather roast than sod; instead of Wine, when the Disease seizes first, he may be permitted to drink Honied Water, wherein

Sage and Cinnamon are boiled, Exercise must be avoided, the Neck and Back-bones of t e sick Person must be rubbed, his Sleep moderate, his Excrements answerable to his Belly, his Mind quiet.

Of Choler.

CHoler is an immoderate perturbation of the Stomach and Bowels, whence malign Humours break forth upwards and downwards. This Disease is often so violent, that it deprives one of Life within the space of a Day or two, without a Fever, the Substance of the Body being consumed by Vomits and Stools; for Excrements come often out with such force, that the Spirits are expelled with the Humours: The upper and lower part of the Stomach is primarily affected, the Bowels being distempered by the Stomach's disburthening of it self through them. The Signs that make known that these Parts are affected, are Vomits and Evacuation; a cholerick, sowre, and stinking Matter is vomited upwards and downwards for many Hours, as if the Patient had drunk great store of such stuff. This Disease is gathered together in all the Body or in the Gall Bladder, Mesentery, or Bowels This Disease is, sharp, but the strength of it is dissolved in a short time. The Air the Patient lives in must be cold and bright; if he be strong a little quantity of Meat will suffice him; he should forbear eating for two Days; he may drink then strong Wine: In this Wine thin plates of Gold should be quench'd; he must sleep very gently, and shun the Passions of the Mind.

Of the Head-Ach.

THis Disease is sometimes caused from the location of the Head, sharp Vapours, and swelling Humours ascending from the lower parts assaulting the Head, because as the Brain is of a cold and moist Temperature, superfluity of Excrements are therein generated, which if they encrease, and are not avoided by the expulsive faculty, in time disturb the Head with Aches; the Head-Ach occasion'd by an Ague, Quaffing, or some other external cause, is by the *Latins* called *Cephalagia.* The Films of the Brain is much troubled with this Disease, which by reason of their tenderness, the last Pains are sharp and tender to them, but the substance of the Brain is more gross,

groſs, ſo that the Pain that ſeizes thereon, is duller and more loading; this Diſeaſe is ſometimes cauſed from cold and phlegmy Matter; this Matter, by the groſsneſs and ſlimineſs doth ſtop the narrow paſſages of the Head: The Pain that comes by a hot, is more vehement than that which comes by a cold Diſtemper; an old Pain cauſed by cold Matter is hardly to be cured, eſpecially in old Men: A Head-Ach continually vexing, is the forerunner of Madneſs, eſpecially if the Vomit appear ſomewhat ruſty; it alſo purges other Diſeaſes The Air where the Patient lives ſhould be hot and dry; roaſt Meat is better than boil'd, Exerciſe and Sleep muſt be moderate; let him lie with his Head raiſed up, and ſomewhat covered, he muſt avoid Vomiting and diſcontents of Mind.

Of the Cough.

CAlled *Tuſſis*, is a violent Breathing, cauſing much Breath or Spirit ſpeedily to break forth, as it endeavours by its force to diſcharge ſharp Excrements which do moleſt the Lungs, and hinder the Paſſages, or which do any other way offend the Body; this Motion is cauſed by Nature which doth force the Inſtruments of Breathing by ſome violent courſe, from whence the Cough is cauſed. The beginning of a Cough is for the moſt part from the Lungs. whereby the Muſcles of the Breaſt are ſtirred up, and the Cheſt is vehemently preſſed, by which means all things that are in the way are expelled; when as the Breath breaks forth ſo ſtrongly, the Lungs have this Paſſion following it, even as freezing follows cold, in the Brain; and to bring this Motion into act, firſt the Lungs become wider, than again they are ſhrunk; the Midriff alſo being a help to this motion, the Lungs are the affected part, ſometimes the Midriff, Stomach and Liver, for neither the Breaſt in the Pleuriſie, nor the Liver, can any ways beget a Cough, unleſs alſo the Lungs are hurt: Sometimes a Cough follows the ſtopping of the paſſage through which the Breath is moved. The ſigns of this Diſeaſe are manifeſt, for this Cough is ſo ſtrong that let one do what he can he cannot forbear Coughing, there being often a kind of tickling in the inward parts of the Mouth: This Diſeaſe is often cauſed by an Humour from the Head, in the Wind-Pipe and Lungs, which if it run abundantly, and with great force, the Patient breaths with great difficulty. If the Cough hinders Sleeping it is a bad ſign, alſo a continual and vehe-

ment Cough with a distillation, is accounted very dangerous, because by this there is some danger of a Consumption; a continual Cough is caused by an old Obstruction or Corruption of the Lungs, not by Rheums; for when those stay, the Cough also stays. The Air where the Patient lives must be temperate, and inclining to drineſs, his Meat must be easie of Digestion, very moderate, he must avoid such things as are sharp and bitter; his Exercise must be moderate, Day Sleeps are hurtful, his Belly either by Art or Nature must be kept loose, and all perturbations of Mind to be avoided.

Of the Flux of the Belly.

A Dysentery, so properly called, is a Flux of the Belly with exulceration and excoriation, whereunto great Pains with Gripings are joyned; chiefly fat corpulent Bodies are galled by sharp Humours, and sometimes the Films of the inward Tunicles of the Bowels are voided by Stool; the inward parts are affected, as those things which are voided do testifie, for the Excrements are thick, and some fat or bloody Drops are mixed therewith; and sometimes foamy, which is voided with Wind; this Blood, for the most part, swims upon the Excrements, if the Ulcer be fastned on the inward Bowels, but if the Pain rest about the Navel, or somewhat higher, or that a quantity of Blood is mixed and drowned with the Stool; in the beginning of this Disease, for the most part slimy biting Cholerick Excrements of divers Colours are voided, wherewith at the last some quantity of Blood is mixed; also there is a griping Pain of the Bowels, the Excrements are little, and expelled by little and little; and after this a small quantity of Flesh is voided, and sometimes parcels of the Bowels, inward Tunicles do appear in the Excrements: This Flux is caused by sharp Humours, such as are putrified and very much biting. Signs of this Disease are the weakness of the Stomach, increase of Thirst, continual Flux of the Belly; also if the Urine be not answerable to that which is drunk, and black Excrements are voided, the Body being lean. The Air wherein the Patient is to remain ought to be temperate, his Diet easie of Digestion, and such as will breed good Blood, because the Concoctive and Retentive Faculties are feeble; Exercise and Motion are not to be used, watchings and all perturbations of Mind are hurtful.

Of

Of the Hemorrhoids or Piles.

HEmorrhoids are Veins of the Fundament stretching beyond measure, or swoln most excessively; sometimes they appear about the Fundament, and then they are called outward Hemorrhoids; sometimes they swell inward, and then their Swelling is not so great, and therefore the Veins do not appear outwardly; these are called the inward Hemorrhoids: when they run too much, then they void melancholly and thick Blood, but after it good and red Blood is perceived to issue; after the Blood is of a Citron or pale Colour, the strength of the Body failing, the weakness of the Legs, and a heavy pain of the Hips concurring: the Blood is oftentimes this way evacuated, because abundance of dreggy Blood which is this way generated by evil Digestion, would else rot and putrifie in the Body; wherefore Nature hath provided that the Liver, Spleen, and other parts adjoining, through the former branches should send all their corrupt Blood through the Fundament. Hemorrhoids coming on such as are mad or molested with black Choler, or the effects of the Kidneys, are good; yet if they bleed too much there is great Danger, for they threaten a Dropsie; if they flow naturally, either an Inflammation of the Lungs, Sides, or else eating Ulcer or Leprosie, Melancholy or a Quartan Ague will soon follow. The Air the Patient lives in must be dry, his Meat such as breeds very few Excrements, his Drink Wine, somewhat binding.

Of Swoonings.

SWooning, called *Syncope*, is a sudden failing of the Strength, and so it is in a degree in a manner deadly, because it is the beginning of Nature's Dissolution: the Heart in this Disease is affected, as may appear by the sudden failing of the Strength of the Body, Smallness and Weakness of the Pulse, and Coldness of the extream parts In this Distemper the Patient's Face looks as if he were dead, because the Blood flies inward, the extream parts of the Body, by reason of Faintness and Loosenes of the Body, wax cold; their Sweat being ill favoured by reason of the Dissolution of the parts: This Disease is often caused by great Watching, Anger, Sadness, Vexation and Grief of Mind, by Fevers, Emptiness of the Belly, Sweating, Labour-

ing, Vomiting at the Stool, or by a sudden Evacuation of Water in a Dropsie; for hereby moderate Evacuations and Resolutions of the Spirits are caused, by which means the Heart cannot but be greatly overthrown: If when this sick Person is in a Swoon, the Head fall on the Shoulders or Breast, and he neither breaths, nor his Pulse beats, his Face appearing green and of a leaden hue, if a sneezing Medicine will not prevail, present Death is at hand. The Air this Patient is to remain in ought to be temperate, for hot or cold offend; his Chamber should be lightsome, his Meat easie of Digestion, his Sleep not long, except in extraordinary cases, and a Physician by to observe the Patient in his sleeping and waking: for if while the Patient is awake, his Pulse, Colour of his Face, and Breathing be better, or settled, his Sleep may be broken; but those Accidents being better whilst he sleeps, he may continue sleeping.

Of the Spleen.

THE Tumour of the Spleen is sometimes soon hardened, and swells even as the Liver doth, though it hath a thinner Substance than the Liver, because his Nutriment is thick; and besides, the Spleen must receive the Dregs of Blood, on his more earthy and impure parts. This Disease so stops the Midriff, that it cannot be raised up, or thrust down, when it should serve for breathing, whereby great Sighings are caused in the Sleep, as also great difficulty of breathing. The part affected is the Spleen, which may be perceived by the loading Pain in the Spleens Region, and by reason of the plenty of matter. This Disease is for the most part caused by melancholly Humours, which are the dregs of the Blood, and are caught into the Spleen by the dregs of the Body, and there remain for a long time; or else are caused, because the Veins of the Body do flow with such melancholick Blood at the first, whilst the Tumor is increasing, the Cure may be performed; but if it be once ripened, it is incurable. The Air the Patient lives in must be clear and bright; his Meat must be such as hath an opening force, that is soon concocted, and breed good Blood; his Diet must be sparing, his Exercise before Meat, his Sleep moderate, and his Mind pleased.

Of

Of the Lethargy.

THE Lethargy, called *Lethargia*, is such a necessity of Sleeping, as cannot by any means be avoided; or it is an obvious Disease caused by a cold Imposthume of the Brain, the Substance thereof being affected chiefly, the hinder part, but not the Ventricles, as may appear by the offended Functions of the Brain: It is such a Disease, whereby Reason, Memory, and the Imaginations of the other Senses are annoyed: In this Disease, as hath been said, an urgent Necessity of Oblivion with sleeping doth possess the Patient, together with a lingring and continual Fever. The Causes of this Disease proceed from a cold and moist Distemper of the Brain, and abundance of Phlegmy Humours so putrified, that they bring a Fever with them. This Disease speedily kills the Patient, if it be not met withall in time; for the space of seven days he is in danger of Death; if he escape them, there are Hopes of Recovery. The Air he lives in must be hot and dry; if otherwise, it may be rectified with Juniper-wood, Rosemary, and Bay-leaves; his Diet must be such as may extenuate; his Sleep must be hindred as much as may be, with pricking, and pulling of his Hair, or with Smoak of Brimstone, Beaverstone, *Galbanum*, *Sagapenum* placed under his Nose, that he may be forced to draw it up his Nostrils, to which purpose his Nose must be rubed and chafed with Vinegar; the Excrements of his Body must be brought down with a Glister or Suppository; instead of Exercise, Frictions and Ligatures of the exterior Parts, *viz.* the Hands and Feet, must be used.

Of the Yellow Jaundice.

THE Yellow Juandice, called *Icteritia*, is an effusion sometimes of yellow Choler, sometimes black, sometimes both over the whole Body; and this is incident to Maids: also this cholerick Blood is spread over the whole Body with the Blood, because the Excrements are not daily, or not at all voided. In this disease, the same Place or Part is not always affected; for sometimes the Liver is in fault when it is too hot, or else imposthumed and then both Urine and Stool are stained with a yellow Colour. Sometimes the Fever doth concur with a certain pain in some obscure place of the Liver, whereby the colour of the face is chan-

changed: sometimes the bladder of the Gall is affected, and then Heavinesſ is felt in the right ſide of the Heart-walls. This Diſeaſe is manifeſted to the Eyes, by the colour; the Patients Appetite is diminiſhed, a bitterneſs increaſes in his Mouth becauſe of Heat; and yet, for the moſt part, it is without a Fever, but looſeneſs and Head-ach of the Body enſue; the Urine is like to Saffron, alſo muddy and thick, and ſometimes it is ſtopt; the Excrements are white; if the Bladder of the Gall's Paſſage is ſtopt, little is voided, and that little, by little and little. This Diſeaſe comes ſometimes by increaſe of Choler through the Liver's too hot Diſtemper; for hereby ſuch ſtore of Choler is generated, that the Gall cannot contain it: ſometimes this Diſeaſe is cauſed by the Inflammation of the whole Liver; in which cauſe the whole Body is ſtained with gally Excrements, by reaſon of the great heat of the Blood. If this Diſeaſe continue long, it threatens the danger of a Dropſie. The Air the Patient lives in muſt be temperate, his Diet ſuch as may cool, moiſten, and extenuate the Humours, and eaſie of Digeſtion; ſuch as bind and multiply Choler are to be avoided: Baths and Frictions in the Winter-time are good; his Exerciſe is to be ſmall, his Sleep moderate, his Excrements voided in due ſeaſon, his Mind is to be furniſh'd with pleaſing Objects.

Of Giddineſs, or the Vertigo.

GIddineſs is a Diſeaſe whereby the Head and all other parts of the Body ſeem to be turned circularly about; ſo diſturbing the Brains and Senſes, that the Patient oft tumbles down, unleſs he be held up by ſome ſtay near at hand. This Diſeaſe is of near kin to the Falling ſickneſs, only herein they differ, that the giddy Party is not deprived of his Senſes, neither is he hurried this way and that way, as Convulſions afflict their Patients. The chief Part affected is the Brain, which doth appear by the Functions which are hurt, for the animal Faculty is grieved, but the Brain is affected; the Head-ach the Fore-runner, a Heavineſs and Dullneſs thereof, with an Annoyance of Smell and Taſte, and a ringing in the ears. A Sign of this Diſeaſe is, that the Patient cannot endure thoſe that turn about in their ſight, being ſo depraved, that all things ſeem to turn round. This Diſeaſe is cauſed by the abundance of Spirits and boiling Blood, if it be not voided at the Noſe when it is ready to run out: This Diſeaſe is alſo cauſed by crude, raw, venomous Humours

mours often generated in the Head, or in some of the inferiour parts, especially in the Stomach. If this Giddiness lasts long, it is next to an Apoplexy and Falling-sickness. The Air the Patient remains in should be temperate, bright, and clear; his Diet such as breeds good Juice, pleasing to the Stomach, and not windy; his Exercise and Sleep moderate for the Head; the voiding of his Excrements, if they come not from him naturally, must be furthered by Art; his Mind in no case to be disturbed.

Of the Palsie.

