

**A short discoverie of the unobserved dangers of severall sorts of ignorant and unconsiderate practisers of physicke in England profitable not onely for the deceived multitude, and easie for their meane capacities, but raising reformed and more advised thoughts in the best understandings: with direction for the safest election of a physition in necessitie ... / [John Cotta].**

### **Contributors**

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Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
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SHORT DISCO-  
VERIE OF THE VN-  
OBSERVED DANGERS OF

seuerall sorts of ignorant and vnconsiderate  
*Practisers of Physicke in England:*

Profitable not onely for the deceiued mul-  
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*raising reformed and more aduised thoughts*  
in the best vnderstandings:

*With*  
Direction for the safest election of a Physitian  
in necessitie:

By IOHN COTTA of Northampton  
*Doctör in Physicke.*



LONDON,  
Imprinted for WILLIAM IONES, and RICHARD  
BOYLE dwelling in the Blacke-  
Friers. 1612.



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# TO THE RIGHT HONORABLE, RIGHT

WORSHIPFULL AND WORTHY

Gentlemen, my desired friends and deserving Pati-  
*ents of Northamptonshire, honour, health and  
happinesse of life.*



Ight noble and renowned  
Gentlemen, it is now the tenth  
yeares since the singular fauors,  
loue, merite and tried worth of  
my thrice<sup>a</sup> honored friend hath  
first here detained mee in the  
eye of your vse. In this short  
space of quick time, as my pub-

*a Sir William  
Tate.*

licke office hath bene truly deuoted vnto you all the  
common right, so many your noble peculiar deserts  
haue worthily challenged their speciall claime. In  
pledge therefore of my loue and dutie vnto you all,  
and in memorie of my trauels amongst you, (when  
former vowes shall haply hence recall me) what my  
time here passed hath brought forth, most rare or wor-  
thy vnto choice obseruation, I freely publish, and re-  
ciprocallly here present vnto the countries good, and  
together with generall caution and rule for safe and  
wholesome medication, repay and dedicate. The mat-  
ter and subiect it selfe, vnto common reading, is of a



h Namque ta-  
cere Tutum  
semper erit.  
Scalig.  
Conitare gratis  
quin silentium  
possit. Martial.

virgine fresh and as yet vndiuulged view, and no lesse of necessarie and serious vse. The stile can neither be so farre in loue with it selfe as to forget the matter, nor altogether sauoureth of his oft interrupted & vnsetled leisure, and breuity doth not suffer the reading to be any burthen. The paines and losse of secured safetie<sup>b</sup> in silence are mine own, and the opportunity euery mans that lusteth to censure, or to satisfie any other more honest end: I haue thus freely exposed my selfe in a proposed hope, that the hence deniued good of many may make good my good desire vnto all. Since the this small sacrifice of my selfe to all your happy healths (a mite answerable to my might) doth therewith include a needful vse vnto a common good, that after succeeding participation may enlarge the benefite vnto all, or at least my poore paines awake more ample merite in some others worth, vouchsafe my free & honest labor in your friendly acceptance, shrowded by the true splendor of your generose and noble worthes, may dazle the narrow sight of base obrectation. Thus shal your euer deseruing loues and now desired patronages, make both so much more deserued loue your desirous seruant, and religiously euer oblige my selfe in all true rights vnto your daigned fauours, perpetuall solicitor of humble, officious and thankfull memorie.

JOHN COTTA.

TO





## TO THE READER.

**T**He Sunne doth rise and fall, and  
returneth euerie day: but when the  
short day of mans life once goeth  
downe, it neuer<sup>a</sup> dawneth. Life is  
deare, and too deare (being lost) for  
all inestimable valewes to redeeme:  
and health is the sweetnesse of life,  
and the verie life of<sup>b</sup> liuing, without which, men while  
they liue are alreadie dead. Thou therefore that louest thy  
life, and for thy life thy health, take counsell of a Physition  
without a fee. So many and so infinitely do the numbers of  
barbarous and vnlearned counsellours of health at this  
time ouerspread all corners of this kingdome, that their  
confused swarmes do not onely euery where couer and e-  
clipse the Sun-shine of all true learning & understanding  
but generally darken and extinguish the very light of co-  
mon sense and reason. It is euery mans office to do good for  
goodnesse sake, and both my generall duty vnto a common  
good, and my speciall bond vnto my friends, doe earnestly  
solicite me hereto, since no man (that as yet I heare) hath  
hitherto undertaken this taske. For their sakes therefore,  
for whose harmes by unskilfull hands I haue oft hereto-  
fore sorrowed, and for their loues, whose life and health  
I wish beareafter preserved, and for their good who will  
take paines to know it, I here commend (leauing the com-  
mon mischiefe to the common care) vnto euerie particu-  
lar for himselfe this needfull detection of harmefull<sup>c</sup> sus-  
cours

*a Soles occide-  
re & redire pos-  
sunt:*

*Nobis cum se-  
mel occidit  
breuis lux,  
Nox est perpe-  
tua vna dormi-  
enda. Catull.*

*b Non est viuere  
sed valere  
vita. Martial.*

*c Cui malus est  
nemo, quis bo-  
nus esse potest.*



To the Reader.

cours, and necessarie counsell for safe supplie (necessitie being neuer more distractedly miserable in hard choyce of good) in so common and confused multitudes of ill. For the meanest readers sake (whom in this whole worke I labour equally to obserue) I haue suited the plainnes and simplicitie of a familiar style: and for facilitie of common reading haue also smoothed and cleared the streame and current of this little volume, from the stops and interruptions of vnusuall sounds and language (as farre as the subiect will permit) refreshing onely the learned in the margine. Neither haue I esteemed it any indecorum for the meanest vnderstanding sake, together with generall cautions and rules to insert particular cases and reports, which may be both an inducement to reade, and an enticement to continue, example being neither least pleasing nor least profitable vnto the vulgar. There shall appeare in this following treatise described, first, such insufficient workemen and practitioners, as this time doth generally set forth, with their seuerall manners, defects and dangers: and after shall succeed a plaine patterne of that sufficient Artist, vnto whom with iudgement and better satisfaction vnto thy owne vnderstanding, thou maist commend thy health, and whom the Ancients, right reason, and experience haue euer allowed. I labour not in this plaine discoverie with words to feast prodigalitie, nor hope altogether for want of correspondence vnto satisfaction to macerate frugall satietie. Few words do best hold memorie, and a short taste doth breede more eager appetite. I will therefore onely briefly point the common forgetfulnesse by bare aduertisement to better memorie, which after may better thence guide it selfe to more

large

d Cito dicta  
Percipiunt do-  
ciles animi, re-  
tinentq; fideles.  
Horat.



To the Reader.

large and accurate consideration. This plaine endeavour  
begotten of succisive houres by good desire; thy proposed  
benefite (deserving Reader) hath here brought forth into  
this common light. Enioy therefore therein what seemeth  
liking, or of use: the rest thy wiser thoughts may either in  
reading, abstract, or thy ingenuous mind compare with  
that is better, or by it selfe censure as a cipher. Farewell.

Thy weale-advising friend,

JOHN COTTE.



# THE SEVERALL TRACTATES of the Treatise following.

In the first Booke.

Chap. 1. The Introduction.

2. The Empericke his defects and danger.
3. Women their custome and practise about the sicke, commo-  
nifiting counsellours, and commenders of medicines.
4. Fugitiues, workers of iugling wonders, Quacksaluers.
5. Surgeons.
6. Apothecaries.
7. Practisers by spels.
8. The explication of the true discouerie of witchcraft in the sicke,  
together with many and wondered instances in that kind.
9. Wisards.
10. Seruants of Physitions, ministring helpers.

In the second booke.

Chap. 1. The methodian learned deceiuer or hereticke Physition.

2. Benificed Practisers.
3. Astrologers, Ephemerides-maisters.
4. Coniectors by vrine.
5. Travellers.

In the third Booke.

The true Artist his right description and election.





# THE FIRST BOOKE.

## CHAP. I.

### *The Introduction.*



HE dignitie and worth of Physicks skill consisteth not (as is imagined commonly) in the excellence and preheminance of remedies, but in their wise and prudent vse. It is an ancient true saying, that whole-

some medicines by the hands of the iudicious dispenser, are as <sup>a</sup> Angels of God sent for the good of men; but in the hands of the vnlearned, are messengers of death vnto their farther euill. Good medicines are in themselues excellent instruments of health and life, but require a learned workeman iudiciously to guide them vnto their destined end. It is order and not confusion, that is euer safe and happie; and knowledge (which worketh by election, and <sup>b</sup> true reason, and not rash boldnesse, which doth good by chance <sup>c</sup> and vncertaine euent) that is the light and safe guide of vnderstanding mindes. Who knoweth not how much <sup>d</sup> opportunity aduanceth in all performances? how descreete obseruation of smallest <sup>e</sup> circumstances aduantage? how wise and learned <sup>f</sup> cunctation, and sometimes anticipation, make fortunate an action? Who seeth not in euerie dayes experience, how necessarye it is by a mature and iudicious eye to foresee in all attempts the after vnauoydable <sup>g</sup> hinderances? Who discerneth not that without prudent circumspection and prouident forecast, blinde rashnesse and ignorance do alwaies

a Remedia si ab indoctis Medicis usurpentur sunt venena, si vero a doctis & exercitatis, Decorum sunt auxiliares manus. Herophil. b τὴν δὲ ἐξέμετα καὶ ἀλλοτρίαν πρᾶξιν. Aristot. c Homo inconsultus & temerarius futura non videt.

Cicero. d Id solum bene fit quod fit opportune.