THE Palsie, called *Paralysis*, is depriving of Senses and Motion, not in the whole Body, as in Apoplexy, but when one Side, or all parts of the Body under the Head, or any other Limb, is deprived of Sense or Motion; as, the Jaw, Hand, Lip, Feet, Arm. It also falls out that some part is deprived of the sensitive Faculty, the motive Faculty not being hurt. Contrarywise, the motive dies, when as the sensitive is found sound: Sometimes it happens that Sense or Motion is not quite taken away, but only was dull, and is benummed. Physicians call this an imperfect Palsie, the Harbinger of a Palsie. Why the Sense doth sometimes perish, and Motion abide, this happens because some parts do participate of a twofold kind of Sinews. This Disease hath great Affinity with the Apoplexy, and sometimes is caused by a weak Apoplexy, and then it is called *Paraplexia*: herein they differ, the Apoplexy seizeth upon all the parts of the Body, depriving them both of Sense and Motion. The Palsie seldom or never leaves the Head without Motion or Sense, but the other parts of the Body lose both Motion and Sense, and that in a different manner; for if the Beginning of the Marrow of the Back-bone be affected, all parts under the Face do sympathize with it; if but one half to the Back be affected, all parts that have relation also suffer: but if the before-mentioned parts are not hurt, but some particular Sinew of some part of the Body is loosed, that part whereof this Nerve is joined shall also lose Sense and Motion. In this Disease, as hath already been said, the Marrow of the Back-bone is affected, which is the Original of all other Sinews: wherefore, the Practitioner ought to take pains in Anatomy, to know where this Mischief keeps its first Residence. One evident Sign in this Disease is, that if the Palsied part be lifted up, it falleth back again; it is soon cool, and in time withers; the Patient's Urine is for the most part

part white, and sometimes inclining to Redness: when this Mischief is at the full height, the Pulse is faint, slow, little, and soft: It is caused by a cold and moist Distemper, sometimes by an Imposthume, or some other Tumour crushing the Sinews by a Wound, a Fall, a Fracture, too strait a Ligature, Laxation of Bones in the Back by a Stroke; but for the most part it is caused by thin and watersh Humours derived from the Brain, which do insinuate into the Pores and Substance of the Sinews, and so the Sinews being made too soft, are loosened and slackened, and do suck in so much moisture, that they stop the head of the Sinews, whereby the passage of the animal Faculty is hindered, which hath its Original from the Brain. A Palsie which is caused by the cutting of a Sinew overthwart, is curable. A Palsie caused in the Winter, and in old Men, is seldom or never cured, because natural Heat is deficient in them. The Air wherein the Patient lives should be hot and dry, procured by a Fire, if the Season of the Year require it; or by a perfume of Cloves and Rosemary: his Meat must be such as heats and dries; his Diet must be slender till the fourteenth day, for it is very good for the Patient to be abstemious; his Drink must be small; he must avoid Sleep in the day-time, and trouble of Mind.

Of the Weakness of the Liver.

THE Weakness of the Liver comes by Distemper, without any manifest Evil in that Bowel; the proper and principal Faculty of the Liver is the Blood which doth come to it by the property of its own Substance, and cannot be weakened of a sudden by any Distemper, for the Distemper must needs take deep Root before it hurt the Substance of the Liver, or dissolve the Strength thereof; but by what Distemper soever this is caused, the Liver doth not perform its proper Duty except it be by halfs. In this Disease, as hath been said, the Liver is chiefly affected, as will appear by its own Functions hindred; the Blood is not well digested, and then the Blood which is voided by Stool is watersh, which shews that the Nutriment was well concocted in the Stomach, and began to be concocted in the Liver, but not perfected because of the Liver's Weakness. This Disease scatters the Spirit's native Heat, dissolves the strength and actions of the Liver. 'Tis most probable that a cold Distemper

ſtemper is the cauſe of the Liver's weakneſs, if the Diſtemper be but light, the colour of the Face is white, the Excrements ſtink a little, few are vôided, the Patients Urine is thin: There are many other conjectured cauſes, if the weakneſs of the Liver hath been of a long continuance, it is ſcarce to be cured, and in time is changed to be an evil habit of the Body, from whence a general weakneſs is cauſed; or elſe it turns to the Dropſie. A temperate Air is good for the Patient, Meats that are eaſie of Digeſtion, and do moderately heat, his Drink may be thin and odoriferous Wine; his Sleep muſt be moderate, his Mind cleared from Diſcontents.

Of the Cholick.

THE Cholick is a continual paſſion of the Bowel, which is called *Colon*, there follows it a difficulty of voiding of the Excrements and Wind, at the lower parts a grievous Pain and ſore pricking comes by Fits, becauſe this Bowel is thick and ſinewy, whereupon if any hurtful thing creep into its Tunicles, it is not preſently driven out; this Diſeaſe hath affinity with the *Iliaca paſſio*, but in the *Iliaca paſſio* the Pain is more vehement; the looſer Gut called *Colon* is chiefly affected; the Pain of this Diſeaſe is vehement, as if the Perſon were bored through with an Auger, it is ſtirred up in the inſide of the Bowel; this Pain is inconſtant, for ſometimes it doth pinch one ſide, and then another, though it doth chiefly moleſt the right ſide, and from thence is carried to the left. The Cholick is eaſed by Lenitive Gliſters and Fomentations; there are many cauſes of this Diſeaſe, a ſeveral Matter running to the Guts, becauſe of the wideneſs, or elſe it is cauſed from an Inflammation of the ſame part, or by a ſharp biting Humour, or by ſlimy and groſs Humours, or by a thin Phlegm that is in the Film of the *Colon*, and becauſe the Bowel is the receptacle of Wind, the Cholick is often cauſed by them when great Plenty of them is gathered together in thoſe places, or elſe it is cauſed by ſlimy and groſs Phlegm ſticking in the common Paſſages, or from a Tumour remaining in the Bowels, whereby the Guts are ſtrongly preſſed, that the Wind can hardly get forth; the Cholick doth often turn into a reſolution or looſeneſs of the Sinews, into a Joint-Gout, into *Iliaca paſſio*, or a Dropſie; of all Cholicks that is the worſt which is cauſed by an Inflammation. The Air the Patient lives in muſt be temperately hot, inclining

clining to drineſs, yet the native Heat of the outward and former parts of the Belly, muſt be kept hot with warm Cloaths: his Meat muſt be eaſie of Digeſtion, ſuch as doth generate few Superfluities, it muſt be moiſt, not windy nor ſlimy, his Drink may be ſtrong Wine; Exerciſe is good before Meat, and Reſt afterwards, they may ſleep in the day time.

Of the Pleuriſie.

THE Pleuriſie is an Inflammation of the thin and ſmall Skin which cloaths the Ribs on the inner ſide, called in *Latin*, *Pleura*, from whence this Diſeaſe takes its name; there are many Pains of the Side, but in this place I ſhall only treat of that Pain that doth follow a ſharp Diſeaſe by the Inflammation of the inner Skin; for if the Inflammation be in the outward Muſcles, or if the Pain be great becauſe of Windineſs, this is but a baſtard Pleuriſie, and the Patient is without a Fever. The ſigns of this Diſeaſe, beſides the difficulty of breathing, and a vehement Cough, is a pricking Pain which plainly doth demonſtrate that the Membrane, and ſome other tender parts are affected; this pricking Pain ſometimes ſpreads it ſelf over the Sides and Breaſt, ſometimes to the ſhort Ribs, to the Channel-bone of the Throat, ſo that the Patient is forced to breath ſhort and thick; alſo there is a continual Fever, becauſe the Inflammation doth border on the Heart; the Pulſe is thick, not too great, hard and unequal, and by that means tough, and like to a Saw; a Cough alſo cometh withal the firſt day, and then nothing cometh at length: Spittle is voided, and comes up coloured according to the nature of the Excrements, and it is alſo moiſter: There are many other ſigns, the cauſe for the moſt part is Blood running from the hollow Veins into the Ribs thin Veins; ſometimes it is cauſed by phlegmy Blood, and then the Diſeaſe is longer of continuance, and the Spittle frothy and white; ſometimes the Blood is Cholerick, and then a ſharper Diſeaſe is cauſed. The ſuppreſſion of the Hemorrhoids or Monthly Terms, will cauſe a Pleuriſie; this Diſeaſe is dangerous to old Men, to Women with Child, and ſuch as have been ſick twice or thrice of it; it vexes the Patient more in the Night than Day time: Whoſoever is ſick of a Pleuriſie, and is not cleanſed in fourteen Days, they turn to Suppuration. This Diſeaſe kills by choaking, or too much Pain, or by tranſlation of the Matter into the Lungs, whereby the

the consumption of them is caused, and also Ulcers. The Air the Patient lives in must be temperate, somewhat inclined to Heat, his Meat easie of Digestion, he is not to drink Wine till the Disease be abated, he may be permitted longer than ordinary Sleep, his Belly must be kept loose.

Of the Bleeding at the Nose.

THE Bleeding at the Nose called *Hemorrhagia*, doth signifie a Bleeding at the Nose, whether it doth come immediately from the Nostrils, carried thither by the Veins of the Palate, through which, for the most part, Nature doth expel the superfluous Blood of many, or else whether it comes from the Veins of the Head further off; but in general it doth signifie any Bleeding, whether it be of Nose, Womb, or any other part of the Body, when Blood comes forth moderately in the beginning of a Pleurisie, Imposthume, Squinancy, Burning-Fever, Small-Pox, it is always for the best; yet this Bleeding in some other Diseases is Critical: Fore-shewing Death the Nostrils are chiefly affected, but not always; the essence of the Nostrils, but they are affected by the consent of some other part; the Veins by which this Blood is cast out at the Nose, run from the Palate and Mouth into the Nostrils, and sometimes from the Head; when too much Blood is voided, the colour of the Face waxeth pale, the Body is of a leaden colour, the outward parts are cold, and a Swooning follows, and many times after Death. Oftentimes Bleeding at the Nose is caused by Nature, which doth by this means expel the Excrements, and which is troublesome to the Body: Sometimes it is caused by the evil affection of the Veins, wherein the Blood is contained, and the Blood runs out of the Veins, the Veins being opened by the plenty of Blood which they could not contain. There are sundry other causes: If Bleeding have continued long, Swooning, Weakness, and too much cooling of the Liver, *Cachexica*, or the Dropsie is to be feared. Bleeding at the Nose without coldness of the outward parts is mortal. The Air the Patient should live in must be somewhat cold, his Meat must be such as doth nourish well, and easie of Digestion; he must avoid Exercise, and speak little; he must avoid all passions of the Mind, especially Anger.

Of

Of the Falling-sickness.

THE Falling-sickness is a Convulsion of all the parts of the Body, not continual, but that which cometh by distances of Time, the Mind and Senses being thereby hurt. This Disease doth either happen when the Brain hath the cause of the Disease in it self, which is usual, or by the evil effect of the mouth of the Stomach, or from some other part underneath, by which the venomous effect creepeth into the Brain through secret passages: The Patient feels the cause of this Disease like a Vapour of cold Wind to be carried to the Brain by the continuity of the other Parts, from the part of the Body wherein the Disease is chiefly seated; the cause of this Disease being for the most part a venomous Vapour carried up from some lower part of the Body into the Brain, and then the Patient doth suddenly fall with a Convulsion. The Brain is the part affected, either by it self, or by the consent of the Stomach, or by some other parts. The Fit comes oftentimes suddenly with much foam, which, because it is slimy, may be drawn out at length, yet in a gentler Falling-sickness this doth not appear; when the Patient is deprived of his Senses, he falls to the Ground with a violent shaking of his Body, his Face is wrested, his Eyes turned upwards, his Chin somewhat driven to his Shoulder, and oftentimes he voids Seed and Ordure against his Will, his Muscles are loosened; all these are signs of a strong Fit. Sometimes their Teeth are so fast closed together, that they are in danger of stifling, paleness of the Face, inordinate motion of the Tongue, pain and heaviness of the Head, forgetfulness, sadness, troublesome Dreams are ushers to this Disease; the Patient being taken with a Giddiness, sometimes Darkness, and divers dim Glisterings appear before his Eyes. This Disease is for the most part caused by abundance of melancholick and phlegmatick Humours, from whence corrupt, venomous, and stinking Vapours break out, whereby Obstructions are caused in the passages of the Brain, and the passages of the Spirits are hereby hindred; by this means the Brain, and the Roots of the Sinews shrink, and as it were tremble, in the expelling of that which is obnoxious, whether it be Vapour or Humour. This Disease frequents Children, because they are of a moister Brain than Young-men; next to these, Men of a full Growth, and Old-men least of all. This

Disease

Diſeaſe is more incident to Men than Women, and uſually it doth ſtick cloſe to the Patient, unleſs it be taken away by Medicines in the Minority: If the Diſeaſe be vehement, and come often on the Patient, it is incurable; but if a Quartan Ague, or any longer Fever ſurpriſe him, it portends Health. The Air wherein the Patient lives muſt be hot and dry, his Meat mixed with ſuch things as do diſſolve and extenuate the Humours; Exerciſe of the Body, and Frication of the Head are prevalent, the moderate uſe of Venery is healthful; his Excrements muſt be voided in due time; and if Nature be deficient herein, Art muſt be uſed; his Sleep muſt be moderate, and his Mind pleaſed.

Of Rheum.

RHeum, in *Latin* called *Catarrhus*, is a diſtillation commonly taking a deflux of Humours and Excrements from the Head or Brain into the other parts of the Body; and becauſe the Brain is of a cold and moiſt Nature, and doth want plenty of Nouriſhment, by reaſon of the largeneſs thereof; ſo likewiſe it doth breed many Excrements: and the ſlight Diſtemper being cold and moiſt, will further it, for Vapours ſent from the lower parts get up thither; and theſe being thickned by reaſon of the Brains thinneſs are entertained; and even as theſe ſuperfluous Humours are ſent back again to ſome one or other part of the Body, oftentimes in the firſt Ventricle, if they do not offend much in quantity, and then they are ſooneſt purged; by the Pallat ſometimes they ſpread through divers places when they flow too much, and then they are voided at the Noſe, Pallat, Ears or Eyes; and they do often fall into the Stomach and Lungs, from whence ſeveral Diſeaſes are occaſion'd. The Brain is moſt affected, as may appear by thoſe things which are voided at the Mouth, Noſe, and Pallat, and then it is a more continual Diſeaſe; neither is any hurt of any other part perceived whereby it may be cheriſh'd; but while it is cauſed by other parts of the Body, it will the better be known by its proper ſigns. This is an affection which is cauſed by moderate Excretion, if the Excrements of the Head fall on the Lungs, it doth cauſe for the moſt part hardneſs of Breathing, and a great Cough, and Hoarſneſs, bringing Pain and Soreneſs to the aforenamed places; the hot Diſtemper of the Brain is ſometimes the cauſe, the great weakneſs thereof being oftentimes the cauſe; ſometimes it is occaſioned from the Brains cold and moiſt Di-

ſtemper; for then the Nutriments conveyed to the Brain are not well digeſted, whereby many Superfluities are gathered, and ſtore of Excrements lodged in the Brain; Surfeits and too much fulneſs encreaſes this Diſeaſe, or by too much Sleep; alſo by the weakneſs of the digeſtive and expulſive faculty of the Brain. If the Humour fall from the Head to the Noſe, it is but a ſmall Grief; if to the Throat worſe; if to the Lungs, worſt of all; for the Lungs are in danger of being exulcerated, from whence comes a Conſumption: The Winter-ſeaſon is very obnoxious to this Diſeaſe, becauſe of the uncertainty of the Weather. The Air the Patient lives in ſhould be moderately hot and rainy Weather, as alſo Northern and Southern blaſts muſt be avoided; his Meat muſt be very eaſie of Digeſtion, and ſuch as breeds good Blood; his Sleep muſt be moderate, and ſometimes in the Day time; his Head muſt be ſo covered, that neither too much Cold, nor too much Heat offend it; his Body muſt daily, either by Art or Nature be emptied of Excrements; he muſt uſe moderate Exerciſe, and ſhun the Paſſions of Mind.