Plato. e in alijs διατρέχει in alijs κοινῶς. f Omnes intellectus mentisque habitus ad vnius prudentiae complementum considerantur,

τὸν γὰρ διωκόμενόν τι καὶ ἄλλοι εἰσὶν, &c. Aristot.

g Fronte capillata, post est occasio calva. hazard,



16

h. *ὁ φρόνιμος ἐν ταῖς  
πραγματικαῖς καὶ τοῖς  
ἐπιστημονικοῖς ἔργοις  
ἀριστοτελεῖ.*  
Aristot.

i. *ὁ ἁπλοῦς ἔστιν.*  
&c.  
Hippoc. Aph. 1.

k. *Principium  
medendi cog-  
nitio morbi,  
minimusque er-  
ror in illius ig-  
noratione com-  
missus est inax-  
imus in fine.*  
Galen. de Meth.  
med.

l. *Accessu quali-  
tatis pestiferæ  
& deleteriæ.*

hazard, & oft vnrecoverably ouerthrow all good successe. Through want of knowledge to mistake <sup>h</sup> time, is losse of labor and of time. Ignorant slownesse doth come too late, and rash haste doth stumble. he that knoweth not the danger, doth easily runne vpon the rocke. Thus is it easie for the vnlearned to erre, and those that want vnderstanding to fall into the snare. If then all enterprises prosper by wise aduice, & it is wisdom in matters of meanest moment to consult with a wise and iudicious friend, in cases of health and life certainly euery man is not a sufficient counsellor. He that considereth the multitude of causes in diseases, their infinite kindes, manners, and natures, the varietie of accidents, their sodaine and variable mutations, the soone lost occasions, and hardly gained <sup>i</sup> opportunities, the wisdom which circumstances require, the care and vigilance which the subject exacteth, the doubts which repugnances bring, the resolutions which necessities vrge; shall find the most exquisite powers of vnderstanding, iudgement, wit, discretion, and learning herein exactly fitted. From the varietie of <sup>k</sup> causes of diseases, what varying differences arise in the manner, quantity, qualitie, and times of remedies: euery one requiring a separate and distinct respect and dispensation, euen in the same disease and person? The immediate cause from the mediate, the antecedent from the continent, the necessarie from the casuall and contingent, require both a diuers handling, and also a distinction in order of handling: neither is there a like consideration of the externall and internall, the positive, the priuative, the materiall, the immateriall, those that are single and alone, and those that are ioynly and with others. Sometimes many causes are coincident in one effect, sometimes many diseases from one cause. Sometimes the same cause receiue a difference from it selfe, and exacteth an exact difference in his owne remedies. Sometime the same cause is so farre vnlike it selfe that it seemeth not it selfe, being either more then it selfe in quantity, or a monster to <sup>l</sup> it selfe in malignant quality. As causes & diseases (according to



to their causes: ) so no lesse materiall are accidents to be distinctly knowne and considered. Some of them bring in certaine knowledge, some artificiall coniecture, some matter of presumption and probability. Some are manifest, some anxious and ambiguous, some significant by themselves, some consignant with others. Some are of vertue in singularitie, some in multitude: some are considered as signes and causes, some as neither, some as both. Some accidents go before the disease, some accompany, some follow after. Ordinarily the disease doth draw all attendance vnto it selfe, sometimes the <sup>n</sup> accident doth obscure the disease. Some accidents alone are ciphers, but added vnto other make vp a iust account; some prognosticate, some iudicate, some are idle: some iudicate the constitution of the sicke, some the humour, some the diseased part, some the disease it selfe, and some the issue. Sometimes diseases are discovered by no signes at all, but by an exact and exquisite <sup>o</sup> disquisition of a sound and <sup>p</sup> solert iudgement. So that according to the kindes, places, courses, changes and courses of accidents, varie significations, iudications and prognostications, and follow safe administration and application of apt remedies, vnto the more speedy & benefite of the sicke, facilitie of cure, and securitie of after health. Diseases, their causes and circumstances wisely distinguished and knowne, do point a discrete knowing workman to a more certaine issue; without which as the beginning of cure must necessarily be rash, so must the end be doubtlesly vncertaine. Hence it must needs be apparent, that by the common neglect and ignorance herein, the monopolizing of cures vnto the prerogative of this or that secret, and thereby the contempt of the due permutation of medicines, according to requisite circumstances and necessities, and the omission & reiection of the whole some administratio of the generall<sup>r</sup> remedies (without which the particular are vaine and preposterous) morborum causæ, Plethora & Cacochymia, sic totidem oportet esse communissima remedia, purgationem debitam, & idoneam opportunamque sanguinis missionem. &c.

in fine alia præd-  
icta in quib-  
us prædictis  
et prædictis, alia  
eiusdem, cum præ-  
dictis, et prædictis  
et prædictis, et præ-  
dictis, &c.

n Symptoma  
crudeliter sæui-  
ens à morbo a-  
uocat. Hinc cu-  
ratio duplex ha-  
betur, hæc re-  
gularis, illa co-  
acta.

o Hæc est illa  
summa ingenij  
sagacia.

p Ægritudines  
aliæ manifestæ,  
aliæ occultæ,  
aliæ difficiles  
cognitu, aliæ fa-  
ciles, aliæ inco-  
prehensæ nisi  
exquiritæ & sub-  
tili æstimatione.  
Auicenna tract.  
de horis Ægrit.  
q Summè hæc  
spectanda in  
Medico vt tutè,  
iucundè, celeri-  
tèr salutem ex-  
pediat.

r Quemadmo-  
dum duæ sunt  
primæ & com-  
munißimæ



rous) do commonly turne to the common perdition of most valetudinary men. From hence also it doth come to passe, that many diseases, beyond their owne nature, and besides the constitution of the sicke, grow so commonly, so easily rooted, and vnobservedly confirmed in mens bodies, that oft they can neuer haue end, which by due ordering should neuer haue had beginning. Hence grow so frequent the multitude of strange and vnnaturall changes, and new fashions of fits, euen through the too common vse of wholesome remedies in vulgar and prophane hands. For through this presumption, either by idle trifling and vaine flattery of ease, dangerous diseases quickly & in short time grow too proud for any medication: or else in the other extreme, by too much haste and violence are hunted out of their owne course, and so metamorphize themselves into wilde and vnaccustomed shapes. Hence likewise it cometh to passe, that diseases in their owne kind easie and of small continuance, by the wrong and iniury of remedies (without aduice admitted and celebrated) are not onely extended, to a lingring age of many daies: but from daies to weekes, from weekes to yeares, yea oft vnto a longer life then the sicke himselfe, after him inheriting his children and posteritie. It is a verified and true saying, Worse are the bad after-consequences of ill applied medicines, then diseases themselves. Although this be often apparent, euen vnto the common sence of vulgar sight, yet much more infinite are the impeachments and ruines of health by the learned scene and discovered daily, whereof a common eye is not capable; while vnperceiued mischiefes stealingly & insensibly enter with vnpriuiledged remedies, and by some present benefite or ease for a time, gayning credit and entertainment, by litle and litle secretly vndermine the verie frame and foundation of life. We may instance in Tobacco: with what high fame and great renowne was it at his first arriual here in England entertained as an incomparable iewell of health, and an vniuersall antidote and supersedeas against the force, and

(Egritudines in alias alix facile mutantur.

Auicenn. de diff. pos. A grit.

εἰ δ' ἄλλο αἰσθάνεται ἢ μὲν λανθάνει.

Hippoc. Aphor. l. 2.

ἢ εὐτυχότες τὸ ἀρχὴν γινώσκοντες καὶ κενὸν γινώσκοντες. Non est cuiusvis malum in initio exorients dignoscere.

Aristot. in Polit.

καὶ λανθάνει γὰρ ἢ φθορὰ διατρεφείσθαι γινώσκοντες. Παραλογίζεται γὰρ ἢ διαφθορά αὐτῶν. Latet corruptio quia non tota simul fit, decipiturque mens ab illa.

Aristot. in Polit.



and capias of all diseases, euery man with the smoke thereof in his nostrils, breathing the prayes and excellencies thereof in his mouth? But now hath not time and many a mans wofull experience giuen testimonie to right reason and iudgement, from the first suspecting, and vntill this prouing time suspending the too great name thereof? Is not now this high blased remedy manifestly discouered, through intemperance and custome, to be a monster of many diseases? Since the riotous vse of this strange Indian, let it be noted how many strange & before vnknowne diseases haue crept in vnnaturally, besides the former custome and nature of the nation, prouing now naturall and customary to the follies of the nation. Is it not apparent that the aire of this vapor and smoke by the subtilty thereof, doth sodainly search all parts with a generall distresse oft times to nature? And is it not thence probable, that by aduantage in the weakest, it may oft leaue behinde it ( especially where it is any time vsed ) such impression and print, besides painefull distention through his inclosed vapour, that no time of life, no remedies, oft times, are euer after able to blot it out? And fro this Nicotian fume grow now adaies, doubtlesly, many our frequent complaints, and euerie day new descriptions of <sup>2</sup> paines, according haply to the diuersitie and difference of the parts it chiefly affecteth, or the more or lesse extreme vse thereof. And men haply led by some present bewitching feeling of ease, or momentarie imagined release from paine at some time, hereby vnadvisedly with such meanes of their ease, drinke into some weake parts, such seede of future poison, as hauing giuen them for a time supposed pleasing ease, doth for time to come secretly and vnfelt settle in their bones and solid parts, a neuer dying disease ( while they liue. ) How many famous patrons and admirers of this simple, haue senselesly died in the very time of the idle vse

y A vaporosa & aerea substantia occulto subtilique seminario imperceptibiliter nouos & inauditos obrepere humano generi affectus ignotum nō est. Hinc Galenus lib. 1. prædictionum interpretatur illud Scior Hippocratis, ambientis aeris efficaciam, quod insensibili ratione, ideoque miris modis corpora immutare soleat. Hoc non modo in aere pestilenti conspicuum, sed & in pluribus exhalationum generibus per aerem diffusis clam, & celeriter quasi lyderantibus. z Hinc febres catarrhoſæ, & ab his latentes dyspepsia, cachexia etiam occulte obrepentes, tota sæpe sanguinis massa à catarrho contaminata dum in venas delabitur, sæpe diuersis corporis partibus imperceptibiliter lacessitis, sæpe manifesto maleficio oppressis, prout per arterias, musculos, neruos, aut occultos & latentes meatus præcipitata à capite fertur pituita.



al condemne  
not a plentifull  
and liberall vse  
thercof when a-  
ny necessitie or  
neede with rea-  
son and iudge-  
ment conduct  
thereto, but the  
ordinary, fond  
and needlesse  
custome therof,  
led by no per-  
swasion of any  
foreseene good  
or benefite,  
must needes  
fall into the co-  
mon errors and  
harmes of vfeles  
and needlesse  
actions.

b Raro anteceden-  
tem scelestū  
Deseruit pede  
pœna claudō.  
Horat.

c Quot sunt qui  
solo victu com-  
petenti citra  
vllum discrimen  
ab affectibus li-  
berari possint,  
qui præter rem  
pharmacis con-  
tunduntur?  
Brutus de vict.  
febricit.

d Vidi quos in  
perniciem trax-  
erit solum sim-  
plex apozema  
ex fumaria cum  
senæ folijs temerè  
exhibitis: nam corpus  
totum in colliquantem  
fluxum traxit. Heurnius  
in Aphor. Hippocr.

thereof, while it yet smoked in their teeth? and others li-  
uing in the immoderate <sup>a</sup> burning loue therein, haue with  
the fierie zealous gluttonie thereof ( as the badge of his  
mastership in the ) sensibly stupefied & dried vp their euer  
after, foolish and besotted braines? I might giue other in-  
stance in these well knowne and vulgar remedies of  
the named French disease, which by a present benumbing  
of the sense, coufining, and easing of paine, do withall, for  
after time, inure and leaue behinde them such a rottenness,  
and weaknesse oftentimes of the bones and sinewes, as suffe-  
reth few of our Mercurials to liue, to know <sup>b</sup> their age in  
health, especially who throughly knew the siluer-salue in  
their youth. Hence toward declining age ( if not before )  
some fall into consumptions and marasmes, some lose  
their teeth, some haue the palate of the mouth rotted, some  
the very bones of their head eaten, some by conuulsions  
their mouthes and faces set awry. And it is ordinary with  
most of this sort, long before harvest to leaue no grasse  
grow vpon their pained tops. I do not altogether condene  
these smoakes, but feare their fire, and with the Ancients  
sparingly commend their kinde of remedies, knowing  
their pernicious danger in their ignorant and rash oueruse,  
with their singular seruice in some rare exigents, God and  
nature haply leauing a sting and poyson in them, for their  
too common vitious neede and custome. I might here yet  
farther insist in all other diseases, how the vse of the most  
excellent, proper, and apt remedies being vnaptly appli-  
ed, either too little or too <sup>c</sup> much, too soone or too late,  
before their season or after, in some cases at any time, or in  
any maner, bring incorrigible and helpeles harmes, being  
in their owne nature <sup>d</sup> harmeles, but in their vnskilfull vse  
pernicious and mortall. It is apparent in all mysteries and  
faculties whatsoeuer, that the excellencie of the tooles  
without the excellencie of the workeman, doth not bring  
forth excellencie in the workmanship. Hence it must

needes



needes come to passe, that medicines though wholesome in themselves, and of a sauing and soueraigne power, without any touch of harmefull quality at all, yet being ignorantly or indiscreetly out of time or place disposed or disposed, must likewise bring forth mischiefe. in steade of expected good. And although many hardened by custome vnto a boldnes of trasgressing in this kind, prouoke oft reuenge of their follie, (for a time without harme or punishment) yet do they not alwayes escape: for though happen oft passe by, it lights at last, and not seldome heauily. Cassia is esteemed for a delicate, wholesome and harmelesse lenitiue vnto old men, children, babes, women with child, and the weakest amongst the sicke; yet the learned know it in some cases not onely vnprofitable, but of maine mischiefe. Rhabarb is said to be the life of the liuer, yet in some conditions thereof it is an enemy; And for the generall remedies, phlebotomy, purging, vomite, sweating, bathing and the like, reason and experience daily giue demonstration, that oft in the same body, and the same disease, they are variablie, sometime necessary, sometimes profitable not necessary, sometimes neither profitable nor necessary, but accursed. Sometimes bleeding doth ventilate and refresh the spirits aboue, and beyond all other remedies, and is the onely key vnto health; sometimes againe it doth exhaust and spend their vigour, sometime being both profitable and necessary, yet vsed out of time or quantity doth no good, or vsed vnseasonably doth much hurt. Purgations in some estates with preparatiues, and in some without preparatiues are harmefull: in some either with preparatiues, or without preparatiues they are necessary and neuer to be omitted. And as there is infinite danger in error and ignorant dispensation, so is there vnpeakable good in the prudent prescription according to the nature, quality and seate of each humor; according to which it is wisdom sometimes to quicken, sometimes to alay, sometimes to halten, sometimes to moderate their effects, discrete stayes oft making more speedy iourneys. Vomits

e Quem saepe  
transit casus, ali-  
quando inuenit.  
Senec.

f Graues affert  
mutationes &  
perniciosas sepe  
Cassia, pertur-  
bat, distendit, di-  
storquet eum  
molestis deli-  
quijs in naturis  
& temperame-  
tis biliosis.

Quercit. de tot.  
capit. Affectib.

g In lenteria, in  
ventriculi imbe-  
cillitate in flatu-  
bus, in renum  
viceribus & ve-  
sicæ notissima  
sunt mala.

h Siccorpora-  
bus non parum  
nocet.

i In humoris  
turgescencia, ni-  
mia tenuitate,  
ichore fusque  
deque fluido.

k Πύρον φάρμα-  
κόν ἐστι καὶ κινεῖ  
μὴ αἷμα.

Hippoc. Apho-  
ris.

l Hæc sunt  
ὀνητικά ἐκκοπῶν  
καὶ χαλαστικὰ  
καὶ ἀκινετικά.

Communem  
materiem edu-  
centia.

m Aph. 18. lib. 4.

Aph. 17. lib. 4.



in some diseases are altogether banished and not admitted, and in some contrariwise they haue onely priuiledge. The like may be said of outward remedies, plaisters, vnguents, cereclothes, fomentations, and baths, which also according to wise and discrete administration, or a rash and heedlesse abuse, are good or euill. And this is the reason, that so many famous and renowned remedies now adaiies bring forth effects vnworthy themselues; for (being with such dissolute licentiousnesse euery where and in all places permitted to breake forth, out of the prudent awe of vnderstandings guidance) how shall they choose but become wild and irregular in the hands of vnskilfull raines that want true art, and the methode of their right dispensation? There is no place nor person ignorant with what confusion of good order (either by abuse of immunities, or impunitie, ill prouision, or ill execution of good lawes) through all parts of this kingdome, all sorts of vile people and vnskilfull persons without restraint, make gainefull traffique by botching in physicke; and hereby (besides many wicked practises, iuglings, coulinages & impostures, which maske vnespied vnder the colour and pretence of medicining) numbers of vnwotting innocents daily in thrall, and betray themselues, their liues and safetie, to sustaine the riot, lusts and lawlesse liuing of their enemies & common homicides. It is a world to see what swarmes abound in this kinde, not onely of Taylors, Shoemakers, Weauers, Midwiues, Cookes, and Priests, but Witches, Coniurers, Iuglers, and Fortune-tellers. It were a wrong to exempt any that want wit or honestie in a whole country, yea and many that haue too much of either, must be priuiledged by an old prouerbe, to be Physitions, because it is no manners to call them fooles. And hereby not onely the simple and vnlettered, but oft times men of better sort and qualitie, casting their eyes vpon some attempts of these barbarous medicine-mongers, (good oft in their euent) and not considering the dangerousnesse of such habite and custome, desirously oft times entertaine the messengers



sengers and ministers of vnrecoverable<sup>n</sup> miserie vnto their after life. For as in militarie designes, oft times a bold and foole-hardy enterprise about and besides reason, and beyond expectation, produceth an excellent and admired good in the happie issue, yet is it not commended, or in any case permitted ( as being verie dangerous ) in ordinarie practise or custome of warfare: so likewise diuers euents of medicines proue good, whose bold vse and rash prescription is dangerous and vnskilfull. I do not onely herein pittie the meane capacitie, but wonder also at the madnesse of men in their wits, who in other kinds of knowledge reuerend, yet herein, with desire of life, seeme oft to haue so little care of their liues. It is strange to obserue how few in these dayes know, and how none almost labour to know with election and according to reason, or reasonable likelihood, to bestow in cases of their liues the trust and care of their crased healths, but for the most part wanting a right notice of a iudicious choice, take counsel either of common report which is a common lier, or of priuate commendations, which are euer partiall. The vnmindfulnesse hereof, and the more minde of mindlesse things, do steale from men the minds of men. Hence eue-ry where preposterous intrusion doth disorder the right and propriety of euery thing, and the generall forgetfulness of that which to euerie one is most pertinent, doth beget an itching businesse in that which to euerie one is most impertinent; and selfe conceited and presuming ignorance doth pricke forward rash spirits to become more bold & busie, then modestie doth permit discrete mindes, soberly limited within their owne bounds. This is the cause, that vnwottingly to the poore patient, vnwittingly to the vnskilfull workeman, and generally for the most part vnobserued of all, is the thread of many a mans life ordinarily, by vnskilfull hands intangled in such inextricable knots of sicknesse, paines and death, as no time nor art are euer able to vnfold. Vnproper remedies are for the most part worse then diseases, and vnlearned Physitions of all bad causes

*n* Perdere quos  
vult iupiter, hos  
dementat.  
Senec.



ο δ' μὴν ποικίλος ὁ  
δὲν ἄλλο πλὴν κα-  
κός, ὅδ' ἐσθλός ὁ  
δὲ συμμετρὶς ἔχει  
φύσιν διαφέρει, ἀλ-  
λὰ χρῆσθαι ἵσθαι αἰετ.  
Eupid.

of diseases themselves the worst. That therefore men con-  
tinue not in this generall confusion (through voluntarie  
ignorance, euer ignorantly vnfortunate) it is not a need-  
lesse learning, more studiously to know and discern  
° good from ill, and ill from good, beginning with the last  
first.