Of the Pain of the Stomach.

THE Pain of the Stomach, called *Cardialgia*, is a painful ſenſe of the mouth of the Stomach cauſed by a biting matter. This Diſtemper hath an affinity with the Diſeaſe called *Cardaica paſſio*, which is in like manner a Diſeaſe of the mouth of the Stomach, cauſed by corrupt Humours, and ſuch as are biting and violent, which either came from ſome other place, or elſe were there generated and gathered together. The *Cardaica paſſio* differs from this Diſeaſe, becauſe this is cauſed by biting Humours, but this is cauſed by virulent Humours, venomous, and ſo malign, that a very hot and ſharp Fever accompanies it. The mouth of the Stomach is primarily affected, the Heart being hereby hurt, becauſe of the nearneſs, a pinching Pain with biting and fretting being felt under the Breaſt Griſtles. In this Diſeaſe there is a gnawing, biting, and pricking of the Stomach; there is an oppreſſing Pain there, whereby the Patient breaths with difficulty; ſometimes the Belly doth caſt out the cholerick ſtuff, and ſometimes he doth vomit Choler; a Fever ſeldom comes with this. In this Diſeaſe the Appetite is abated, the Patient is in more Pain before than after Meat; this Diſeaſe is often cauſed by Sadneſs, for by thoſe

cauſes

causes Choler comes into the Stomach, whereby bitings and gnawings are caused; sometimes by Inflammation, or by sharp and phlegmy Humours: If this Disease comes without a Fever, it is less dangerous. Let the Air the Patient lives in be Cold, either by Art or Nature; his Meat easie of Digestion, and such as is least subject to Corruption; rest asswages the Pain, his Sleep must be moderate, his Belly must be rendred answerable to Nature, Perturbations of his Mind are to be shunned, especially Choler.

Of the Gout.

THE Joint-Gout is a feeblenes of the Joints, and Pain coming upon them at several distances of time; for the most part it is caused by a Flux, which windeth it self betwixt the Ligaments, Films, and Tendons of the Joints, for in this Disease the Joints do first receive the Humour, which at length do insinuate into the Films adjoining: Sometimes there is a Gout in the Fingers, sometimes in the Knee, sometimes in the Hips, from whence it spreads it self to the Thighs, Calves of the Legs, and to the end of the Feet; yet this Gout sticks not in the Hip, but is fastned above the Hip at the top of the Buttock; if the Gout stick in the Feet 'tis called *Podagra*, or the Feet-Gout, whether it be in the Ankles, Soles of the Feet, or great Toes Joint: Sometimes it seizes on the Shoulder-Joints, and turning Joints of the Back-Bone or Chin: Sometimes not any knitting of the Bones is free from this Pain. The parts affected are the Joints, Tendons, Ligaments, Films of the parts of the Body, which either knit or inviron; the the Bones are here affected, and sometimes the Membranes are filled and stretch'd; the Patient is tormented for a long space, when this Disease doth first surprize him, yet the Pain is but little; by the use of evil Diet almost all the Joints of his Body suffering alike, sometimes not one part of the Body being free from this Disease. In the Feet or Hip-Gout for the most part no Swelling doth appear, but in the Hand and Knee-Gout, a Swelling, Redness, and Heat, by extream Pains are easily to be perceived; sometimes an Inflammation is caused, and then the Appetite is lost, and the Patient is troubled with Watchings, and a Fever. The cause of every Joint-Gout is for the most part great store of phlegmatick Humours, or some other Humours over-flowing in the greater Veins, the Liver and

Head, so that the parts are therewith surcharged; and that these parts may likewise be free of this burthen, they do cast these Excrements upon the Joynts, Ligaments, Tendons, and Films, whereby they are filled, stretch'd, and weaken'd. There are four causes of these Superfluities of Humours, the immoderate use of strong Wine, Venery, Crudities and Feeblenes of the Parts, to which may be added the relinquishing of customed Exercises, and suppression of Evacuation. This Disease is an hereditary Disease. The Pains of the Feet-Gout trouble the Patient at the Spring-time and Autumn: If this Disease be not cured before the Patient comes to his perfect growth, it will not be perfectly cured. The Air the Patient lives in must be temperate, inclining to Heat and Drines; such Meats as do moderately nourish are good, and such they must eat but sparingly; when their Disease hath left them, they may use Exercises, otherwise not; their Sleep must be moderate, for too long sleep cherishes this Disease; his Belly must always be kept loose, the use of Venery is hurtful, all perturbations of Mind are to be avoided.

Of Congelation.

Congelation, called *Catalepsis*, is a sudden detaining both of Soul and Body, with the which whosoever is taken, the same figure of Body doth nevertheles remain; he abides sitting or lying, if he did either sit or lye when the Fit took him. By some this Disease is stiled an awaking amazement, because the Disease takes away Sense and Motion in all parts of the Body; this Disease agrees in some things, but differs very much in others from the Apoplexy. In this Disease the Brain's hinder part is chiefly affected, the Animal part being hurt, as well Imaginative, as Sensitive and Motive. In this Disease the Patient is Dumb, his Body is bereft of Sense and Motion; and though he retain the form of one being awake, yet his Mind and Senses are asleep, and that on such a sudden, that the lookers on are amazed. This Disease is so vehemently seizing on the Patient, that he rather thinks he is transported to Heaven than Dead; the Mind is assaulted so violently, that the Person in this Distemper remains in the same figure wherein he was when he was stricken; he can neither void Excrements, make Water, by reason of the Senses dulnes, his Pulse beating little and faintly, but in the mean time equal. This effect is caused by

by a cold and weak Distemper of the Brain, whereby the Brain and Animal Spirits are congealed and dried up, not only cooled. A cold and dry Matter causeth this Disease, as Melancholy, the Air cold and dry, the mixture of Phlegm and Choler when both overflow; they are in great hazard of Life that are taken with this Disease; if this Disease be strong it is hardly to be cured. The Air the Patient lives in must be hot and moist, his Meat Ptisan, Cream, his Drink small White-Wine, and somewhat astringent,

Of the Frenzy.

A Right Frenzy is an Inflammation of the Brain, and the Films thereof, bringing with it a sharp Fever, doating, and alienation of Mind: it is a kind of Madness both dreadful and dangerous, because this Disease is generated in part, which is the chief sense of the faculties of the Soul: And because a true Frensie hath its beginning from a false, it will be convenient first to treat of a false Frensie. It is an alienation of the Mind with Disquietness, without an Imposthume of the Brain, and it doth follow a Fever caused by Blood or Choler; Doatings do not fret and grieve so much as they do, that are possest with a true Frensie; and as the Fever doth increase or decrease, so the fate of the Frensie is increased or decreased, especially in the Hour of the *Crisis*, or conflict betwixt Nature and the Disease. In these Fevers dry Vapours get up into the Brain, whereby the Animal parts are disquieted, sometimes Imposthumes are the cause of this Disease. The parts affected are the *Pia mater*, or *dura mater*. In this Distemper there is a continual and dry Fever; and as the Patient sleeps very disquietly, so his Watchings are more troublesome; he breaths by fits, he will, if he be not look'd to, start out of his Bed suddenly, he will Weep, Sing, and Cry out; the Patient's Tongue is withered black, he is very Thirsty, his Urine is thin and fiery, sometimes white and thin, then he is in great danger. This Distemper is caused with too much Blood, and such a one is mad with Laughter, yet he dotes less, and is not so Feverish: But when it is caused by burnt Choler, then is the Patient stark Mad, and must needs be bound, as he is in this Distemper very strong. A Fever is the inseparable Companion of this Disease: This is a most sharp and dangerous Distemper, and speedily kills, if present Remedy is not given; for all kinds of Frensies are mortal,

being bred in the place where the Souls principal part is resident. The Air the Patient remains in must be temperate and bright, no variety of Pictures must remain in his sight, his Diet must be such as may moisten and cool the Body, he must avoid too much motion, Frictions on the lower parts are to be used, especially when the Disease is milder; Sleep must be procured by Local Medicines, and such as are received in at the Mouth, the Excrements of the Belly must be evacuated; for if they are kept in, they do increase the Disease; perturbations of his Mind are to be avoided.

Of the Dropsie.

THE Dropsie is such a Passion, that it is not without plenty of watry Humours, because the Blood-making faculty is vitiated; it is a long Disease, for the most part caused by the coldness of the Liver. There are three kinds of Dropsies, *Anasarca*, which is a dispersing of phlegmy Humours over the whole Body. In this Disease the Body increaseth most unnaturally, for it is all over swelled, and an Humour mixed with phlegmy Blood is spread over all the Body between the Skin and the Flesh, and the Body doth suck it up, even as a Sponge sucks up Water, and by reason of this an ill Colour passes over the whole Body. The second sort of Dropsie called *Ascites*, is that when great store of Winds, but greater of Water are gathered together in one place, which doth lie between the Guts and the Stomach. In this Disease, first the Belly, *Abdomen*, by little and little, then the Thighs are swelled, and all the other parts of the Body by little and little wax lean; but when there is a greater store of Wind than Water, whereby the *Abdomen* is stretcht beyond measure, called *Tympanites*; then rather a noise of Wind than Water is perceived, if the Belly be strook, for there is the sound of a Tabor, from whence this Disease hath its name. The natural colour of the Face in this Disease is not altered, the Liver is the part affected, for hereby the Blood is generated, and from this the Dropsie is caused by the primary effect of the Liver, and then the Cough comes withal, because the hugeness of the Liver causeth the Obstructions of the Lungs, also the Excrements are not very liquid. Sometimes this Disease is caused by the consent of the Mesentery, Spleen, Stomach, Meseraick Veins, and *Jejunium intestinum*, whereof a weakness of such Veins doth follow, as

did

did convey Food to the Liver, and then Excrements are heaped together in the lower parts, until they are corrupted, and so surcharge the Body, and afflict the Patient with a Lax. The Patient in this Disease is for the most part troubled with a Fever, and doth Thirst very much, especially if he be troubled with *Ascites*, and because of Salt and putrefied Humours he loaths Meat. The colour of the Face is whitish, hardness of Breathing, and heaviness of the Body, concurs also Swellings of the Feet, because of the far distance of the Heart. In *Anasarca* the whole Body is weaken'd, and doth faint, and Swell equally, yet for the most part the Swelling is in the Shins and the Feet; so that if the Fingers are thrust into the Flesh, the prints of them will remain a long time. The great coolings of the Veins and Liver is the cause of this long and sore Disease; this happens to the Liver by it self, or else by the coldness of the Spleen, Guts, Mesentery, Midriff, which sometimes because of their Obstruction, sometimes because of their Weakness, draw not unto them too much Blood; also it is caused by the Bleeding at the Nose, by immoderate Running, or by staying of the Monthly Courses, or Hemorrhoids, for so the natural Heat is choaked by the loss of Spirits in the Blood: Sometimes it is caused by the Flux of the Belly or Stomach, if they do last long, for the natural Spirits and native Heat are scattered. There are many other Causes, if Ulcers arise in the Body by Water that is between the Flesh, because of the great plenty of Humour it is hardly cured. He who is Suppurated, or hath a Dropsie, when he is cut or burnt, if that Water or Matter doth run out, he dies presently; also if a Cough doth seize on him he is in great danger. Of all these Dropsies, the Tympanites is the worst. He that is in a Consumption many times falls into a Dropsie, because the Evil is communicated to the Liver, for Matter and venomous Filth having found a way into the Liver, gets in and sticks fast therein, and so doth corrupt the Substance of it. The Air where the Patient lives should be clear, and somewhat inclining to heat and drineſs; moist and windy Air do increase this Disease. In this Distemper a Supper of roast Meat is better than sod; his Meat must be easie of Concoction: Flesh Broth must not be given except the Patient take Purges; he may drink thin Wine, but not sweet, because this will not quench his Thirst; as it is good in this Disease to endure Hunger, so to Thirst long is dangerous: Moderate Exercise, Frictions, and the Baths are good; he may Sleep in the

Night time, but not much, the Excrements must be answerable to Nature, he must abstain from Venery ; and even as Fear and Sadness do hurt very much, because they hinder Digestion, so Anger and some of the other Passions, will be very good for him.

Of spitting of Blood.

SPitting of Blood is any avoiding of Blood at the Mouth, Blood is also avoided from many other places of the Body ; here care ought to be had in observing whether the Patient was wont to bleed at the Nose or no, for from thence it doth fall into the Stomach and Throat, and from thence into the Lungs, but for the most part it doth turn and harden into a Cold ; if then one spit Blood, and yet did not bleed at the Nose formerly, then it comes from some peculiar part ; Blood is often voided from the Gums and Mouth it self, and then the Spittle is of a bloody colour, and very little is voided out, and that without a Cough ; if it do come from the Throat or Weezel pipe, then it is voided by Hemmings not by Cough, and the continuated parts of these places do appear loosened, if the Tongue be thrust out ; but if it did come from the Head, a Pain of the Head and heavinesS went before, a noise in the Ears, the Forehead Veins rise, they have a kind of Heat and Blood in the Mouth, and a tickling is felt in the Pallat, if it doth run into the Throat, from whence by often Hemming it is cast out ; oftentimes the Patient hath a desire to Cough but cannot ; but if the Blood doth come from the Lungs, then is the Blood foamy, and then it is voided by frequent Coughing, and without Pain, and at sundry times, and as oft as Blood is voided, because some great Vein is burst, then plenty of Blood is cast up ; no cause except that known, it being as it were cast up by Vomit ; but if Blood be cast up because some Vein in the Lungs is gnawn, which is oft caused by a sharp Humour falling down, then it is voided by degrees, a little now, and a little then, unless some great Vein be fretted asunder, for then it runs out in great abundance ; for this is very dangerous, for then follows a Cough or a Fever ; sometimes some part of the Lungs being rotted, is voided by a Cough, and this is the surest sign of the Lungs exulceration : Much more might be written of the peculiar parts affected, and of the signs. This Distemper is often caused by fulness, and by a great quantity of Blood which doth

doth offend the Body, and some peculiar parts of the Body more particularly, so that hereby the Vessels mouths are opened. Of this is a good habit of Body, immoderate use of hot Nutriments and Wine, suppression of Terms; and then there is no Pain, but rather a lightsomness of the Body, which before was dull; and then also there is not too great a quantity thereof, and it is not very foamy or red. Women without any danger of Consumption have been eased by this shedding of Blood in the suppression of their Terms. To omit other causes that might be rendred of this Distemper, it will be very necessary to take notice, that if the Lungs are ulcerated, there is danger, for then there is danger of a Suppuration and Consumption when a Vein in the Lungs is opened and burst; yet there is some hope, if the substance of the Lungs be sound; yet a Consumption signifies danger, if the Blood which comes out of the rupture of a Vein falling upon the Lungs be there detained, by which means the Lungs are inflamed and putrefied, for at length the substance of the Lungs will be corrupted and putrefied; there is also danger when a great Vein is opened or broke, for that the Heart may be suffocated from the plenty of Blood voided from thence. Spitting of Blood, if it be caused by a corrosion of the Lungs, is incurable; if from the Breast there is less danger, Spitting of Matter, it is a sign the Lungs are exulcerated: This Disease, if it continue long, will turn into a Consumption. The Air the Patient lives in should be somewhat inclining to cold and dry, the Patient must avoid Sun-shine, and a bright Fire, his Meat must be such as doth cool, dry, and bind, it ought to be of a slimy Substance; he must eat sparingly, he may drink Wine and Water mixed together; he must shun all Exercise, he must breath very gently, for violent Breathing is offensive; he must not Sleep in the Day time, his Sleep at Night must be moderate; his Belly must be kept loose by Art or Nature, perturbations of his Mind must be avoided, especially Anger.