## CHAP. II.

## Of the Empericke.

a Quæ sub sen-  
sum non cadunt  
mentis vis & ra-  
tio percipit.  
Gal.

b Mente per-  
specta & ratio-  
ne generatim  
comprehensa,  
sensuum fide  
cognoscimus  
magis & stabi-  
limus.

Galen. de sect.

c Duplex igno-  
rantium medi-  
corum genus.

Alterum eorum  
qui sola experi-  
entia nitun-  
tur, aiuntque  
nullius rei natu-  
ram posse ratio-  
ne inueniri. Al-  
terum eorum

qui sibi nomen sapientie vindicant, & licet parem habeant cum prioribus ignorantiam,  
opinionem tamen scientie sunt aucupati. Sed eorum inscitia inde habet initium quod in  
rationalibus scientijs nequaquam sunt exercitati, quæ nos rite distinguere & discernere do-  
cent eas propositiones quæ demonstrandi vim habent, ab ijs quæ probabilitatem quidem  
continent, nihil autem veri possunt aut demonstrare aut inuenire. Gal. lib. 1. de different. febr.  
d Ideo impositum est iudicium tanquam prætor quidam ad inuentorum & obiectorum  
perpensionem. Sensus enim apprehensio est simplex, non iungit aut disiungit, neque iudicat,  
sed alia via interna per sensum intellectum promouet. Scalig. de Sbutil. e Empirici rati-  
onem negant, sensum recipiunt. Galen. libr. de Sectis.



Ight <sup>a</sup> reason and true <sup>b</sup> experience are  
two the sole inseparable instruments of all  
humane knowledge: the Empericke tru-  
sting vnto experience alone without rea-  
son, and the Methodian vnto the abuse of  
right reason; the Ancients haue deuided

all sorts of erronious Physitions into these two <sup>c</sup>. For  
ignorant experience and without reason, is a false <sup>d</sup> sense,  
and mistaking reason is deniall of reason. As therefore vn-  
to these two, other ages before, so we now may reduce all  
the faultie practitioners of our time, beginning with the  
Empericke. The Empericke is he who reiecteth <sup>e</sup> the dis-  
quisition of diseases and remedies, their causes, natures &  
qualities according to iudgement and vnderstanding, and  
the carefull perpension and ballancing of his action and  
practise vnto a iust proportion with reason; but onely in-  
formeth himselfe by such things as oft appeare euident &  
manifest vnto sense and experimentall prooffe, carrying his  
heart and vnderstanding (for the most part) in his hands  
and eyes, taking nothing sure but what he sees or handles;

and



and from the differing maners of experience, are numbred  
seuerall and diuers kinds<sup>f</sup> of experience. The defect in the  
Empericke hence appeareth to be want of true methode &  
the habite of right operation and practise according to  
reason, (which is art) through which defect his actions  
must needs oft be reasonlesse, & and by consequent as blind  
in their intention, so likely to be foolish in their issue and  
execution. For there must needs be in all actions want of  
much more necessary knowledge then sense and experi-  
ence canne aduance vnto: and experience must needes  
witness against it selfe, that the longest age of experience  
doth nothing so fully furnish and instruct in many things,  
as much more speedily doth prudent inuention; which  
though occasioned and helped by bookes and reading,  
which are both keyes vnto all knowledge, and also rich  
storehouses of experiences, not onely of one age and  
countrie, but of all times & nations; yet do they only glut  
the sense with stories of experiences past, but reason and  
iudgement truly enrich the mind, and giue daily new in-  
crease and light in before vntried & vnexperienced truths.  
Indeede particular experience, if it be accompanied  
with vnderstanding<sup>h</sup> and right reason (which is the touch-  
stone of truth and right in nature) establissheth and confir-  
meth knowledge; but if experience be no more but experi-  
ence, it must needes proue in many cases a slow guide to  
lame instruction. For as it is with the souldier in the field,  
let his owne speciall experience in armes be neuer so anci-  
ent, so true, so sound, yet without a more generall<sup>i</sup> vnder-  
standing or theorie, and a more enlarged knowledge then  
his particular and limited experience can bring forth, he  
must be lamely fitted vnto many suddaine and oft before  
vnseene occurrents, which the perpetuall mutabilitie and  
change of circumstances in warfare must needes pro-  
duce. The field, the enemy, the time (not alwaies the  
same) require a diuers and oft a contrarie consultation,  
designe and manner, wherein one particular experience  
by it selfe cannot but be much wanting, because the same

f Hinc autem  
tu xix, me m  
tix, m m m  
aut o x d i e e, t m  
m, m m m m m  
i g e x h. &c.

g Ars vltus rerū  
incertos certis  
legibus coarctat.  
Scalig. de Subt.

h Omnibus in  
rebus prudenter  
agendis ratio  
pro sua ore ha-  
benda, vltus pro  
duce.

Scalig.  
i Prudentia est  
habitus qui de-  
ducit omnia sua  
facta è rationi-  
bus ad fines suos  
sine offensione.  
Dicimus enim  
prudenter factū  
ab Imperatore  
vbi recte partes  
exercitus dis-  
posuerit, tamen  
si similes ordi-  
nes acierum  
nunquam antea  
notos habuerit.  
Scalig. in Poet.



k Ad eundem  
modum non  
potest quidquā  
sæpe videri.  
Asclepiad.

l Galenus mor-  
borum sæpe  
meminit quos  
à se nunquam  
vistos proficitur,  
alios quos se-  
mel aut bis.

m *Ἰατρικὴ ὡς ἔστιν ἐν τῷ  
ποσειδωνίῳ τῷ ἑκτονίῳ  
ἐκ τῆς ἀριστοτέλους ἐν ἠθ.*

n Sudor Angli-  
cus tam læthalis  
vt vix cētissimus  
quisque correp-  
tus euaderet.

Qui euadebant  
in morbum bis  
terq; relabebā-  
tur, & tandem  
concidebant.

Correpti intra  
24. horas animo  
deficiebant &  
moriebantur.

Hollerius ex  
Polydoro Vir-  
gilio.

o Rulandus de  
Dente aureo.

p Hollerius in  
raris obseruati-  
onibus.

q Brasauol. in  
Aph. Hipp. 18. c.

r 6.

thing or actiō seldome or neuer happens againe the same  
in all circumstances; & one circumstance<sup>k</sup> alone cōmonly  
altereth the whole cōdition. As it is in military affaires, so is  
it in the assaults of diseases, where the fight & wrestling of  
nature is not alway in the same part, nor in the same forme  
or maner, nor with the same disease, nor of the same period:  
all which circumstances in the same subiect cannot happen  
alwaies to anie sight or sense the same, ( which maketh  
experience) yet are euer present in the generall notions of  
the vnderstanding, whereby the prudent and wise man  
doth make supplie though experience faile. Besides the  
differences which circumstances make, many diseases in  
themselues and their owne kinde are such as are scarce  
seene in a mans<sup>l</sup> life, some in many yeares, some in an age,  
some in many generations; & therein how can experience  
giue prescription for those things whereof it hath not had  
experience? for experience is of things<sup>m</sup> oft seene. If then  
the same things be in all circumstances seldome or neuer  
seene, and some at sometime seene which a life or age shall  
not see againe, and there can be no true experience where  
there is not sight and sense, how blinde an helpe must oft  
experience be? Doth not euerie day bring forth somewhat  
new or strange vnto the day, and worthy denomination of  
the day? The French, Spanish, Neapolitane, Italian disease  
was a stranger sometime in old Albion, which now is an  
English denison. The Scorbut not manie yeares since  
was vnnamed of writers; now commonly knowne vnto a  
common eye. The English sweating<sup>n</sup> sicknesse very sel-  
dome ( if more then once ) here seene, nor at all, or at least  
not oft elsewhere. To wander yet farther into some more  
wonder, Ruland with other reporteth a tooth of gold na-  
turally<sup>o</sup> growing with the common ranke in the mouth of  
a child: Hollerius<sup>p</sup> witnesseth a child in the wombe to  
thrust forth the hand at the nauill of the mother, and so  
continuing the space of fifteene daies, in the end the  
child borne liuing, and the mother saued. Brasauolus<sup>q</sup> mē-  
tioneth his cure of a souldier who liued after 3 yeares, ha-  
uing



uing almost halfe his head cut away with a portion of his braines, onely thereby losing his sense and memory, neuer eating nor hauing memorie to require at any time to eate, but as it was put into him; nor redeliuerage at the posternes, but insensiblie. Albucasis knew in his time a womā carrying one dead child in her wombe, notwithstanding to conceiue and quicken of another, the dead child in the meane season rotting and falling away by parcels at seuerall times. But to passe these and many the like infinite receiued vpon credite and report, my selfe haue met some accidents in my owne practise, & for the most part within the space of these eight last yeares, worth their memorie. In the yeare 1608. an ancient gentleman<sup>r</sup> being neither sicke nor much pained, and onely molested with a cough and shortnesse of wind (from which his health was neuer free) requested my aduice for the preuention of the increase of the former accidents, (in which also he found, vnto the generall seeming vnto his owne sense and some other learned counsaile, very chearfull and comfortable amendment) my selfe onely suspecting and signifying vnto his friends my despaire. Betweene his pulses on the right side and the left in generall manifestly appeared a wondered ods, so continuing the space of 12. or 14. daies together. On the left side no position<sup>r</sup> of touch, no search could finde any pulse at all. On the right side the pulses were constantly & continually, as in his best health, manifest, strong, equall, in good order, with full distentiō vnto all the dimensions. In the same parts where the pulses on the other side seemed dead, all other faculties perfectly liued in naturall heate, color, vigour, sense & motiō. This was the witnessed by certaine honorable gentlewomen present, who well vnderstanding & more then sufficiēt for such a taske, I therto intreated, & it cold by no sense be denied. It was imagined by some learned dissenting frō my first howres dislike, that it was no other but an imperceptibilitie<sup>r</sup> of his pulse, and without danger, as supposed vsuall vnto him in his health by reason of diuers deepe wounds tenne yeares before re-

<sup>r</sup> Of Thingeden  
in Northamp-  
tonshire.

(Pulsibus manuum applicandi tres modos tradit Galenus lib. de Pulsib. palpationem, compressionem, modum mediū. Tale quiddam narrat Struthius in arte Sphygmica, propter vulnus acceptū, in brachij arteria pulsationem fieri posse imperceptibilem.



u A Parson-  
Physition.

x Hollerius in-  
ter raras obser-  
uationes virum  
memorat cui e  
regione Hepa-  
tis vena per in-  
terualla dehif-  
cebat, quæ san-  
guinem funde-  
bat, postea san-  
guine sponte  
restitante vesti-  
gium nullum  
apparebat.

y Of Hackleton  
in Northampton  
shire.

ceiued vpon that side. My experience of the contrarie oft in his former health, and also in diuers other his sicknesses, confirmed by owne doubt, & death which determineth all things, sodainly and vnexpectedly determined this, in so faire a visard so many dayes deceiuing many. In the yeare 1604. my paines was solicited vnto a vertuous Lady honorably both in her Knight, and her selfe allied, and no lesse eminent in their owne worth, then lying neare Grafton in Northampton shire. I found her left by a former<sup>u</sup> Physition to verifie his prediction by her death. She was miserably perplexed with the doubtfull deliury of a dangerously begunne abortion, her owne strength failing, and the ordinarie assistance of women in those cases shrinking from her, and a deepe die of a mixt and diuers coloured iaundies, with extreme paines of her stomacke ( giuing no rest nor intermission ) adding feare and sorrow; the substance also of her vrine continually troubled, confusedly thicke, the colour altogether resembling the strained iuice of the greenest hearbe. In the terrour of her abortion my indeuour proued vnto her speedily happy and successfull. Afterward according vnto the second indication from the iaundies (necessity vrging, and her strength then fauouring the worke) I commanded her to bleede in the arme; which done with good ease and felicitie, nature, in spite of all indeuour to the contrarie, kept the orifice after still open, running daily and continually the space of three weekes together, and then healing and closing<sup>x</sup> it selfe with her perfect amendment. At the same time ( a sodaine sharpe paine giuing a speciall distinct sense thereof ) she disburthened of a round white hard stone full of little holes, that part which giueth the name and seate vnto the Colike. In the yeare 1607. a young<sup>y</sup> woman of 30 yeares age, with another graue gentlewoman accompanying her, came vnto me requiring aduice in her wondered estate and condition. The skin or membrane of her belly ( from the nauill downeward withered, dead, and gathered together, in likenesse of a rotten bladder or a wet leather bag, and



and in that forme falling flagge from the former close setting vnto the gues and bellie ) lay continually loose vnto the one side. In the year 1601. a barbers boy of Northampton auoided wormes, besides other ordinary passages, by a vrine. In the year 1600. a shoemaker of Northampton sometime a bayliffe of the towne, falling dangerously sick, called my counsell together with an Empericke. The other accused the hypochondriaca passio, my selfe made knowne my suspicion of an abscession in the bulke: vaine hope gaue credite to that it rather desired, and the patient trusted himselfe with the other. Shortly after he was surprised with sodaine frequent swooundings & feare of imminent suffocation, but by cough and spitting escaped, and with wonder in short space filled diuers large basins with foule purulent stufte ( one paroxysme at once, sometime before intermission, making vp the said measure. ) In this feare and terrour vnto himselfe and the beholders, he earnestly sued, and againe obtained my aduice. He perfectly recovered ( the purulent collection after the 40 day exhaust ) and he yet liueth free from the sequels of any other manifest disease or danger. In the year 1607. a woman vexed with a palpitation of her heart, together with an oft intermission of her pulse, by an inward presention mouing from a sodaine troubled agitation of her minde, would vsually vnto my selfe ( with others present ) foretell when her pulse should stand and intermit, sometimes two, sometimes three or foure pulsations, before the intermission. The pulse in the iust knowne number and time did euer keepe time with her prediction, herselfe nor then nor euer wotting how to feele a pulse by her hand or touching. She in this manner continued by vncertaine fits and times the space of 2 moneths or thereabouts, while sometime my selfe resorted vnto her,

d Non precise necessarium est intra 40 dies vel expurgari, vel in phisio transire, nam & post 40 diem & expurgari & liberari quis potest proculdubio, modo 40 diem non multum excedat. Brasauol. in Aph. Hipp. c Wife vnto Maister Langham of Thornby in Northamptonshire,

Apprentise  
vnto one Iohn  
Frende.

a Simile quidam inter raras  
obseruationes  
narrat Hollerius,  
& Medicus  
Argentoratensis  
Didymus Obrechtus de se ipso  
idem refert.

b Simile quidam narrat Reolanus de agro qui simili materia plures pelues impleuit, & expurgatus perfecte, liberatus est. Adidit præterea huiusmodi abscessus primarios non esse sed epigenematicos, nec verum aut legitimum pus, sed potius

pus, sed potius  
tuita in thoracis  
capacitatem de  
stillatione lapsa  
morâ coquitur, & fit puri simile.

c A Principio  
saniei expurgationis  
numerationis, non generationis.

being



*f Wife vnto one  
Tiplar of Har-  
dingstone in  
Northampton  
shire.*

*g Of Woolaston  
in Northamp-  
tonshire.*

*h Per artis exer-  
citationem cō-  
peri eam reme-  
diorum inuenti-  
onem quæ ex  
vera demon-  
stratione proce-  
dit in his quæ  
rarò accidunt  
longè præstare:  
vnde multos  
curaui morbos  
medicamentis  
ab experientia  
alienis.  
Galen. de Locis  
affect.*

being for that and other accidents by her husband called & consulted. It is reported vnto me by diuers well know-  
ing gentlewomen, and others of good worth, that a <sup>f</sup> wo-  
man dwelling within a mile of Northamptō was brought  
to bed first of one childe, and within twenty weekes after  
of another, quickening of the latter the same day shee was  
churched of the first. It is testified by many now inhabi-  
tants of Northampton, that from within the wombe of  
a woman with child (then dwelling in the towne) her child  
was audibly heard to cry, vnto her owne amazement, and  
the wonder of diuers hearers of credite & vnderstanding.  
Anno 1610 a woman of Northampton <sup>g</sup> shire being with  
child and growing neare the time of her deliuey, was  
extraordinarily diuers dayes pained in the bellie an inch  
distant from the nauill, vntill at length diuers wormes, each  
equalling in length a quarter of an ell, sodainly at two  
distant places did eate themselues a passage through the  
skinne of her bellie; and so came forth and gaue her ease.  
A gentlewoman my late patient, and now dwelling in  
Northampton, reporteth vnto me frō her owne sight with  
many other eye witnesses; that among her owne children  
a male child, being then fiue weekes of age, a fortnight to-  
gether had the breasts full of milke, as readily & plentiful-  
ly flowing and spouting out milke as the breasts of a suck-  
giuing nurse. These few instances are sufficient to proue  
the like contingence of other the like, which other times  
in other manner, may and do oft bring forth. Neither is  
euer nature so great a niggard ( though not to euery eye  
alike bountifull ) but euery day almost may pose bare and  
naked experience. He therefore that seeth not but with his  
eyes of his owne experience; where he hath no experience,  
hath no eyes <sup>h</sup>, and therefore there is blind and cannot see.  
Since then many things fall out beyond the compasse of  
experience, which by experience make experience blind,  
how then where are no eyes shall an Empericke borrow  
eyes? It is againe answered, Though the Empericke haply  
haue not seene the same with that which seldome, or once  
only



onely doth happe, yet very seldome hath he, not oft, or at least sometime seene the \* like, and thence vnto the like he fits the like disposing. But with the wise the like is much vnlike the <sup>i</sup> same. Their confusion is onely proper vnto the foole, and the dangerous issue his deserued punishment. It is a chiefe point in all learnings truly to discern <sup>k</sup> betweene differing similitudes and like differences. Many accidents commonly fall out seeming like, yet haue no affinitie; and againe in shew the same, yet indeede contrarie. Contraries haue oft in many things likenesse, and likenesse contrarieties easilie deceiuing the vnwotting and vnlearned. It is therefore of no small moment or consequence for a Physition truly by a discerning eye to put iust difference. This he that cannot do, must either through the deceiuablenesse of likenesses confound repugnant remedies, (which cannot be without great harme and hazard of life and health) or by mistaking parities for imparities disioyne helpes better vnited, which cannot be without both hinderance and hurt vnto the sicke, their safetie and securitie. Many diseases oftentimes so liuely mocke one the other, that a good eye may easilie deceiue it selfe. The vlcers of the bladder and the reynes, a mole and a true conception, a rupture and a relaxation, plurisies and some kindes of inflammations of the liuer; the Colike and some other kinde of the same inflammations, diuers kinds of <sup>l</sup> consumptions according to diuers <sup>m</sup> feauers with infinite more in their intricate ambiguities, dissemble themselves and deceitfully resemble one the other, much thereby oftentimes perplexing the best vnderstanding. Sometimes the most vnlike will put on likenesse, and the most like weare contrarietie. What more vnlike then death and life, death to life, and life to death? Yet sometimes life appeareth in the shape of death, terrifying the beholders with frightfull shewes of inquietude & anxietie, deliquation, sodaine and violent euacuations and exagitations <sup>n</sup> of the whole body, when the healthfull crisis is at hand, vigilant, grauer se habent quando sunt propinqui crisi. Galen. n Semper grauia symp-

\* Hinc ille Empiricorum transitus ad simile  
n. r. e. p. o. i. s. p. e. t. e. l. e. c. t. i. o. n. e.

i Similitudo nō affert identitatē.  
k Vnum est ex Principijs humane sapientie rerum differentiarum similitudines & similitudinum differentias recte dignoscere.