The

The Postscript.

Courteous Student, observing my indisposition of Health to increase, and still seize more powerfully on me, I have so ordered, through the Trust I have imposed in some of my best Friends, that these Papers preserved for the Publick Good should out-live me; in which, as the old Saying is, I have inclosed Homer's Iliads *in a Nut-shell; in these few Pages epitomized the Mystery of the Skill of Physick; in this small Looking-Glass, representing to thy clear view, above forty of the most dangerous and desperate Diseases that chiefly in this Life afflict our frail Bodies. It cannot be expected, that having confined my self to such narrow limits, that I should have annexed there more particular Cures, they having been so seriously, and I hope, through God's Blessing, successfully treated of in my foregoing Treatises. I acknowledge, in these my last Endeavours, that I have in part made use of an excellent Manuscript amongst others, some Years since, that came happily to my perusal; whether it were an Original, a Copy, a Translation, or the Author's Name, I know not; but whosoever he were, I so approved of his admirable Reason, that I thought it fit to join the best Experience of my own continued Practice to it;* Vis unita fortior. *It is not out of any arrogance or prerogative of my own Fancy, that I have stiled these three,* Diet, Reason, *and* Experience *Doctors: Those that know me rightly, can determine, that I was never so inamoured with that Title, but only to inform my mistaken Country-men, that it is not the Cowl that makes the Monk, the shaking of the Urinal, the stroaking of the Beard, hard Words, the Plush Cloak, a large House, with a Monster in the first Room to amaze the Patient, but deep grounded Reason, and tried Experience, that Commences a Physician with* Diet, Reason, *and* Experience: *The three afore-mention'd Authentick Doctors I have consulted; I commend their Advice to the well-affected and judicious, for others I care not.*

Nich. Culpeper.

CHY-

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CHAP. I.

Vinegar of Squills.

TAke of Squills (the outward Skins and hard Root at the bottom being cast away) one pound, slice them with an Ivory or Bone Knife, for Iron spoils them, then put them into three Quarts of strong Vinegar, stop them close, and in one Month they will be ready for use; and then, if you please, with Honey you may make them into a Syrup.

* The Dose is one spoonful in the morning fasting, and walking an hour after it.

* *According to the quality of the Patient's strength of Nature, and of the Disease, so let the Dose be; and therefore no certain Dose can generally be determined.*

It

It preserveth the Body in Health, even till extream Old Age, as *Samius*, recorded by *Galen*, proved; whom he affirmed to live one hundred and seventeen years in health, using no other Medicine but only this.

It causeth good Digestion, long Wind, clear Voice, acute Sight, good Hearing; it expelleth Wind, and makes a good Colour; it suffers no offensive thing to remain in the Body, Wind, Choler, Phlegm, Dung, nor Urine, but bringeth them forth; brings out Filth, though it lies in the Bones: it hath been known to cure such as have been given over by all Doctors. It cures hardness of the Liver and Spleen; takes away Gouts, and all swelling of the Limbs. In a word, I commend it for a wholsome Medicine, for Soundness of Body, Conservation of Health, and Vigour of Mind.

The *College of Physicians* of *London* laid all their Heads together to hammer out the time when the Squill must be gathered, or taken out of the Earth; and the Result of all their Consultations was this, That it must be gathered at the rising of the Dog-star; and so they very learnedly quoted it in that stately piece of Wit, their *Pharmacopœia*: but which of the two Dog-stars they mean, whether *Syrius* or *Procyon*, or what rising, whether *Cosmical*, *Acronical*, or *Heliacal*, I know not, nor I think themselves neither: so that a Child in Astrology cannot chuse but admire at their learned Ignorance.

CHAP. II.

Elixir Vitæ.

TAke of Cloves, Nutmegs, Zedoary, Ginger, Galengal, Pepper white and black, Juniper-berries, Citron-pills, Orange-pills, Sage, Basil, Rosemary, Mints, Marjoram, Bay-berries, Penniroyal, Gentian, Calamint, Elder-leaves, Roses white and red, Spicknard, Cubebs, Aloes Hepatique, the Seeds of Mugwort and Marjoram, of each two drams; Figs, Raisins, Dates, Almonds, Pine-nuts, of each six ounces, white Honey a pound, Musk one dram, fine Sugar four pound, bruise the things that may be bruised, and infuse them all together in fifteen pints of *Aqua vitæ* for ten days, or thereabouts, afterwards still it in a Bath till the Fæces be dry.

Take

Take this Water, and ſtop it cloſe in a Glaſs, let it ſtand in Horſe-dung two Months, then have you the firſt Water good.

Then take out the Fæces, and diſtill them in Sand with a ſtrong fire, and there will come out a Water red like Blood, and thick, which will ſtink admirably, place this in Horſe-dung as the former; this is the ſecond Water, of the nature of Fire.

The firſt Water, if a Child take a dram of it every third day in the morning, it keeps its Body ſound from Diſeaſes; it cureth Wounds at three times waſhing with it, or four at the moſt; it helps all Infirmities in the Eyes, a drop being put into them; the Face and Breaſt being waſhed with it, it preſerveth Youth; being taken inwardly, it provoketh Luſt, and makes barren Women fruitful.

The latter Water, a ſpoonful will recover and revive a Man that is half dead; it helps pains in the Matrix, and cures Pleuriſies; being uſed by Unction, it cures pains of the Cholick, helpeth hardneſs of the Spleen, pains in the Teeth, ſtinking Breath, Fevers of all ſorts, being taken inwardly; and powerfully prevails againſt Humours of all ſorts: if any one be ſo ſick that he cannot ſpeak, give him a dram of this with a dram of the former Water, and ſo ſoon as it is in his mouth he will ſpeak. This Dr. *Floravantus* ſaith he hath proved an hundred times; yet if it lack not above half the number it is no matter.

CHAP. III.

Aqua Mirabilis.

TAke of Turpentine one ounce, Olibanum two ounces, Aloes Hepatique, Maſtick, Cloves, Galengal, Cinnamon, Saffron, Nutmegs, Cubebs one ounce, Gum of Ivy five ounces; beat what can be beaten into very fine powder, and ſtill them in an Alembick with a gentle fire.

The firſt Water will be clear and white; when it begins to change colour, take away the firſt Water, and receive the ſecond.

The ſecond Water will be of the colour of Saffron, and thick; when the Colour changeth again, take away the ſecond Water, and receive the third.

The

The third Water will be like Honey, then distill the Fæces dry.

The first Water cureth Fistula's, and Noise in the Ears, a drop or two being put into them.

* *Mark the quality of the Disease, and give the hottest Water in the coldest Disease, or at least qualifie them one with another.*

* The second cureth Infirmities in the Eyes, they being washed with it.

The third Water cureth Ulcers and Scabs in any part of the Body, and Swellings of the Eyes; it presently easeth pains of the Teeth; it resisteth cold Poisons, as Toads, Spiders, Serpents, Scorpions, *&c.* Neither can any Sting hurt one, a drop of this Oyl being warmed and applied to the place: it cureth all Ulcers, lie they never so deep in the Flesh, Nerves, or Bones, and that without any tent, in nine days, be they never so foul, fistulated, or cankered: it cures Wounds with a Stone, or Fall, or Shot, a linen Rag being wet in it, and laid upon it: it strengtheneth the Nerves and Sinews, helps Swellings of the Legs, Joints, or any place coming of a cold Cause, or corrupt Blood.

It is so hot in Operation, that nothing can be found hotter; and of such a piercing quality, that warm a drop thereof, and lay it on your hand, it will presently soak in, and you shall not feel it.

If you would try the Virtue of it, take a Capon, or any other Fowl, the Feathers being plucked off, and the Guts being taken out; then heat him so hot as you can well hold him in your hand, then anoint him with this Oyl, and lay him in the Sun two hours to dry, then anoint him again, and dry him as before, then lay him where you will, he will never putrefie.

CHAP. IV.

A Precious Water.

TAke of *Aqua Vitæ* many times distilled over, a gallon, *Sperma cæti*, Ambergrease, Rheubarb two drams; Musk one dram; put the *Aqua Vitæ* in a Glass, then tye up all the afore-

aforesaid Spices in a linen Cloth, and hang the Nodulus in the Water by a string, it being close stopt (lest the Spirit evaporate) with Wax and Parchment, (putting a little Cinamon into the Nodulus) so shall you have an excellent Water of the Colour of Gold.

This is indeed a precious Water; and I am of opinion, that if an Astrological time were observed for the beginning of the business, it would be ten times better.

It expelleth Poison; a drop of it being taken in any convenient substance, resisteth both Pestilence and Putrefaction; if any be infected with the Pestilence, or any other Fever coming of Putrefaction or inflammation of Blood, or Humours, (as most Fevers (if not all) do,) six or seven drops, given in any Cordial, cures them.

CHAP. V.

An Apprehension worth Experience.

TAke of the Juice of Celandine, which was gathered when the Sun was in *Leo*, which is called his own House; let him be free from malevolent Beams, and if he apply to the Aspect of Benevolents 'tis the better; let the Moon be strong, applying to the Sun, and encreasing in light; let the Angels of the Heavens be clear from the Bodies of *Saturn*, *Mars*, or the *Dragons Tail*: from this Juice draw the Elements apart, and rectifie them all severally. The Triplicity the Patient was born under, and his Disease being known, and Discretion in the Administration accordingly used, why may not it alone cure all Diseases, though not in all People?

CHAP. VI.

A Balsam.

TAke of Turpentine one pound, Oyl of Bays four ounces, Galbanum three ounces, Gum-arabick four ounces, Frankincense, Myrrh, Gum of Ivy, Wood of Aloes, of each three ounces, Galangal, Cloves, Comfrey-roots, Nutmegs, Cinnamon, Ginger, Zedoary, Dittany of Creet, one ounce; Musk,

Ambergreafe one dram, the things being in powder which may be beaten; put them into a Retort, and put to them *Aqua Vitæ* fix pints, then wet a Rag in *Aqua Vitæ*, and fet fire to them, let it burn, ftopping it clofe, and after nine days ftill it in fand, firft with a gentle fire.

At the firft will come out a clear Water with Oyl amongft it; let the fire be gentle till you fee it begin to look black.

When it changeth colour, then change your Receiver, and feparate the Oyl from the firft Water; then encreafe the Fire, and perfect the Diftillation.

Keep the laft Water alfo apart, which being fuffered to ftand, and fettle, will have a Liquor which may be feparated from that which is called the Balfam it felf.

The firft is called Water of Balfam.

The Oyl is called Oyl of Balfam.

The laft Water, Mother of Balfam.

And the Refidence in the bottom of the laft Water, is the Balfam it felf, and is the moft precious of all.

The firft Water cleanfeth the Eyes, and caufes a clear Sight; the Face being wafhed with it, makes it fair; it preferveth Youth, breaks the Stone in the Reins, brings forth Urine ftopped by Carnofity or Flefhinefs; it marvellouffly cureth all forts of Wounds, being wafhed with it, and a Lint dipped in it, and put into them: it alfo helpeth Hectick Fevers and Coughs.

The Mother of Balfam helps Scabs, Itches, Tetters, Ringworms and Leprofie.

The Oyl of Balfam helps many Difeafes, as Wounds in the Head, though the Skull be broken: a dram of it at a time, being drunk in Water, helps Pleurifies wonderful fpeedily.

The Balfam it felf is the Wonder of the World; two drams of it being taken, eafes any Pain; it helps Coughs, Hoarfnefs, Infirmities either hot or cold; being ufed in Unction, it pierceth to the utmoft extream parts, curing thereby old Aches and Bruifes; it cures Quartane Agues, all the Body being anointed with it once a day.

CHAP.

CHAP. VII.

A Balsam for the Stone.

TAke of Turpentine a pound, old Oyl six Ounces, Oyl of Bayes four ounces, Cinnamon, Spikenard, of each two ounces, Bricks well burnt eight ounces; still them all together in an Alembick.

It provokes Urine, breaks the Stone, kills Worms, helps Noise in the Ears, the Palsie, Gouts of all sorts, all Pains in the Joints, either by drinking of it, or anointing with it; but you must use but very little of it at a time inwardly, mixed with apt things for the Disease you take it for.

CHAP. VIII.

A Balsam for the Palsie.

TAke of Galbanum a pound, Gum of Ivy three ounces, bruise them and still them in *Balneo*, mix the Liquor with Oyl of Bayes one ounce, Turpentine a pound, still them again, then separate the Oyl from the Water, and keep the Oyl for your use.

For the Dead-Palsie, Convulsion, Apoplexy, Shaking Palsie, or any Disease of the Brain, Cholick, Wind in the Bowels, *&c.* lay the Patient upon his Back, and pour a little of this Oyl (being warmed) upon his Navel, and you shall presently see the wonderful Operation appear more divine than natural.

CHAP. IX.

Of the Quintessence of every Simple Matter.

WE are in the first place to learn what is the Quintessence of every thing, or simple Matter; which being known, the other Secrets of this Art will more easily manifest themselves unto us: for every thing which hath its Institution from another thing, ought to have its Definition declared, that the Original may be understood. Know therefore, that Quintes-

ſence is the fifth part of every thing, having Form and Subſtance, and a moſt ſubtil Spirit drawn from its Body, as from a more groſs and craſs Matter, and ſuperfluity of four Elements, by a moſt ſubtil and extream Diſtillation, as we ſhall hereafter teach.

But let it not ſeem wonderful to any one, that this Art hath for the moſt part lain abſconded, and ſhut up from the common Knowledge and vulgar Capacities of Men; for many of the Ancient Philoſophers have ſo laboured in this Art, that thereby they have nouriſhed and preſerved the Life of Man to an extream old Age, and have ſpun out the Thread of Life to the end of Nature, and ultimate time ordained and appointed by God, *Qui ſtatuit omnibus ſemel mori.*

But as by a corruptible Medicine Life cannot always be preſerved incorrupted; ſo a Medicine having near Affinity to Incorruption, may preſerve the power of Nature to an extream Old Age.

And the beſt Antidote conducing hereunto is the Quinteſſence, which is no elementary thing, but a certain ſecret Soul drawn from its Body; ſo that whatſoever it is admixed withal, ſeems in a manner incorruptible; for it comforts and reſtores all the Powers and Spirits of Man's Body, by the Excrements of the Elements evacuated and waſted: and it is a Spirit of Life, for it digeſteth all indigeſtible things, and cutteth away, and digeſteth all ſuperfluous Qualities.