Aristot in Top.  
l Hinc Hectici pulmonarij & hectici à iecore retorrido. &c.

m Pauci febrem sputiam duplicem à quotidiana distinguunt nam licet facile sit febrem cognoscere, difficile est hanc ab illa distinguere. Synochus putris & non putris facile decipiūt ab eadem materia antecedente nata, cum materia similitudo similia producat accidentia vt & partium vicinitas, continuitas, situs.

n Aegri febriunt, vehementius

tomata







of substance altogether vnexpert, in rare accidents and before vnseene at a maze, in true & right discerning wanting the eye of right reason, in confounding things differing, & in separating things in their owne nature inseparable, dangerous. Now as we haue pointed out the Empericke himselfe, so it remaineth that with him and in him, we note all that by institution, educatiō, tradition, instruction, or stolne obseruatiō deriue their rule, example & custome from him. In this number are all that vsually professe theselues in confidence of their choyce secrets and excellent medicines, commanders & maisters of all diseases. Such also are they who in all places proclaime open defiance against all maladies, & with vehement remedies vpon euery light occasion needelesly, & unprouoked (if diseases presently cānot away) either fire them out or pull their hold about their eares, with the fall of the disease needelesly hazarding the diseased. Oft times a good euent may authorise it for skill, & their friendly offer call it good will; but their kinde care is too oft seene and proued a keene weapon to wound their friend, and the sicke are nor seldome oppressed with being so loued. I would it were a slander in these dayes, that good will and excellent medicines put to death more liues then open murther. For as the most complete armour, engins, and forts of warre, the excellent munition and rich prouision vnto a man without knowledge to mannage them, are but instruments without life, vntill some better skill put life into them: so good medicines being the Physitions instruments and weapons, either defensue for nature, or offensue against the forces of diseases, in other hands then his must needs proue as but dead in themselves, so oft times deadly vnto others. To square and leuill their right vse requireth more vnderstanding then is to be found in reasonlesse medicines, or yet their senselesse maisters. For as in all other affaires, where knowledge, prudence, and discretion haue prerogatiue, the attempt is commendable, and the issue likely to be happy; so also in cases of health, wherein wise & iudicious

Sapientis consilium vnum multorum manus superat.  
Gal. in Suasor. ad Artes.



\*Casus & tem-  
pus omnibus  
rebus accidunt.

Ecclesiaste 9. 11.

1 Consilium do-

cto relq. locul-

que dabunt.

Ouid.

1 uia 7d' 12u' 12u'

12u' 12u' 12u'

Affectu cog-

nitio est materia

remediorum,

non 12u' 12u'

remediorum cog-

nitio.

Galen. lib. 1. de

Aliment. facult.

u Occasio est

Domina rerum

agendar.

x Neque do-

ctorum homi-

num sed Empi-

ricorum sunt

singulares illæ

quæ circumfe-

runtur regulæ.

Ferrerijs de lue

Vener

y Exhibenda re-

media pro re

nata & lemp

pro circumstan-

tijs variare ali-

quid oportet.

Galen. de puero

epilept.

z Generalia re-

media semper

præmittenda

particularibus.

Galen. de Loc.

affec. 4.

dispensation, or in rash & erroneous, the vertue and efficacy of medicines doth liue, or die in vse and power. It is strange notwithstanding in these dayes to behold, with what senselesse madnesse, men are become worshippers of medicines: and so great oftentimes is their idolatrous folly herein, that (as if they had gotten some rare good in a boxe, I meane some rare secret) they presently inflamed with the furie and opinion thereof, dare vpon the confused notice of a disease commend with as sacred secrecie and intolerable vsurped titles of infallible, absolute, and irresistible vertue & force, as if any particular excellencie were able to coniure the generall casualty whereunto all earthly things must needes\* be subiect. For God hath set downe a law of mutability and changeablenesse to all things created according to diuersitie of circumstances, by which all things vnder heauen are continually altered, changed, and gouerned<sup>c</sup>. There is no creature, medicine or<sup>e</sup> herbe that hath any such boundles or infinite power as to keepe the same inchangeable or infallible, but there shall be a diuers and manifold consideration and<sup>u</sup> coaptation of the same thing. There can be no endeauor, meanes, way, or instrument of neuer so complete perfection or tried prooffe directed to what effect, issue or end soeuer, that receiueth not ordinarily\* impediment, opposition, and contradiction, whereby those things which in themselves might haply seeme certaine and good by accident and circumstance, are againe very vncertaine<sup>y</sup> and euill. All ignorants therefore whatsoeuer (such are whosoever are not Artists) had they for all diseases the most choyce and excellent medicines knowne euen vnto God and nature, aboue and beyond all knowledge of men, yet except therewith they know their due dispensation, they cannot but peruert their right vse, be they neuer so soueraigne. The generall<sup>z</sup> remedies against the common causes of diseases ordained, except first rightly administred, shall continually and necessarily forcitall and hinder the good and benefite from any particular. There are no materiall diseases wherein

the



the common remedies are not requisite. Such are phlebotomy, purgation, vomite, and the like. And wheresoeuer these are requisite, if they be not rightly administred, all other medicines be they neuer so excellent and incomparable, must needs lose their excellent and incomparable vse. And none can rightly dispence the generall remedies, but those that are more generally learned then the best acquaintance and familiarity which particular medicines can afforde. From hence it cannot but be manifest, how infinitely blinde good will and zeale do herein daily erre to the destruction of many. It were happy if at length the common inconuenience and publike scandall might beget a law, and law bring forth restraint. For illustration of that which hath bin said, it were indifferent to instance in any disease, but I will make choyce of some few onely, to satisfie for all. It is an ordinarie custome in those daies with women to giue medicines for the greene sicknesse, & other stoppages in young women. In which practise if it so happen that no inward impediment frustrate the induour, they casually oftentimes do seeming present good, and blaze the excellencie of their medicine: but if oftentimes (which they cannot distinguish or obserue) the generall cause of the obstruction be not first by the generall remedy remoued or diminished, or the immediate cause settled within the stopped parts, be not first fitted and prepared to yeeld, all their medicines of neuer so great force, yea though commonly as strong as Steele or iron, do not onely no good or small good, but oftentimes incorrigible hurt and mischiefs neuer after able to be reformed, or by the most learned counsell to be redressed; while from the plenty or ill disposition of humors in the body these searching and piercing medicines carry with them into the stopped parts either more or worse matter then was before, and thereby there leaue a disease which shall neuer after die except by exchange for a more pernicious. In the common knowne disease of the stone likewise many and famous medicines are at this day in many common hands, and perhaps truly



<sup>a</sup> Si metus sit inflammationis, sanguis mittitur tum è basilica partis affectæ ad minuendam plenitudinem, tum de vena poplitis ratione partis & matæ coniunctæ.

<sup>b</sup> Vbi in syncho ob ebullientis sanguinis copiam, ex leui occasione irritatam adest suffocationis periculum.

<sup>c</sup> Perpetuum nō est abstinere phlebotomia cū iam papulæ in superficie corporis exitere. Etenim fit aliquando præ copia vitij vt plurimum reliquum sit in corpore, vrgeat vehementer difficultas spirandi, grauis sit febris, quo tempore vena secanda est.

Hollerius de Morbillis.

<sup>d</sup> Vbi iam malū in habitum corporis euaserit, periculosa est plebotomia. Hollerius.

<sup>e</sup> Mulier in vehementissimo dolore stomachi nullis adluta remedijs ducto tandem sanguine ex vtraque basilica seruata est. Hippocrat. Epidemion 5. <sup>e</sup> In magno dolore ventris, secanda interna vtriusque brachij, & hoc magis si dolor grauis, si repentinus, si difficilis ructus & spiritus, si febris est, si dolor in dorsum & scapulas extenditur, Hollerius de compos. Medic. tractat. de stomachicis.

celebrated; yet if sometimes bleeding <sup>a</sup> haue not a first place, (namely where is present or imminent danger of inflammation of the reines) sometimes if vomit be omitted (namely where the stomacke is stoppt and full, & vnto euery thing impenitrable,) sometimes if glysters or lenitiues be not premised, (namely where the fulnesse of the belly doth presse the passages, the bladder and the vreters) all other excellent medicines whatsoeuer for the stone do not onely in vaine exasperate the disease, but hazard the party much more then the omission of meanes. Likewise in a continuall feauer, if sometimes present and immediate opening of the <sup>b</sup> veine without delay or intermission haue not precedence, all other meanes are not onely preposterous but pernicious. Likewise in the small pocks, a disease so well knowne and common to children and other: whatsoeuer other fit and good medicines and Cordials be administered, sometimes if blood-letting go not before <sup>c</sup> their breaking out, sometimes if not vsed <sup>d</sup> after, all other good meanes are frustrate. And at another time if there be any bleeding at all, it is hazard, danger, and death it selfe. There are no medicines so commonly well knowne as such as are euery where in vse, and at euery mans hand prouided for the paines and diseases of the stomacke, and for that vse haply speciall good; yet oftentimes we see how long and vainely those meanes without benefite are applied, vntill the true cause by a generall remedy be haply remoued, and that remedy perhaps the most vnlikely in a common iudgement, and seldome in common practise, prescript or custome vsed for that purpose. When all other trials are waste and lost in this case, and paine doth nothing stoupe, sometime the opening onely of a veine <sup>e</sup> in the arme, being reckoned amongst the most vnusuall and commonly harmefull for that vse, doth prooue the sole helpfull re-



fuge and author of ease. And as in this case is sometime said of bleeding, so at another time may be said of purging and vomite. In the apoplexie sometime bleeding <sup>f</sup> is present death, sometime the onely <sup>g</sup> hope of life. In pestilent feauers and in the plague it selfe, all the most choyce Cordials and Antidotes are made frustrate, sometime by <sup>h</sup> bleeding, sometime for <sup>i</sup> want of bleeding. And from hence growe our so great disputes & differences amongst Physitions themselues, some chiefly and aboue all magnifying it, some with execrations detesting it: which groweth in them for want of right distinction of the seuerall causes, and differences of the pestilence. In the same disease the like may be said of vomite, if at sometime <sup>k</sup> vsed at all, at another time if <sup>l</sup> omitted. The common generall remedies vsed against the drop sic are purging, vomiting, sweating, and the like; yet sometime the most <sup>m</sup> vnusuall and seldomest safe, is onely necessary and helpfull vnto it. Sometime if a woman with child be let blood she suffereth <sup>n</sup> abortion, saith Hippocrates. Sometime if she omit <sup>o</sup> letting blood she cannot escape abortion, saith Fernelius. Many and innumerable more might instances be, but these may suffice for light and illustration to all the rest, as also for sufficient caueat for putting any trust or confidence in the excellencie of any particular remedies without aduice, for right dispensation of the generall. And hereby may be iudged and discouered the indiscreete thoughts of light braines and vnderstandings in these dayes, of men, that so preposterously diuulge in all places so many bookes and paper-Apothecary-shoppes of secrets and medicines, better iudgement and learned soath teaching the wise and discreete, that things without reason in themselves are by reason and wisdom to be guided and ordered.