For it preſerveth Fleſh from Corruption, it comforts the Elements, reſtoreth decayed Youth, vivifies the Spirit, ſoft things it hardens, hard it mollifies, thick and groſs things it rarifies, thin Subſtances it condenſes and makes thick, the lean it makes fat, fatneſs it extenuates; it cooleth the hot, and heateth the cold; drieth up moiſture, and moiſteneth drineſs, and repelleth every Complexion adverſe to the Body.

Further, it extinguiſhes all the noxious matter of ſuperfluous Humours, and reſtoreth natural Heat; ſo that the greateſt Philoſophers never found out any thing more conducing to the Suſtentation of Life.

Now, although the Quinteſſence may ſometimes have the Complexion of ſome other thing adjoined unto it, (for unto what complexionated thing ſoever it be joined, it draweth the Complexion thereof unto it ſelf) yet ſolely by it ſelf, it hath none of the four Qualities in it, to wit, Airy, Watry, Firy, nor Earthly, which could be diſcerned or diſcovered by the judicious

judicious Inquisition of the most skilful Philosophers. Lastly know, that the Quintessence hath not in it any thing of the earthly Element, cold or dry, because it cures melancholick Diseases, which are cold and dry.

Therefore for a Conclusion, observe that it is neither hot, nor cold, nor moist, nor dry; but is a thing of a temperate nature, exceeding all the Elements which are under Heaven: For when it is administred unto any one, it maketh that Body temperate; neither doth it recede from its Temporancy, by assuming any Qualities or Complexions.

Neither doth it follow, that it is a Medicine for cold Infirmities, because it is hot; not that it cures hot Diseases, because it is cold; for two Contraries cannot exist in one Body, because one contrary is expelled by the other.

Therefore we see it ought not to be called hot or cold, nor dry or moist, because it cures such as are Physical, which are hot and dry; and the Hydropical, which are moist and cold; but all the four Qualities are in it corrupted, and altogether sublated.

And although it is not an Element, nevertheless it is a temperate Matter, purified by the Elements themselves, and extracted from the Fæces of the four Elements, which are the most powerful Causes of the Corruption.

These Fæces therefore are segregated as a most gross Body from its matter, as it were from a most subtil Soul, by the Science and Art of Distillations.

And because the Quintessence is the *Commune vocabulum* of all things which have a Form and Species to extract it from; and although chiefly it is to be understood of Wine, yet nevertheless there are very many other things from which it may be drawn and educed; as, from all Metals, from all Fruits, from Flesh, Eggs, Roots, and many other things, as we shall shortly declare; and it excelleth all other things, because of its great Subtilty: and therefore by very many Philosophers it hath been called *Cœlum Philosophorum.*

For the Heaven is of it self distinct towards the four Elements, so the *Cœlum Philosophorum, viz.* The Quintessence hath it self against the four Qualities of Humane Bodies, which are composed of those Elements.

It is called also by some *Aqua ardens*, a burning Water, because (until it be brought to its Perfection and utmost Distillation) it burneth in the Fire, leaving no superfluous Humi-

dity in the Vessel. By some it is also called the Soul of Wine; for as the Soul is more noble than the Body, so is the Quintessence which is extracted by true Distillation, more noble than the Body of Wine from whence it is educed.

It is named also by others *Aqua vitæ*, or the Water of Life, because it doth conserve humane Life from Corruption, as we see when it is administred to those that have the *Syncope* Passion; and because it is divers ways, and from divers things extracted, we shall begin with the first in order.

CHAP. X.

How the Quintessence of Wine is to be extracted by a Distillatory.

HAving delivered what the Quintessence is, and to what it conduces, we are now to perpend and consider, by how many ways it may be extracted, and from what things; and because it is drawn from things moist, dry, hot, and cold, we shall in the first declare how it may be drawn from moist things, as from Wine, after this manner.

Take of the best Red Wine, a little inclining to Sweetness, and which is perfect, natural, without Mixture or Sophistication, not too new nor too old, but of a temperate Age; or if you cannot get Red Wine, take White Wine the best, what quantity you please, and place it in a Cucurbite, so that two parts may be full, and the third remain empty; then put it upon a Limbeck with a Head and Receiver, and let them be all well luted with Lute made of Paper madefied, or Meal and Whites of Eggs mixed to the thickness of Honey. It may also be made according to *Raymund Lully*, with Olibanum or Mastich mollified, or with Powder of *Calx viva*, incorporated with the White of an Egg.

And when the Vessels are thus luted, that the animal and vegetable Virtue cannot exhale from the matter to be distilled, then set a Trivet over the Furnace with a Vessel or Caldron like *Balneum Mariæ*: which Vessel, fill half or two parts thereof with Water, and underneath make a gentle Fire, increasing it by little and little; and when the Cucurbite waxeth hot, increase not the Fire any more, but always imitate Nature as much as is possible to do. For Nature, as saith *Gallenus* and *Lully*, cannot

cannot suffer any Violence without corruption of the *Primævum*, or first Matter.

Now (according to *Avicenna*) there are four degrees of Heat, according to the four Complexions; the first whereof is warm as warm Water, so far calefied, that it cannot hurt any Member immitted into it. The second degree is so hot, as it may be suffered by an humane Member without lesion.

The third degree is so hot, that if any Member be immitted into it, it is offended with its Calidity; and this degree is next to Ebullition.

The fourth degree of Heat is so vehement, that it cannot be endured, because it exceedeth in Heat; and this degree is Ebullition, or boyling.

Some also call the Fire of a Bath the first degree of Fire, and the heat of Ashes the second degree, and burning Fire the third degree; but the fourth degree they deny.

And according to other Artists, the Fire of a Bath is the first degree, and the Fire of Ashes the second degree, and Sand the third; and sometimes proceed to a fourth: but he who desires to be a perfect Master in the Art of Distillation, ought to observe, that in all Distillations whatsoever, the Fire never ought to be increased to the fourth degree, because the Fire will be more violent than the nature of the Matter to be distilled can heat. And by consequence, Nature her self will be violated through the violence of too much Heat; and therefore of all Artists the fourth degree is to be rejected.

For Nature was so ordained by God, that she cannot suffer any violence or vehement thing, without the Corruption of her self, as by the Judgement of many Philosophers may be proved: Therefore I counsel all Lovers of this Art, that they do not undertake to intermeddle with this excellent Work given unto us by Divine Providence for the preservation of our Humane Lives, unless they have the perfect Knowledge of these four degrees of Heat, and know how to temperate them and the Fire in all things as they ought.

It is therefore to be understood, that the degrees of heat are always to be deminished after the first Distillations, because in the first Distillation the Matter is most gross, so that it will not easily yield to the Distillation because of its Impurity and crude Substance, which is not in the subsequent Distillations.

Therefore in the first Distillation the Fire is to be exalted from the first degree to the last part of the third degree, so that the

Bath be very hot, yet it ought not to boil. In the second Distillation we may work with a more gentle Fire, because by the first the grossness of the Matter is somewhat attenuated, so that there needs not so great a fire; and so always by descending a little in every degree, you shall extenuate the Fire, because, as we have often said, if you do force, or too much compel the Matter which ought to be distilled, Nature her self will be corrupted.

CHAP. XI.

How a rude Matter ought to be putrefied, and made fit for Distillation.

WE must diligently weigh, and accurately consider what Substance the Matter is of that is to be digested; whether it be hard or soft, gross or subtle, how, and by what Art, it may be putrefied and digested, that it may be the better brought to yield to the Distillation, and that the pure may be sequestred from the impure, and the gross may be the better separated from the subtil: In the progress whereof, observe these degrees of Putrefaction.

Whatsoever it is out of which you would extract a Quintessence by Distillation, first of all let it be putrefied and digested two Months in Horse-dung, and between the first and second Distillation one Month; between the second and third, three Weeks; between the third and fourth, fifteen Days; between the fourth and fifth eight Days; between the fifth and sixth, four days; and between the sixth and seventh, two Days.

And further observe, that the dung always to be the same equal height; for if the Heat be deficient, the Circulation of the water is corrupted. And by consequence, the Matter it self, which should be reduced into the Quintessence, will be separated in the Heat of Heaven, as you may see in a Diameter Line which divideth the Quintessence, which is the superiour part, from the Fæces, which is the inferiour part. And here note, that these degrees of digestion and putrefaction of the Matter is so to be attributed, as it is before declared concerning the degrees of Heat.

Therefore there is required a longer time of putrefaction before Distillation than afterwards; and when the first Distillation is made, the Matter contains not in it self so much grossness as before

fore, and is become more apt to receive the Quintessence than before it was.

And therefore after the first Distillation, the Putrefaction is made in a shorter time than at the first, because the Matter is become more subtil.

And therefore it is worthily to be perpended, that there ought to be made seven Digestions or Putrefactions, as also seven Distillations.

The manner also of Digesting, after the Opinions of the Philosophers, is delivered after this manner

Every one that will endeavour to perform such a work, let him cause to be made a Pit or Hole of five Foot deep, and two Foot wide, or a little more.

Let the Pit be made in some moist place, as in a Cellar, which being done, let the bottom be covered with quick Lime about the thickness of half a Foot. Let there be another laying of Horse dung, which is not much putrefied, nor very new, upon which place the Vessel wherein you put the Matter to be fermented, and then fill the Pit with Dung round about the Vessel; which being done, let the Dung be madefied with hot Water, according to the magnitude and quantity of the Pit, until you can feel the heat about the Vessel or Cucurbit; and this is usually done in the space of half an Hour; but if in that time it be not done, then proceed pouring on more hot Water; and do this three or four times in a Week; and when the Calx and Dung waxes old, let it be removed and new put in the room.

This is the Method which is to be observed in all things that you would distil; and therefore it is made Digestion, because gently, and without any vehement motion of Nature, Action, or Mutation, a gross Matter is made subtile and obedient to Distillation.

Digestives are also ordained diversly according to the four degrees of Heat; so that in the first there must be a greater work than in the second, third, fourth, and the rest.

Therefore in the second Digestion we must deal more gently and temperately; and the bed of Calx is to be thinner than at first, and the Bed of Dung to be the deeper; and so you are to proceed in all the degrees of Digestion unto the last, in which you are to put no Calx at all, but only Dung.

Digestion may also be made by setting the Matter to be digested in a Cucurbit in the Sun, for some space of time in the Dog-days.

Or

Or also Digestion may be made in the Winter-time by setting the Matter in a Vial, or Cucurbit, over a Furnace; or also the Cucurbit may be placed in a Vessel full of Sand, and calefied with hot Water; and let the Cucurbit be covered in Sand two third parts, and set in the Sun in the Dog-days.

I must here take the Pains to explain what time of the Year I mean by Dog-days. By the Dog-days I mean the hottest time of Summer, which generally is *July* and *August*: about which time the Summer Dog-star rises; and those Days called the Dog-days, are generally known to all Country-men. The other distinctions that some make, are observed by none but Scholars; and their Names are *Syrius* and *Procyon*; and their rising various, *viz. Cosmical*, *Acronycal*, or *Heliacal*.

You may likewise make Digestion by putting your Vessel in hot Water, in the manner of *Balneum Mariæ*.

There is also another way, that is, That the Vessel wherein you would digest your Matter, should be placed in the Summer-time in an Emmet's Nest, so that the bottom of the Circulatory may be almost buried, and that the Sun may reverberate upon the extremity: And in this operation you shall see a wonderful Digestion.

Lastly, The Matter may be digested and putrefied in the Month of *October*, or thereabouts, (when the Vintage is ripe) in *Vinacea*, or in the Mother of Wine, which hath no heat by accident, neither hath the Horse-dung.

And this is to be done when the Juice is prest out of the Grapes, by burying the Circulatory Vessel in the Relicts; in the effects whereof you shall perceive a miraculous operation.

By *Vinacea* you may understand, either the substance of the Grapes left after the Juice is prest out, and that is best for this work; or the Mother of the Wine that arises when it ferments: You may do your work in either, but in *England* in neither. But you have other ways enough already prescribed, therefore this shall suffice for Putrefaction and Digestion.

CHAP.

CHAP. XII.

How to know whether Wine digested in a Circulatory be fit for Distillation.

WHen you have digested Wine seven times over, as before is directed, you may then thus prove, whether it be fit to be distilled.

Take a Linen cloth and wet it in the digested Wine, then kindle it with a Candle, and if the Wine burn without lesion and combustion of the Linen, it is not perfectly rectified; but it is a true sign that there remains some watry Substance therein, and therefore the work is to be repeated; and it is to be digested so often and so long, until there remain no watry Substance, which may be known by this Probation, as before is directed.

There are some who say it is to be proved by putting Sugar into the Wine; and if it be well rectified, the Sugar will burn plainly with the Wine.

Now take notice, that this digested Wine is not the Quintessence, but the subject of the Quintessence: But when the Linen cloth burneth with it, and that it hath perfectly lost its acute, sulphureous, and unsavory taste, and becomes pleasant and sweet to the taste, and that no fumosity remains in the adustion thereof; then you may call it a Quintessence. But in insensible things which have no sapor, we must have respect unto the fume, as in Gold and Silver, and other Metals, and precious Stones; from which sometimes is also extracted a Quintessence, which is converted into *Aurum potabile*.

These Circulatory Vessels for Distillation are of several forms according to the various Opinions of Authors; there is a Circulatory called by some a *Pellican*, of others, the Vessel or *Hermes*; this is the most noble and commodious for the work: Others distil in a Cucurbit with an Alembick, with a blind Head; but of these every one may accommodate himself as he pleases.

CHAP.

CHAP. XIII.

How to distil by way of Circulation.

WHen you perceive the Matter by frequent Putrefaction, to be sufficiently digested, and that you have made experience thereof by the proof before directed, then have in readiness your Vessels fit for Circulation; include your Matter in your Circulatory Vessel, and put it in Horse-dung, or set it in the Sun in the Dog-days, or in *Balneo Mariæ*, calefied unto the first degree of Heat, or a little more, according as you see the Matter temperated and made subtil by Digestion; and there let it remain so long time until it be converted into your desired Quintessence, which is to be known by the sapor, as aforesaid.

And observe diligently, that if there appear in the bottom of the Vessel any *Hypostasis*, that is a certain little troubled Cloud, that ought first to be separated from its Matter by Distillation, which being done, circulate it again as at first.

When therefore the diligent Inquisitor into this Art hath brought forth the Quintessence, in the purification and subtilty of the Matter of Wine or Fruits, let him confidently believe he may attain unto the same in all other things of the like nature. And therefore we must submit to the Opinion of *Aristotle*, that when a Matter is thus by Distillation nobilitated and made immaterial, it cannot be any more reduced to any form, being without any elementary Substance, exceeding Formality and Corruption; and therefore it is as it were a Celestial Body.

For as the Heaven disposeth it self to all inferiours, so also doth the Quintessence to all Complexions and Qualities. And as all the Stars have their course from the noble Influence of the *primum mobile*, so also all Medicines wherewith the Quintessence is mixed, do attract the virtue thereof as the Adamant doth the Iron.

CHAP. XIV.

How to extract the Quintessence without labour or cost.

NON *omnia possumus omnes*; and as *Hesiod* saith, *Non uni dat cuncta Deus*; God giveth not the knowledge of all things to one particular Person, neither is every one capable of understanding all Arts: But that every one may reap some benefit hereby; here follows an easie way of extracting the Quintessence of Wine without any great labour or cost.

Take of the best Wine you can get, whether white or red, that which is a little sweet, distil it in a Lembick four times over, or oftner, till there remains no watry Substance therein, which you may thus prove: Put a little of it into a Silver or Brass Vessel, and kindle it with Fire; if it burn up and leave no humidity in the Vessel, it is distilled enough.

When this Matter is thus digested and rectified, put it in a Pellican, or a Vessel called the Vessel of *Hermes*, luted and cemented with strong lute, so that the strength of the Matter cannot evaporate; but by the frequent ascension and descension of the Matter in the Vessel it is converted into a pure Quintessence, and becomes from a corruptible Matter, in a manner incorruptible.

And when it hath many times been sublimed after that manner in the said Distillatory, then open the mouth of the Pullican, and there will ascend out a most precious and fragrant Odour, by which you may know whether there be any of the four Elements remaining in the Matter which ought to be converted into the Quintessence. For if it be brought to a perfect Quintessence, there will arise out of the Circulatory a most fragrant and precious Odour, even of a celestial fragrancy and sweetness. And if this Fume enter into any secret place of the House, it will fill the whole House with an admirable and most incredible Savour, being of such Heavenly sweetness and fragrancy: And if it be set on the top of any Tower, *Omnes Aves ad se attrahet quæ circa sunt in Vicinis.*

But if when it is opened, it give not such a Scent, then close again the Mouth of the Pullican, and lute it well, and set it again to distil as before, until by that effect a perfect Quintessence appears; or (as *Raimund Lully, Lib.* 1. *Cap.* 2) a vegetable Mercury, which you may always know by its Odour.

And

And it hath not only an excellent Odour and Taste, but it is also incorruptible as to other Medicines, and doth not burn in the Mouth as *Aqua-vitæ*; neither hath it any humidity or earthly Substance, for all the terrestrial and elementary Matter remains in the bottom: And as the Heaven it self is composed of Matter and Form, so also is the Quintessence.

Nevertheless it is not altogether free from Corruption: For if it were perfectly incorruptible, it would make our Bodies perpetual and eternal, which the Creator hath not permitted to the Creatures, since he hath measured out the term of our Life, as saith the Psalmographer: Therefore when any Matter is converted into a Quintessence, it is not become Divine, but Natural; nevertheless it is made by the Divine help and assistance of God, without whom nothing is made.

CHAP. XV.

An easie way to extract a Quintessence without Fire.

WHen in this excellent Work you would avoid Expence, and save that which is more precious, the loss of time, and would extract the Quintessence after this double way, you may do it without Fire or Coals.

The first way is this; Take Horse-dung and impose it in some large deep Vessel, or in a Pit, as before is directed, made for this purpose, and in the middle of the Dung place the Distillatory impleted with the Matter that is to be distilled, two thirds, and let the third part remain empty without the Dung, because Nature requires it, that the Matter may have its ascent and descent, and may by consequence be converted into a most clear Water. And this is done without any labour of Fire; but you ought once in a Week at least to renew the Dung.

It may be also done in the Sun in the *Canicular*, or Dog days, so that Divine Providence hath provided that both rich and poor may have the operation of this Art.

CHAP.

CHAP. XVI.

To extract the Quintessence of Celandine.

CHelidonia, or Celandine, according to *Raymund Lully*, &c. is called *Quasi Cœli donum*, as a Gift of Heaven; but if we will derive its Etymology from the *Greeks*, *Pliny* and *Aristotle* say, the *Chelidonia* takes its name from the *Greek* word *Celidon*, which signifies a Swallow: For with this Herb the Swallows help their Young ones to their sight in their Nests. And this Herb flourishes at the coming of Swallows, and dies at their departure.

This Herb hath innumerable Virtues, and therefore I thought not fit to omit it in this work. The Juice of it being pressed and strained out, and gently boiled with Honey in a Vessel upon hot Embers, is a singular Remedy against all Scales of the Eyes. But to make the Quintessence thereof, take of Celandine in the Summer time, when it is at its maturity and green, the whole Substance, Flower, Herb, and Root, what quantity you please, cut it small, and beat it in a Stone-Mortar, then put it in an Earthen Cucurbit well glazed, fill the Cucurbit quite full, luting it well, then set it in new Horse-dung to ferment and digest by the space of three Weeks, then put it on an Alembick, and distil it in *Balneo Mariæ*; let the Fire be somewhat moderate, and the Phlegm will come off, and the other Elements will remain in the bottom of the Distillatory; then take out the Fæces, and work them upon a Marble till you have made them as fine and subtil as possible; then put them again into the Vessel, and pour upon them the Phlegm which you first distilled off from them, and put them in a blind Alembick, let them be very well luted, and set in *Balneo Mariæ*, seven or eight Days to putrefie and digest: Or if you think that way too chargable, ferment it in Horse-dung: This being done, let the Matter stand and cool a while, then distil it in Ashes in an Alembick with a Receiver, and there will arise a pure Water of the colour of Oil, which contains in it self two Elements, to wit, the Air and Water: The other two, *viz.* the Fire and Earth residing in the bottom.

And if you would separate the Phlegm from the Air, put the Oil in a new Distillatory, and distil it in *Balneo Mariæ* with a gentle Fire, and you shall see the Phlegm ascend, and the

the Oil will reside in the Distillatory, and thus you have these two Elements, the Air and Water separated one from another: For the Oil will not ascend in *Balneo*, because the Fire is not powerful enough.

And when you would separate the other two Elements, take the Fæces out of which you have distilled the Oil, and bruise them upon a Marble as at first, afterwards take four parts of Phlegm, and one part of Fæces, and incorporate them together, then set them in a Furnace in *Balneo* seven Days, and afterwards distil them in Sand with a strong Fire, and there will arise a red Water: Continue your Distillation till it is converted into that Water, and you have in that Water two Elements, *viz.* Fire and Water, and the Earth remains in the bottom of the Cucurbit, as a black Matter; then put that red Water in another Cucurbit, and distil it in *Balneo Mariæ*, and the Phlegm will be separated from it, and in the bottom of the Vessel will remain a red Oil, which is the Element of Fire; and thus you have all four Elements severally extracted and separated one from another.

Then let the Earth be Calcined with *Aqua fortis* the space of ten Days, that it may be well excitated; afterwards grind it again upon a Marble, and imbibe it with the same Phlegm, and distil it in an Alembick till in the Matter you shall perceive white little Stones like Salt; dissolve this Salt again with the Water you have Distilled, and when it is dissolved distil it again, repeating it so often until the Earth lose all its impure and terrene Colour, and become white as Virgins wax; and then it is truly rectified.

There is also another more subtil way to reduce and bring every Element into his chief Substance and Quintessence; it being presupposed that every Element is first rectified, then let it be taken and put in a Circulatory Vessel, and set in Horse-Dung, or in *Balneo Mariæ*, thirty Days, and afterwards distil it again; then its Body being as it were a gross Matter, will be changed into a Spirit, or most subtil Substance.

There are some who operate after a more easie manner, by taking four parts of Earth, and one part of one of the four Elements which you will, and digest them in form aforesaid, and circulate them thirty Days by a frequent ascension and descension of the Matter, which is done in the Circulatory in that space of time, so as every one of the Elements is converted into a Quintessence; and when you perceive the Quint-

essence

teſſence to ſwim above the other Matter, then it is circulated enough; and thus you have the way to extract the Quinteſſence of *Chelidonia*; it follows now to declare the Virtues thereof.

The Element therefore of Water, or the Phlegm, conduces to expel all Diſeaſes of the Body, whether hot or cold; for it temperates the Veins about the Heart, and expels all Poyſon therefrom, it cures all accidental Diſeaſes of the Lungs, purifies the Blood, and preſerves the natural Virtue of Man from all Corruption, and abateth the malignity of any Infirmity.

The Element of Fire is like Oil, and hath theſe Virtues; it confirms and preſerves Youth in its ſtrength and beauty, becauſe it ſuffers not any Blood to putrefie; it expels all ſalt Phlegm and Melancholy, and wonderfully takes away all aduſt Choler.

The Element of Fire, the quantity of one Grain thereof being taken and incorporated with good Wine, and applyed to the Neck of one that is ſick, (nay a dying) hath this efficacy; it recovers and reſtores again all the loſt power and ſtrength of the Body; it penetrates unto the Heart, and cal'e ies it, and expels all Poyſons and ſuperfluous Moiſture from the Heart: If you give a Man a Grain of this Oil, that is in an Agony of Death, it will immediately revive him, in a miraculous manner (ſaith *Lullius.*)

There are alſo others who do likewiſe extract a Quinteſſence from *Chelidonia* after another manner; by taking the Herb, Root, and Flower of *Celandine*, and weigh it, reſerving the weight for its time, then cut it ſmall, and infuſe it in Fountain-Water, then boil it till it is reduced to its former weight; this being done, beat it in a Stone-Mortar, and ſtrain out the Juice, take away the Fæces, and boil the reſt unto the thickneſs of Honey, and then the Matter will be prepared to ſeparate the four Elements one from another; which to do, put it in a Cucurbit, filling him half full, and lute an Alembick upon it the beſt way you can, and diſtil it in *Balneo Mariæ* with a gentle Fire, ſo that the Water may be ſeparated from the Matter.

Then place the Diſtillatory in Aſhes, and another Water will be ſeparated from it, which is like Oil; and when you ſee the Oil ſwim on the top the third time, remove the Receiver, and apply another to receive that Oil which is the Fire: And thus you have the three Elements ſeparated, *viz.* Water, Air, and Fire, and the Earthly Subſtance remains in the bottom of the Veſſel, as it were a combuſt Matter; now reſerve every one of

these Elements in a Vessel by it self, and when you would rectifie any one of them to make it Medicinal, distil the Water seven times in an Alembick, and in every Distillation wash the Cucurbit from its remaining Fæces, and admix them with the Earthly Element, and distil them in *Balneo Mariæ*, and let the Vessel wherein that Water is reserved be well luted.

After this manner you may also rectifie the Air by a seplenary reiteration in Ashes, always mixing the Fæces with the Earth; so likewise may you temperate and rectifie the fiery Element: And this is the third Oil which must also be kept in a Vessel close shut, and so must all the rest.

The work being thus done and perfected, we proceed to demonstrate and shew the Nature and Vertues thereof. The vertue and quality of the watry Substance, is to expel all Venomous heat from the Breast, and to mundifie the Blood, to open all Oppilations of the Lungs and Liver, to evacuate Phlegm, and superfluous Humours.

The Oil of the Air conserves Youth, Strength, and Beauty, suffers not the Blood to putrefie, nor Melancholy to rule, nor Choler to burn, nor Phlegm to abound in Man's Body; but increases the Blood, and disperses it through all the Members of the Body; it is very penetrating.

It is good also if any one be in danger of losing the Sight of an Eye; drop a drop or two thereof into the Eye every Day, and in thirty Days you shall see a wonderful effect.

But the quality of the fiery Oil is of much more efficacy and vertue than the two other; it wonderfully preserves Old Men, and keeps back old Age, calefies the Blood, recreates the Heart, preserves a Man from Death, and restores Youth: And if it be taken with *Aqua Siliginis*, it is said to be the Elixir of Life.

The Earthly Matter being rectified three times by Dissolutions, Coagulations, and Calcinations, is a subtil salt of Earth, with which all Metals may be transmuted into Stone, and wherewith all Spirits are fixed, having radical Moisture. The manner of taking this Medicine is this; Take *Ignis Chelidoniæ gutt.* 3. *Aqua Rosarum cochlearia* 3. *sumantur stomacho jejuno.* If the Infirmity be cold, give it in Wine; if the Party exceed twenty four Years of Age, give it in *Aqua-vitæ*; but in burning Fevers in no wise administer to the Patient.

CHAP.

CHAP. XVII.

To extract a Quintessence from Man's Blood, Eggs, Flesh or the like.

TO extract a Quintessence of humane Blood, take the Blood of a Man of a sanguine Complexion, or Cholerick, that is sound and healthy, of Middle Age, and one that drinks good Wine, when he is newly Phlebotomized; and when the Blood resides in the bottom of the Vessel, separate the Water from the Blood, and labour it in a convenient Vessel, with its tenth part of common Salt, and labour them well together, and inclose it in a Pellican.

Afterwards set it in a Bed of Horse-Dung, and *Calx viva*, about five Foot deep, and two Foot broad, having one laying of the *Calx*, and another of the Dung, as before we have directed concerning Digestion; and let it be fermented there one Moon, or thereabouts, according as the Season is; and when you see the Matter to be resolved into Water, and the gross Substance residing in the bottom of the Pellican to be separated quite from the Water; then take it out of the Dung, and put it in *Balneo Mariæ* with an Alembick, and distil it with a gentle Fire, as before is spoken of the Quintessence of Wine.

And when you have performed the first Distillation, mix it again with the Fæces which remain in the Distillatory, and let it putrefie again in the Dung, until you see the pure to be separated from the impure, and the pure and subtil Matter to swim above the Fæces. And if the Season be fair and clear, let it putrefie a longer time than if it were Cloudy or Rainy Weather. This being done, distil it again the second time, then mix it again with the Fæces to digest, and then distil it, repeating this course four times over at least.

After the fourth Distillation, circulate it a long time in the same manner as you do the Quintessence of Wine, till it come to the perfection and purity of a Quintessence of humane Blood, which hath a noble Vertue to sustain humane Nature in all Infirmities, and free the Body from all Diseases.

Let this therefore suffice to have spoken concerning humane Blood. If you would also extract a Quintessence from Flesh or Eggs, let the Flesh be finely and subtilly minced, and then bray it in a Mortar with a tenth part of common Salt. In

like manner let the Eggs be beat in a Mortar with Salt, till they be reduced into Water; afterwards put them in a Cucurbit, and place thereupon a blind Alembick, and work in all things in Digestion, Fermentation, and Distillation, as is directed touching humane Blood.

CHAP. XVIII.

To draw a Quintessence from Apples, Pears, and other Fruits.

IF you would draw a Quintessence from Apples, Prunes, Cherries, Chestnuts, or such kind of Fruits, first cut them small with a Knife, then beat them in an Earthen Mortar, and incorporate them well with the tenth part of common Salt, afterwards put them in a Cucurbit, and place thereupon a blind Alembick well luted, and set it in Horse-dung to putrefie, as before is spoken concerning humane Blood, and then the vertue and excellency of the Fruit cometh forth out of its Essence, which lies occult in the Matter; and when it is separated from its Fæces and gross Matter, it is reduced to a certain immaterial and incorrupt Matter deservedly, by Philosophers called the Quintessence of Fruits, and hath an hundred times greater Vertue than it had before, when it is an Elementary Body.

CHAP. XIX.

To extract a Quintessence from Flowers, Herbs and Roots.

IF you would separate a Quintessence from the four qualities of Flowers, Herbs, and Roots, take them when they are at their full maturity with their whole Substance in a clear and serene Season, the Moon increasing near the Full; for then the Herbs are more free from Corruption; and after you have cut them small, beat them in a Marble-Mortar with the tenth part of Salt, and impose in a Circulatory.