*suffocante manifestò ducatur, à sanguine detracto curandi ratio necessario est auspicanda.*  
*n. Tὸν ἐν τῇ ἐκείνῃ πρὸς τὴν ἀποπληξίαν ἐκτετακέναν. Hippocrat. Aph. lib. 5.*  
*o. Noui quam plurimas quarum alix abortiunt, alix foetus edunt parum firmos aut vitales nisi intermedijs mensibus phlebotomia plenitudo minuatur Reolanus.*  
*o. Multa nisi. 4. mense reseretur vena abortiunt. Foetus enim copia obruitur. Ferne ius de Meth. Med.*  
*o. Mulieri grauidæ si menses fluxerint liberius sanguinem mittas. Hollerius.*

<sup>f</sup> In Apoplexia pituitosa cerebrum magis magisque sanguinis priuatione refrigerat.

<sup>g</sup> In Apoplexia sanguinea vnicū & singulare remedium à phlebotomia expectandum.

<sup>h</sup> Si pestis cum ephemera aut hectica analogiam habeat.

<sup>i</sup> Si pestis sit syncho putri similis, & corpus plethoricum.

<sup>k</sup> Vbi magnæ cacoethiæ ratione si conturbaueris naturam, præcipitas.

<sup>l</sup> Vbi humor qui venenum aut contagium conceperit in primis venis substituerit aut in ventriculo.

<sup>m</sup> Si hydropis origo à mensuum suppressione aut sanguinis multitudine calidum innatum

<sup>n</sup> Noui quam plurimas quarum alix abortiunt, alix foetus edunt parum firmos aut vitales nisi intermedijs mensibus phlebotomia plenitudo minuatur Reolanus.

<sup>o</sup> Mulieri grauidæ



red; lest in ignorant handling and vnwotting abuse their faire promising seemings proue gilded poylons. If any man want wit to see or know this, or knowing will not consider, let the danger proue it selfe vnto him, and let such experience be euer the mother of fooles. And for those that herein make mercy and commiseration apologie for their rash violating the rules of wisdom, sobrietie and safe discretion in ignorant intermeddling, I wish them consider how dangerous are the harmes and consequences of good intentions, and charitable indeauors, where they runne before knowledge and proprietic in the agent. Euery honest function is not euery honest mans, but vnto euery man is distributed and allotted the action of his owne calling: which also must be made his and appropriate, not onely by approved sufficiencie in himselfe, but authorized approbation in others: whereby the action being good in it selfe, lawfull in the doer, fitting and accommodate vnto the circumstance, it is blessed of God, commended of men, seasonable in it selfe, harmelesly profitable, and euery way without reproch.

## CHAP. III.

*Women their custome and practise about the sick, common-visiting counsellors, and commendors of Medicines.*

*Women counsellors. Common-visiting counsellors and commendors of medicines.*

*ἡ γυνὴ δὲ, καὶ  
διδασκάλος, καὶ  
ἐπιστάτης, καὶ  
ἀριστοκράτης.  
Aristot.  
Bona institutio  
triū opus habet,  
naturæ, doctrinæ,  
exercitationis.*



VR common offenders in the former kinds are generally all such, as are knowne to want institution in arts and sciences; are not educated in pertinent precepts, not studied nor brought vp in places of good libertie: without which good<sup>a</sup> meanes ordinarily there cā accrew to mē no perfectiō in any faculty. For althogh it be possible that there may grow in some few an allowable mediocrity in some sort sufficient to informe themselves, and profit others by a fitnessse in nature ioyned with industrie, (though the ordinarie course of instruction by

by



by readers, teachers and schooles, be not so plentifully supplied) yet is it no safe discretion ordinarily to trust a sufficiency so very rarely found, so hardly, so seldome, and in so few truly gained. Here therefore are men warned of aduising with women counsellours. We cannot but acknowledge and with honor mention the graces of womanhood, wherein by their destined property, they are right and true soueraignes of affection; but yet, seeing their authority in learned knowledge cannot be authentically, neither hath God and nature made them commissioners in the sessions of learned reason and vnderstanding (without which in cases of life and death, there ought to be no daring or attempt at all,) it is rash cruelty in them euen there to do well, where, vnto the not iudiciously foreseeing, that well might haue proued ill, and that ill is oft no lesse then death, or else at least the way to death, which is the hazard of health. Their counsels for this cause in matters of so great and dangerous consequent, modestie, nature, law, and their owne sexe<sup>b</sup> hath euer exempted. We may iustly here tax their dangerous whisperings about the sicke, wherein their preualence oft being too great, they abuse the weak sense of the diseased, while they are not themselves; and make iust and wise proceedings suspected, and with danger suspended. For it is not sufficient for the Physition to do his office, except both the sicke<sup>c</sup> himselfe, and also all that are about him, be prudently and aduisedly carefull and obedient vnto good reason: without which, loue it selfe may be dangerously officious, the error of friendship a deed vnto death, and a kind worke in intention the wound of an enemy in issue and execution. Among those that are wise, a good conscience doth stay all rash commission: and confirmation of all necessary offices by such as are learned, doth preuent the accusation of carelesse omission: and in this meane for the vnlearned to consist, is onely harmelesse piety. Betweene the vnconsiderate hast of abundant affection, and the lame and carelesse pace of want of loue and duty: betweene too busie meddling, and too curious forbearance,

<sup>b</sup> Mulieribus  
nemo nunquam  
Lycæum ædifi-  
cauerit, aut Se-  
naculum statu-  
erit.  
Scalig. de Subtil  
c. 11. καὶ τὸν νο-  
μίστα καὶ τὸν πα-  
τριάρχην, &c. Sed  
& ægrotoz, &  
astantes.  
Hippoc. Aph. 1.



bearance, are conspicuous the excellent vertues of prudence, discretion and knowledge, vpon which are safely founded wise moderation and temperate vse of meanes, vnto which euer and onely God hath blessed all actions, their ends and issues. In whom therefore these are not, how vnwarranted are their actions vnto their owne hearts, and how dangerous also must they be to others harmes? If women then professe no arts, nor as maisters of sciences can proue their rules, let them with sobrietie gouerne the great rule of themselues, and so shall they be most harmelesly happy in being freed from the unhappinesse of hauing their hands so commonly in others mishaps, vnto the dishonour of womanhood. A gentlewoman lately falling grieuously sicke, through the frights of blood-letting (wherewith womens counsell by many ill reports thereof had confounded her) refused the only safe rescue of her life thereby. Whereupon very shortly after, her blood grew so furious, that breaking the wonted bounds and limits of her veines, with violence it gushed out not onely at her mouth and nose with diuerse other passages of her body besides, but also made a diruption in the veines of one of her legs, from whence issuing in great abundance it speedily dispatched her, euen vnto the end and last breath still making her choyce, that rather her blood should thus kill her then she consent to part with any part thereof otherwise. Thus she miserably died. Contrariwise another gentlewoman<sup>d</sup> in the year 1602. and of her age the 74. (as shee her selfe numbred) vexed many yeares with a continuall issue of blood, after she had bene long left in hopeles care & despaire, required and expected of me her last doome. I found (oft obseruing her pulse) a manifest, equall and constant magnitude, altitude, and vehemence, the habite of her body well liking; and by these assured my selfe as of the cause of her disease, so also of the strength of nature. Many other remedies before in vaine iterated and varied, and none preuailing or profiting, contrary to the iudgement of some former Physitions, as also her owne liking

*Historia.*

*d Wife vnto one  
Master Mercer  
of Northampton  
an ancient Al-  
derman.*



liking in regard of her age and supposed weakenesse, and contrary to the generall disclaime and wonderment of her friends, her<sup>e</sup> strength in the former indication favouring it, necessity vrging, and therefore her age dispensing, I commanded her to be sparingly let bloud<sup>f</sup> in the arme; whereupon without any farther other helpe she immediately recouered her strength, and was freed the space of eight yeares together from the issue, which had continually vexed her many yeares before. I deliuer these familiar examples of mine owne for better satisfaction, whereby vnto the meanest eye and simple vnderstanding it is apparent, that bloud-letting or not bloud-letting (as all other remedies) are either good or euill, or neither good nor euill, in seuerall seasons and circumstances; whereby the perswasion or dissuasion thereof by such as want iudgement, is euer casually also good or euill in it selfe, but euer vniustifiable in the ignorant counsellor. The iust will not herein offend, but the foole will be babling, whereof to beware vnto many had bene sauving physicke, that now are dead. Many times haue many by perswading without reason or iudgement drawne their friend vnto death, contrarie to their better meaning, troubling them with feare of death in the remedy, while they run themselues to death for want of remedie. Ill counsell for the most part produceth ill euent. Ignorant counsell is neuer good counsell. And therefore it is honest for it selfe, and safe for the sicke, that ignorance be euer silent, or neuer presumptuous. It is oft occasion of mirth to see, how euen after sicke men are sometime perfectly recouered, the very ill opinion of remedies past (laboured into the conceite by the wauiug of idle tongues) holdeth them still needlessly sicke, vntill their wiser thoughts draw their minds to forget their imagination, or to remember themselues: and thus vnawares they sometime ease themselues of their owne imposition, which was first the vaine supposition of a friend. Such friendship is oft simplicity, and haply sometimes knauery; but let the patient that desireth his owne good, be impa-

e Distinguede  
vires grauata  
& oppressæ à  
languidis & at-  
tritis. Hæ ma-  
iora remedia  
postulant, illæ  
nullo modo fe-  
runt.

f Firmus puor,  
robustus senex  
tuto sanguinis  
missionem fe-  
runt.