Let it ferment in Horse Dung a Month, renewing the Dung once a Week, then at the Months end take it out of the Dung, place upon it a blind Alembick, and distil it in *Balneo Mariæ*, augmenting the Fire to the third degree; then reserving the distil-

distilled Water, take the Fæces, and pulverize them finely, afterwards pour the distilled Water upon the Fæces, and again set on a blind Alembick, luting all well, distil them as at first in *Balneo Mariæ*, abating the Fire half a degree; afterwards pulverize the Fæces again, and pour on them the distilled Water, let it digest again, and distil it the third time, and putrefie it, always abating the Fire half a degree; decrease also the Putrefaction half a degree always; see that in the second Digestion it putrefie one and twenty Days, in the third, fourteen Days, and in the fourth, eight, so that it is to be fermented four times.

After the fourth Distillation is performed, put it in a Circulatory, and bury it in Horse-Dung, or in *Balneo*, making the Fire in the first degree, or it may also be set in the Sun in Summer, and circulated there one Month, or a little more, while the superfluous Humidity of the four qualities is quite digested, consumed, and resolved in the Circulatory by frequent ascension and descension; and thus you have a Quintessence wherein consists the greatest Vertue of Herbs, Flowers and Roots.

You may do it likewise after the same manner as *Chelidonia*, and it will be the stronger.

CHAP. XX.

How to distil Vinegar and Man's Urine, wherein all Calcined Metals may be resolved.

WE have already declared that *Sol* may be dissolved in distilled Vinegar; we come now to describe the manner of distilling the Vinegar, for there is a great difference between the distillation of *Aqua-vitæ* and Vinegar; for in *Aqua-vitæ* the better Substance is first distilled, but in Vinegar it is last: Take therefore the best Vinegar you can get, put it in a Cucurbit, and set thereon an Alembick, and distil it in Ashes or in Sand, or in *Balneo Mariæ*, with a gentle Fire until no more Water will come forth; taste the Water often upon your Tongue, if it be very sharp, with a kind of acerbacity or biting, then it is time to remove the Receiver, and put another in his place, which is to be well luted, and augment the Fire a little; and when you see little white Lines, as it were little

Clouds in the Alembick, continue diſtilling until the Spirits do ariſe; the Vapours whereof you ſhall ſee ariſe unto the top of the Cucurbit, and paſs out of the Alimbeck into the Receiver; but when you ſee, as it were, drops of Blood in the Lembick, then apply another Receiver, and let it diſtil until all that ſanguine Matter be come into the Receiver, and this Matter is very Fetid, ſmelling of Combuſtion, and therefore is not fit to reſolve Calcined *Sol*, to make *Aurum potabile*, but good to tinge Metals, becauſe the Fœtor of the Combuſtion will adhere to the Subſtance of the Sun, whereby the *Aurum potabile* will be corrupted.

But if you would diſtil Man's Urine, wherein Leaves of Gold or Calcined Gold may be diſſolved, from which the Urine being ſo diſtilled, may be extracted a Colour to make the *Aurum potabile* ſo much ſpoken of, which hath an excellent Virtue againſt the Gout, the Feet being twice or thrice in a Day bathed therewith, and let dry of themſelves; it is good alſo for ſuch as are Phthiſical, and for many other Diſeaſes which for brevities ſake I omit.

Take therefore the Urine of a Man of a Sanguine Complexion, or a ſound Choler; one that drinks good Wine, and is not above thirty five Years of Age, diſtil it four times by an Alembick in *Balneo Mariæ*; afterwards Circulate it in a Pellican forty Days, and reſerve it for your uſe; others diſtil it oftner, and it is the better.

CHAP. XXI.

To make an Aqua-vitæ Compoſita *for Men of a cold Complexion or Region.*

HAving already diſcourſed at large of *Aqua-vitæ Simplex*, we now proceed to give you the way of preparing ſeveral Compound Waters, and firſt of ſuch as ought to be adminiſtred unto Men of a cold Complexion, or unto ſuch as labour under any Diſeaſe proceeding from a cold Cauſe; which is this.

Take *Zinziberis albi*, *Cinamomi*, *Cubeb*, *Recent. Garioph. Nucis Muſcati*, *Macis electi*, *Cardamomi*, *Zedoari*, *Galangæ*, *Piperis longi*, of each equal parts; bruiſe them groſly, and to one part of theſe Species add ſix parts of ſimple *Aqua-vitæ*; put

put them in a long Cucurbit, placing thereon a blind Alembick, and let it ſtand to digeſt fourteen Days, afterwards diſtil in *Balneo Mariæ* with a gentle Fire; then put the Fæces again upon the diſtilled Matter, and let it digeſt eight Days more.

It may alſo be diſtilled without an Alembick, but that way is not ſo good. And when it hath been diſtilled three times the firſt Water is called *Aqua benedicta*, the ſecond *Aqua-vitæ compoſita*, and the third *Aqua balſami*.

Some alſo add to the Compoſition hereof *Fol. ſalviæ*, *Rutæ*, *Caſtorei recentis*, *Corticis Citri*, *Baccarum lauri*, *Florum Lavendulæ*, *Florum Roriſmarini*, *ana*, two Drams: Theſe are all to be diſtilled with the aforeſaid Species, always adding to one part of Species ſix parts of ſimple *Aqua-vitæ*.

This Water is good for all Diſeaſes of the Head, proceeding from phlegmatick Humours, to be taken in the Morning the quantity of two Drams in one Ounce of the beſt Wine.

Some uſe to dip a cruſt of Bread in this Water, and others to anoint the Head with this Water, adding to half an Ounce hereof, Betony-water one Ounce.

But beware that you do not give this Water in any Diſeaſe or Grief of the Head proceeding from a hot cauſe, unleſs ſome cold Medicine be mixed therewith, which may temperate the heat of this Water.

This Water doth ſtrengthen the Memory being drunk faſting, the quantity of half an Ounce mixed with Roſemary-Water, and the hinder part of the Head being anointed or waſhed therewith, and let dry of it ſelf: It is good alſo againſt Madneſs, if you cut off the Hair of the Head, and apply to the Head cloaths wet in this Water, mixed with Water of Marjoram and Roſemary, you ſhall perceive a wonderful operation.

It is alſo good for the Palſie being mixed with Sage-water, and the Members often bathed therewith, and it being drunk upon an empty Stomach with Water of Lavender-flowers.

It is good to take away all Spots of the Face, and all Infirmities of the Eyes.

It hath a marvellous Operation to take away all Pains in the Teeth.

A Comb being dipped herein, and the Head combed therewith, it adorns the Hair, and preſerves them from becoming Hairy; it cures all Scabs in the Head, recovers loſt Hearing, Bombaſt being dipped therein and applied to the Ear.

Wounds being washed therewith it heals them wonderfully, and suffers no putrefied Flesh in a Wound.

Being taken fasting, it is powerful against all Poyson, against all Cankers, Fistula's, and the Dropsie, and the Stone in the Bladder; it helps Conception in a Woman being taken fasting, if the Obstruction thereof proceed from a cold cause.

Being drunk with Galangal, and Gentian, and Bombast wet therein, and applied to the Matrix, provokes the Terms.

If this Water be put upon Fish, Flesh, or any other Meats, they will not corrupt nor putrefie, neither will Flies blow thereon.

If the Body be fomented therewith, it is good against the Jaundice, and all trembling of the Members, and against all filthiness of the Mouth and Nose.

A Cloth being dipt herein, and applied to the Stomach, wonderfully helps Digestion.

A Cloth wet therein, and applied to the Stomach, helps Convulsion-Fits. Let those who labour under the Iliack-passion drink often thereof; it is good also against the Falling sickness, and the Hemorrhoides.

It is much praised by *Albertus Magnus*, for its wonderful Operations in the Palsie.

CHAP. XXII.

An excellent Compound Water, used by the Emperour, Frederick *the Third.*

TAke *Aq. Vitæ simp. rectificat.* four Pound; *Vini opt.* four Pound; *Cinamomi* three Ounces; *Garioph. nucis moscatæ ana,* one Ounce; *Zinzib. albi* one Ounce and half; *Macis,* half an Ounce; *Zedoariæ,* half an Ounce; *Galangæ,* two Drams; *Cubeb. Hyss. an.* half an Ounce; *Radicis benedictæ,* one Ounce; *Salviæ florum Lavendulæ, an.* half an Ounce; *Melissæ iris Balsamithæ, an.* one Ounce; *Rosarum albarum,* one Ounce and half.

Bruise all these, and put them in a great Cucurbit, which will hold fifteen or sixteen Pound, adding *Zachari albi,* three Ounces; *Passular ficuum pinguium, an.* six Ounces; *Camphoræ,* half an Ounce; *Aquar. Rosarum, Endiviæ, florum Sambuci, an.* two Pound; put them all together into the Cucurbit,

curbit, luting it well, and set it in the Sun twenty Days, *viz.* ten Days before Midsummer-day, and ten Days after.

Then strain out the Water, and distil it by an Alembick, and keep it in a dry place; it is a sovereign Cordial for a cold Stomach; and wonderfully preserves the whole Body in Health. The Dose is the quantity of half a Spoonful; but let it not be given to a Woman when she hath her Menstrue.

CHAP. XXIII.

An excellent Compound Water against all Ulcers and Poyson, &c.

TAke *Salviæ*, twelve Ounces; *Nucis Muscat. Garioph. Zinzib. albi, Gran. Paradisi, Cinamomi an.* four Drams; *Ol. Laurini*, one Ounce; *Castorei recentis*, one Dram; *Spinæ Indicæ, Rorismarini, an.* half a Dram; *Florum Rorismar.* one Dram; *Folior. Rutæ*, one Ounce; *Fol. Majoranæ*, one Dram; *Corticis Citri*, two Drams.

Let all these be new if you can get them, but if you have them not new, then take the old dried Flowers, and pulverize them, and put to them the best White-Wine you can get, then set them in a Digestive to putrefie a Month. This Digestion may be made in *Balneo Mariæ*, in the first degree of Heat, afterwards distil it by an Alembick in *Balneo Mariæ*, then add the Water again to the Fæces, and distil it in *Balneo* again twice over; afterwards distil it in Ashes, and reserve the Water carefully in a Glass close stopt.

The Vertues of this Water.

ANy Meat wet in this Water retains an excellent Sapour and Odour.

It is good against Pestilentious Airs, and expels the Venom thereof out of the Body; it cures all Infirmities of the Eyes, and defects of the Sight.

It marvellously cures Wounds, they being washed therewith, it drieth up all hydropical Humours.

It is good against all Diseases of the Lungs, Spleen, and Mist, of the Intestines, and of the Head; it takes away all Spots out of the Face, filth of the Mouth and Nose, mitigates the

Pain

Pain of the Teeth, procures good Digeſtion, purifies the Blood, and conſumes corrupt Blood, and wonderfully comforts and ſtrengthens the Memory.

This Water alſo preſerves Youth, makes a Man Chearful, expelling Sadneſs, and melancholy Thoughts.

It is alſo good againſt the Jaundice, it cures all trembling of Joints, ſtammering or ſtuttering of the Speech, and drives Worms out of the Belly.

It immediately cures the biting of Worms, Serpents, and venomous Beaſts.

It opens Obſtructions of the Breaſt, and helps difficulty of Breathing.

It is good alſo againſt the Stone in the Bladder, it takes away the Cough and makes a clear Voice, makes Barren Women fruitful, and recovers loſt Hearing.

It cures all Impoſthumes, Ulcers, and Scabs, takes away the Leproſie, if it be not inveterate, and heals all Humours of the Neck and Throat.

It hath all the Virtues of natural Balſom, being a wonderful preſerver of Health: Thoſe whoſe Conſtitutions are naturally hot, ought not to uſe much of it, but ſuch as are Phlegmatick, may uſe it more frequently.

CHAP. XXIV.

An excellent Compound Water for the Plague.

TAke *Specierum Diamargarit. Frigid. Diambræ, Diamoſci, Dul. An.* one Dram; *Pul. Lætificans Galeni, Diarrhodon Abbatis, Tria ſantali. An.* two Drams; *Pul. electi Bezoardici, Pul. Liberantis An.* four Drams; *Theriac. Andromach. Mithridat. opt. An.* one Ounce; *Tormentilla Diptami, Pimpinellæ, Matricariæ, Angelicæ, Ariſtolochiæ,* of each four Drams. *Boli Armeni præparati, Terræ ſigillatæ,* of each one Ounce; *Raſuræ ebor.* one Dram; *Aqua vitæ rectificatæ,* ſix Pound.

Let them all digeſt together eight Days, afterwards diſtil them by an Alembick in *Balneo Mariæ* with a ſtrong Fire, and when the Water is ſo diſtilled, add thereunto

Moſci,

Mosci, Ambræ bonæ, of each one Scruple, *Croci orientalis*, two Drams; let them be tied in a piece of Silk; also add white Sugar half a Pound; Syrup of Stechas, four Ounces; Syrup of Liquorice, two Ounces; Cassia newly extracted half an Ounce, Unicorn's Horn, one Scruple.

This Water hath been oftentimes experienced to have a wonderful Operation against the Plague and all Pestilential Diseases, if it be given with Water of Scabious, Sorrel, and Coltsfoot; it hath also a great Virtue in curing all Infirmities of the Head, Sides, and Reins, which proceed from any Corruption of Blood; it purifies the Lungs, and strengthens and comforts the Heart, expelling all Poyson from thence.

But let Youth, such as are under forty Years of Age, forbear the frequent use hereof, because of its Heat.

The manner how to prepare the Bole-Armenick, to be used in making the aforesaid Water.

The Bole-Armenick ought to be thus prepared; Take the Bole and powder it, and make paste thereof with the Waters of Sorrel and Roses; of each two parts: Waters of Scabious, Pimpernel, and Coltsfoot, of each one part; mix them together and make therewith a Paste of the Bole, let it dry, and Powder it again, and make Paste thereof again with the same Waters, repeating this over three times; and thus you have the Bole-Armenick prepared.

CHAP. XXV.

A precious Water used by the Count Palatine.

TAke *Salviæ recentis*, one Ounce and half; *Nucis moscatæ, Macis*, of each one Ounce; *Zinzib. albi*, one Ounce and half; *Gran. Paradisi*, six Drams; *Cinamomi*, one Ounce and an half; *Zedoariæ, Galangæ, an.* half an Ounce; *Camphoræ*, two Drams; *Rorismarini, sem. Fœniculi*, of each one Ounce and an half; *Lavendulæ, Marjoranæ, Rutæ*, of each one Ounce; *Florum Camomæli*, one Ounce; *Matricariæ*, two Drams; *Rosarum rub. m.* 1. *Betonicæ*, one Ounce; *Abrotani*, four Drams; *Castorei recentis*, one Dram; *Spicæ Indicæ*, two Drams; *Macro-piperis*, one Ounce; *Olei Lauri*, two Drams;

Aqua-

Aqua-vitæ, one Pound and an half; *Menthæ & Menchastri*, of each two Drams.

Powder what is to be powdred, cut that which is to be cut, and bruise those things which are to be bruised, and put them all in a Cucurbit with a long neck; then pour thereupon eight Pounds of the best Wine, close up the Vessel, and bury it in the Earth thirty Days, then take it up, and put it in another Cucurbit, placing thereon a Lembick; and distil it in *Balneo Mariæ* three times over, always putting the distilled Water again upon the Fæces. And when you come to distil it the fourth time, add a good quantity of Sage-leaves fresh gathered. And when it is distilled reserve it for your use, the older it is the better it is; you may use it when you please, it hath innumerable Vertues against all Distempers and Infirmities of the Body.

CHAP. XXVI.

A precious Compound Water of Life, which may be used instead of a natural Balsam.

TAke Turpentine purified and washed in the best White-Wine twelve Ounces. Honey also clarified with White-Wine, three Pound; mix them altogether; then add of *Aqua-vitæ* well rectified, four Pound; put them in a Cucurbit, afterwards take the Herbs here-after named, cut them small, and add them to the rest in the Cucurbit, let them stand so eight Days; the Vessel being well luted that it evaporate not, afterwards distil it in Ashes with great diligence. The Herbs are these.

Take *Buglossæ, Boraginis, Melissæ, Salviæ, Lavendulæ, an. m.* 1. *Hissopi, Florum Camomilæ, Card. Benedicti*, of each half a handful; *Rorismarini*, two handfuls; *Artemisiæ*, half a handful.

When these things are distilled, then add these things following well powdred, and set them to digest in Horse-dung eight Days, or in *Balneo* three Days.

The things which are to be added are these.

Take *Ligni Aloes, Xylobalsami, Santalorum trium, Calami Aromatici, Stechados Arabici, seminis Citri, siler is montani, Cimini*, of each one Dram; *Macis, Nucis muscatæ, Cinamomi electi*,

electi, Garioph. Galangæ, Cubeb. Zinzib. albi, Macro-piperis, Croci orientalis; Gran. Paradisi, Cardamomi minoris, an. three Drams; *Coriandri præparati, gran. Juniperi, Bacc. Lauri, an.* half an Ounce; *Bistortæ,* six Drams; *sem. Fœniculi, Liquoritiæ, Visci quercini, sem. Anisi, an.* one Ounce; *Amygdal. mundatarum, passularum recent. an.* one Pound.

Take the Glass or Distillatory in which the Matter is, and set it in Ashes well luting of it, and make thereunto a gentle Fire the space of four Hours. And when you see a clear Water pass forth into the Receiver, take away that Receiver, and put thereto another, luting it well as before; and increase the Fire until there distil forth a Citrine Oil into the Receiver, which reserve by it self.

Thirdly, When you perceive a black Oil begin to appear, take away that Receiver, and add another; in which receive the black Oil till it be all distilled; which Oil keep by it self. The first Water ought to be thus prepared, by putting into it Musk and Amber, of each one Dram, Leaves of Gold, one Scruple.

To comfort all the Members of the Body; Take of Malmsey Wine one Ounce; add thereto a Spoonful of the first Water, mix them together till it turn white like Milk, drink it fasting, and fast two Hours after it; it wonderfully comforts and fortifies the whole Body.

For Pain in the Head, take one Spoonful of the said Water in Water of Betony; it comforts and strengthens the Lungs, being taken in Winter-time with Mulberry-water, or Sage-water; but in Summer-time take of Endive-water one Ounce; and of this Water one Spoonful.

For Infirmities of the Breast, and a cold Cough proceeding from a Catarrh; take of Hyssop-water, Borage, or Fenil-water, mix them with the aforesaid Water.

For the Heart. Take Buglos or Borage-water, half an Ounce, as much of the aforesaid Water, and as much Balm-water; mix them and drink them fasting.

For the Stomach. Give of this Water in Mint or Wormwood-water.

For the Spleen. Use the aforesaid Water in Water of Buglos or Tamarisk.

For the Vertigo and Palsie. Give the said Water with Peony-water, or Water of the Herb and Root of Saint *John's-wort.*

For

For the Stone in the Bladder. Take Radish-water one Ounce, and two Spoonfuls of this Water.

For the Strangury. Take Water of Cresses, Parsley, or Saxifrage one Ounce, and one Spoonful of this Water.

For over-flowing of the Terms. Take Water of Plantane, and drink it Morning and Evening with one Spoonful of this Water.

To provoke the Terms. Take Mugwort-water, or Mugwort-seed, with one Spoonful of this Water; drink it about that time when the Terms are expected.

For Women who have received hurt by unskilful Midwives, or such as cannot Conceive by reason of the coldness of the Matrix, let them take one Spoonful of this Water in the Morning fasting, with Water of Valerian, Betony, or Wild Roses.

For the Eyes. Take Water of Fenil, and Eye-bright, of each half an Ounce, and of this Water one Dram, drink it as aforesaid.

For Spots or Freckles of the Face. Take Water of Bean-flowers, or Pimpernel-water one Ounce; and of this first Water half an Ounce, mix them together, and wash the Face therewith Morning and Evening, and drink of this Water in Endive water, twice or thrice a Week.

The second Water which is Citrine, and the third which is like black Oil, is excellent good against Fistula's, Cancers, and other Wounds and Sores, and may be used instead of a Balsam.

CHAP. XXVII.

An Aqua vitæ Compgsita, *against the* Virtigo *of the Head, and the Palsie.*

TAke *Salviæ*, nine Ounces; *Florum Lavendulæ*, four Ounces; *Hissopi, Menthæ. an. m. 2. Garioph. Nucis Muscatæ, Cinamomi, Zinzib. albi, Granorum Paradisi, Zedoariæ, Galangæ. an.* half an Ounce; *Calami Aromatici*, one Ounce; *Gran. Juniperi*, one Ounce; *Granorum Peoniæ*, half an Ounce; *Vini albi*, eight Pound; digest them in Horse-Dung eight Days, or four Days in *Balneo Mariæ*, afterwards distil them in an Alembick, and reserve it for use in a Glass close stopt; it hath a wonderful Operation against the Palsie and Vertigo of the Head.

CHAP.

CHAP. XXVIII.

A precious Water for the Head, Brain, and Memory, &c.

THis following Water was found out by a learned German; it is an excellent and noble Water of Life, having many egregious Operations to comfort and preserve the whole Body from Diseases, especially the Head, Brain, and all the inward parts of the Head; to expel and dissolve all Infirmities proceeding from Coldness and Moisture; to exhilarate the Instruments of the Soul, and quicken the five Senses; for it marvellously comforts the four principal Members, with the Reins and Intestines.

It procures also the best Digestion in the Stomach, gives great Comfort to the outward Members by its only Odour, by taking one part of this Water, and two parts of the Water of Sage, Lavender, and Rosemary, mixed together, and wet a Spunge therein, and foment the Members therewith morning and evening, and let it dry of it self.

Or if you drink three or four drops thereof in a Glass of Wine, a little before Dinner or Supper, it comforts the Stomach.

It is good also to comfort the Head; take of this Water one dram, with half an ounce of Betony-water, and drink it morning and evening, or dip a Crust of Bread in that Water, and eat it every morning fasting.

For the Brain and Memory, take of this Water one dram, Waters of Rosemary and Marjoram, of each half an ounce, and use it in like manner as the last.

For the Breast, take of this Water one dram, Water of Hysop and Maidenhair each two drams, use it in like manner.

For the Heart, take of this Water one dram, of Borage and Bugloss Water each two drams, take it as the former.

For the Stomach, take of this Water one dram, of Mint and Wormwood-water each two drams, use it in manner aforesaid.

For the Lungs, take of this Water one dram, add to it Cycory-water one ounce, and use it as the former.

For the Spleen, take of this Water one dram, Waters of Tamarisk and Scolopendry, of each one ounce; use it in like manner.

To

To comfort all the Members of the Body, use one part of this Water in four parts of Wine.

The way to make this Water is thus: Take *pul. Diamargarit. frigid. Diarrhodon Abbatis, species Diambræ, Dianthos, lætificans Galeni*, *an.* two drams, *Cassia fistulæ noviter extract. Zacchari candidi, an.* half an ounce, *Syrup. de Liquoritia* one ounce, *Syrup. Stechados* half an ounce, *florum Rorismarini* one dram, *Moschi Alexandrini* one scruple.

Upon these *Species* pour two pound of simple *Aqua vitæ* well rectified by a treble Distillation in *Balneo Mariæ*; distil them in *Balneo Mariæ*, with a gentle fire, so that you may tell six or seven between every drop: the Musk ought to be tied in a piece of Silk, and put into the Viol with the distilled Water, and is not to be distilled with the rest.

Some putrefie with the aforesaid *Species*, Bugloss-water one pound, Balm-water half a pound, Rosemary-water two ounces, and afterwards distil it in *Balneo Mariæ*.

CHAP. XXIX.

To make a Celestial Precious Water, called the Secret of Secrets.

WE come now to declare unto you the Secret of Secrets, a most precious Water, called Celestial by the Philosophers, because of its heavenly Operation. The way to make it is thus.

Take *Salviæ cum floribus suis, Rorismarini, Darseni, Zinzib. albi, Garioph. Nucis Muscatæ. gran. Paradisi, Galangæ, Calami Aromatici, Macro-pip. Zedoar. an.* half an ounce, *Macis, Cardamomi. Cubeb. fol. Rutæ, fol. Marjoranæ, flor. Lavendulæ, Ros. Rub. an.* two drams, *Theriac. Andromachi, Mithridat. an.* a dram and a half, *Ol. Laurini, cort. Citri, florum Buglossæ, Boraginis, Rorismarini, Angelicæ, Rapentici, gran. Juniperi, Mentastri, Menthæ, Matricariæ, an.* a dram and a half, *Castorei verbeciæ cum flor. suis, Betonicæ, Ligni Aloes, Spicæ Indicæ, gran. Peoniæ, seminis Fœniculi, croci, an.* half a dram, *Ambræ, Moschi, an.* half a scruple.

Let all these things following be put to digest with *Aqua vitæ* in *Balneo Mariæ* four days, and as many nights, *viz.* Sage, Rosemary, Rue, Marjoram, Lavender, Roses, Mithridate, Treacle,

Treacle, Oyl of Bayes, Bugloſs, Borrage, Angelica, Rapontick, Juniper berries, Mint, Calamint, Motherwort, Vervain, Betony, Caſtoreum.

And when they are putrefied, diſtil them in a Lembick in Aſhes with a gentle fire, ſo that you may number one, two, three, between every drop: when theſe are diſtilled take the other things. *viz.* Cinamon, Mace, Nutmegs, Grains of Paradiſe, Galangal, Calamus Aromat. Pepper, Zedoary, Cubebs, Cardamomi, Lignum Aloes, Citron Pills, Spikenard, Pionyroots and ſeeds, Coriander prepared; pulverize all theſe groſly, and put them into the diſtilled Water, and let them digeſt together fourteen days, then diſtil them again by an Alembick in *Balneo Mariæ*, afterwards add the Camphire, Rhubarb, Saffron, Amber, and Musk.

If you would have the Water yet better and more coſtly, add *Pul. Diamargarit. Nicholai, Diapliris cum moſcho, Nicholai Diarrhodon Abbatis, Diamoſchi Meſnæ, Spec. Diambræ, Lætificans Galeni, pul. Dialigni Aloes, an.* half a dram, add twenty Leaves of Gold, white Sugar half a pound, let them ſtand three days in *Balneo Mariæ*, keeping the Water of the Bath warm; afterwards diſtill it by filter in glaſs Retorts; let one Glaſs ſtand ſomewhat higher than the other, cut ſmall forms of filter, and hang therein, and by them the matter will be diſtilled: let the Glaſs be well luted, that no Air may evaporate: And this is the moſt excellent way of Diſtillation of all others.

There are ſome Phyſicians who to comfort the Stomach have invented a green Water, which they uſe with the *Aqua vitæ* above preſcribed, or with the Claret following.

The green Water is made on this manner.

Take *Aqua Vitæ* four times diſtilled by an Alembick in *Balneo Mariæ*, four pound, Balm dried three ounces, Balſamint two ounces, infuſe the Herbs in the *Aqua vitæ* eight days, and then uſe thereof.

Note that the Herbs are not to be dried in the Sun, for then the Water will be obſcure, but in the Shade; and the Water will be of a fair green Colour, and pleaſant to the Drinker.

The Claret is made in this manner. Take of the beſt white Wine four pound, fine hard Sugar four ounces, Cinnamon one ounce, Coriander prepared three drams, Cloves two drams, Grains of Paradiſe and white Ginger, of each one dram and a half, black Pepper two Scruples, Zedoary half a dram.

Make them all into Powder, and afterwards use it as you make Hypocras. This some use to take with the Water before prescribed.

The Vertues of this Water are these.

It is good for the Memory, taking every day half an ounce mixed with Rosemary-water, Water of Marjoram and Balm, of each two drams.

For Madness or Grief in the Brain proceeding from Cold, take of this Water half an ounce, Betony-water two drams, dip a Linen Cloth therein, and apply it to the Head.

For the Vertigo of the Head, take hereof half an ounce, Water of Lavender and Sage, *an.* three drams, and take every morning fasting, *Diapliris cum moscho Nicholai.*

For Deafness, drop of this Water every morning and evening into the ear, and rest upon that ear that it may go out again. For Worms in the ears, take of this Water half an ounce, Juice of Rue two drams; or if you cannot get the Juice, take the distilled Water thereof, adding a little Aloes Epatick subtilly powdred. And of this distill a little into the ear morning and evening, lying upon the other side, and after a little time turn and lie upon that side where the Worms are, and they will come forth and die.

For the Eyes, take of the aforesaid Water half an ounce, Fenil-water and Water of Valerian, of each one dram, drop thereof into the Eyes.

For filth of the Mouth or Nose, give every day half an ounce thereof with white Wine, in which Mints and Roses have been boiled.

For the Epilepsie, drink thereof every day half an ounce, with Peony-water one ounce; or thus, Take the Root and Seeds of Peony, Viscus Quercinus of each equal parts, boil them in white Wine, and give them to the Patient with the said Water.

For the Palsie, foment all the Members with this Water, and drink thereof every morning one ounce.

For lost Speech, take of the said Water half an ounce, Waters of Lavender, Peoney, Sage, of each two drams; drink it, and take Mithridate one dram, with wine wherein Castoreum hath been boyled.

Against Melancholy, take of the aforesaid Water half an ounce,

ounce, with the Waters of Bugloss and Balm, each two drams, Waters of Harts-tongue and Borage each one dram; mix them together, and drink it three hours before Dinner.

Against the Dropsie, take of the said Water one part, Water of Elder flowers two parts, Fenil Water three parts, mix them together, and take for a Dose half an ounce.

For the Stone, take of this Water one part, Saxifrage-water, Wintercherry-water *Aqua Millii solis*, Rhadish-water of each two parts.

Against Sterility, take of this Water two drams; of white Wine, Water of Rosemary, and Mother-wort, each two drams; drink it Morning and Evening, and twice or thrice in a week take *Diamargarit. sem. Avicenna.*

Many other excellent Vertues hath this celestial Water, which I omit here, for Brevity sake, leaving them to manifest themselves by Experience.

FINIS.

The TABLE to the ſeveral Treatiſes of the whole Book.

The Engliſh Apothecary: The tranſcendent ſufficiency of *Engliſh* Herbs, being fundamental Reaſons.

Of

Of

Doctor

Of

A TABLE of Diſeaſes contained in this Book, with their Cures.

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