Fernel.

f In decrepita  
ætate sanguine  
mittit Rhazes  
urgente valde  
necessitate,



tient of such folly, and not enlarge his kinde heart vnto so vnkinde hurt vnto himselfe, remembring (though it be humanity to heare a friendly voice) that the attendant of wisdom is slow beliefe. Oft and much babling inculcation in the weake braines of the sicke may easily preuaile with them, to forget both that which their owne good hath taught them, and also by a borrowed opinion from others indiscreete words, to corrupt their owne sense. It is the common custome of most common people thus ordinarily to molest and trouble the sicke. Their presence therefore is dangerous, & carefully to be either prohibited, or better gouerned. Common & vulgar mouthes easily incline scandalously to preiudice the things they know not. Hence it is in these daies a customary worke to dissuade physicke, while me not making right choyce of their Physition, or peruerting good counsell by their owne peeuish frowardnes, and thereby multiplying vnto theselues continuall occasion of complaint, vniustly therefore accuse art, which they neuer duly sought, nor found, nor vsed, & therefore neuer knew. The offences that men iustly take, are the faults, the blots, the stainses of vnperfect workemen, not of art; whereof art is as guiltlesse as they are void of art. Many because they may haply obserue some others by the too much & immoderate vse of physicke, sometime too hardly to keepe vnder their owne strength, sometime haply to tire nature, or too continually to interrupt & perturb her quiet fruition of herselfe, & the true sense of her owne power & strength in her selfe; therefore in the other extreme they also with a nice and foolish morosity altogether contemne and reiect the temperate and moderate<sup>d</sup> vse thereof, denying vnto God & nature their care, & duty to theselues, restraining nature from the priuiledge of remedies which God hath giuen vnto her, and iniuriously suffering her to liue within them imprisoned, oppressed, and oft needlessly ruined. Physicke it selfe is honored by the mouth and mention of God himselfe, and in it selfe hath demonstration of it selfe, vnto them whose vnderstanding doth giue them eyes;

*d In vitium ducit culpæ fuga  
si caret arte.  
Horat.*



eyes; but the ignorant and the excessive vse, the abuse thereof, & no lesse the peruerse contempt & neglect thereof, are the curse of God, and the sinne of men. They therefore that perswade the sicke that they haue no neede of the Physition, call God a lyar, who expressly saith <sup>h</sup> otherwise; and make themselves wiser then their Creator, who hath ordained <sup>i</sup> the Physition for the good of man. Let men therefore flie and take heede of such foolish calumnie, and in their necessities let them remember their Maker, and thankfully embrace his blessing and benefite of ease and health, which thereby he hath commended and giuen vnto them; lest vnthankfull to him, and accessarie to their owne hurt, they perish in a double sinne. Beside the ordinary & meane sort of visiting people, doing in the former kinds very scandalously and continually much hurt, it is too ordinary vse and manner generally with all orders of men: for since most men are not capable, worthy, nor vnderstandingly able to discerne a true good; it is no wonder that the fewest speake truly good of good. Some of these sorts do not simply or absolutely dissuade physicke, but (as an inducement vnto their owne practise and admittance) such physicke onely as cometh vnknowne vnto them, out of Apothecaries shops, or from Physitions hands and directions: thereby preferring their owne priuate ointments, plaisters, ceareclothes, drinckes, potions, glysters, and diets, because by time and custome they are become familiarly knowne vnto them, and now are of their owne domesticall preparation, & therefore are by their knowledge, acquaintance, and auouching of them, growne into some credite and reputation with them. With this insinuation & officious promise of their knowne, gentle and pleasant medicines, and of vndoubted good from this their owne protested prooffe and experience, many allure <sup>k</sup> the sicke miserably to beguile themselves; to exchange reasonable likelihood, for personall confidence; the knowledge of the right and safe vse of medicines, for the knowledge of the composition of their medicines; the preciousnesse of

h Non est opus  
valentibus Me-  
dico, sed malè  
habentibus.

Matthæi cap. 9.

i Est enim a  
Supremo me-  
dicus, & à Rege  
stipendium ac-  
cipiet.

Ecclesiast. 38.2.

i Dominus è  
terra condidit  
medicamenta,  
& prudens ho-  
mo non contè-  
nit ea.

Ecclesiast. 38.4.

k Spes laqueo  
volucres, spes  
captat arundine  
piscès, Cum te-  
nues hamos  
abdedit ante ci-  
bus.

Tibull.



a In hora doloris vehementis  
cibus quicunq;  
periculo non caret.

Gal. de victu  
Febricit.

b Data tempora  
profunt:

Et data non  
apto tempore  
vina nocent.  
Ouid.

c Ijs qui in morbi  
acumine evacuatione  
indigent, si quis  
cibum dederit,  
magnum operatur  
malum.

Galen. de victu  
Febricit.

c Si quis dolorem  
alui subductione vel  
infecta vena soluerit,  
pro humoris  
exigentia, & vel pauxillum  
ita affectis  
pituitam dederit,  
præcipites  
aget in mortem.

Galen. de victu  
Febricit.

c Si Phlegmone  
vel redundantia  
adfit, cauenda  
ante accessionem  
cibatio seu res  
maximè noxia.  
Gal. de victu  
Febricit.

d Lenissimum

time and opportunity of health. For the partiall expectation of vncertaine triall, these knowne defects as the perpetuall consequences of this ignorance and want of knowledge, as they are ordinarily admitted, so are they continually manifestly obserued and noted by others harmes, and oftentimes too late repentance: for since want of knowledge doth euer lamely giue supply to any want, what safe expectation or probable hope can the diseased haue of ignorant persons in their distressed wants? Old Eue will neuer be worne out of Adams children. Alas an apple can do no great hurt. It is faire and beautifull vnto the eye, pleasant to taste, and but a trifle, a small matter, a little quantity, and of excellent quality; Adam must needs taste. It is good for his eyes, it will cleare his sight, an excellent medicine to make him see. What is more faire, more easie, more gentle, more harmelesse, more cordiall, more daintie then an apple? Eue in good will offered it, and so Adam tooke it. It made him also see; but Adam had bene better still blind. A dangerous and incurable leprosie and infection thence seised vpon him, which after none but the great Physicion of heauen and earth could cure. Many medicines are small, harmelesse, gentle, pleasant, and in themselves do no hurt. But by accident, by consequent, by circumstance, death oft followeth them at the heeles. Milke, broth, butter, and many other wholesome meates, iuices and frutes in themselves, are of common harmelesse vse, milde, nourishing and comfortable, some of them sometimes soueraigne antidotes against many poysons, mitigators of diuers paines; yet because sometimes against some circumstances <sup>a</sup> against art or reason vsed, they proue a destruction vnto the vser: and as sometime a smaller damage, sometime a greater, so therefore sometime more and sometime lesse, obserued. Who almost suspecteth a messe of milke or a cup of beere, <sup>b</sup> things so familiar and customary in daily vse and diet? yet permitted in some <sup>c</sup> conditions, in some manner with some error, the messengers <sup>d</sup> of

saepe erratum in victus ratione irreparabilis damni causa. Galen. de victu. Feb. death



death attend them, oft faintings, swooundings, sodaine extinction of the naturall heate, anxietie and vexation, with other accidents of easie corruption and putrifaction in the one, as of stupefaction and mortification in the other. This did witnesse a late Sommers sodaine heates, wherein the vnaduised hasty satisfying of thirst with cold drinke, by heapes in diuers places in Northamptonshire sent labourers & haruest people into their graues. With these for farther illustration, I might number without number many more; but vnto the wise and worthy, a word is sufficient intimation. And though many ignorants may speake faire and pleasing, and commend things that looke smooth, and smiling vpon the liking of the sicke; yet prouident necessitie will hence be warned to be wise for it selfe, not rashly admitting so dangerous <sup>c</sup> flattery, nor too swiftly trusting Syrens for their songs, nor Crocodiles for their teares: but in matters so nearly concerning life and death, duly and carefully inquiring, and according to the verdict of vnderstanding and reason, trying and examining, and not forgetting beside the hazard in vn safe error by vn sufficient Counsellors, the losse of time and oportunitie for better helpe, which oft times is neuer <sup>a</sup> regained. And for enter-  
tayning so meane counsell in the vse of such meanes as carry a manifest danger and malignity in their nature and vse, I could thinke no man so voide of counsell, as to neede therein counsell: yet because experience of some errors herein past is argument of other remaining possible to come, I will onely by one example aduertise, and from that example it will be easie for euery one to raise a rule and caution <sup>d</sup> to himselfe. It is ordinary with many vn-  
skilfull busie-bodies vnder colour and pretext of gentle and safe dealing, to make familiar and ordinary the vse of perillous medicines, which haply also they do not so distinguish or repute, and therefore cannot be said to lye, (because they speake their thought,) yet tell not truth, because they thinke not right. I was sometime solicited by a carefull mother for her child, whom I found by a sharpe

*c Impia sub  
dulci melle vo-  
nena latent.  
Ouid.*

*a Serò medici-  
na paratur, Cum  
mala per longas  
inualuere mo-  
ras.  
Ouid.*

*d Fœlix qui-  
cunque dolore  
Alterius discēs  
posse carere  
tuo.  
Tibull.*

*Historia.*



and acute conuulsion violently distorted, and before time allowed leasure for preparation of remedies, swiftly strangled. In any propension thereto in the constitution or other disposition of the child, was nothing which might apparently be accused; and therefore making diligent inquirie after some outward cause, I found that the suspicion of wormes had occasioned the commendations and vse of of the hearbe Bearefoote, which though ordinary and much accustomed for that end among women, and oft by good hap without hurt; yet we could not but with good reason hereof conuince, conferring the present harme (which no presumption could vnto other thing impute) with the danger and maligne nature of that herbe in production of such like effects: (although many for the like vse haue in like manner giuen it vnto their children without blame.) Thus sometimes some men haue deuoured mortall poysons, not onely without harme, but with good and commodious effect. By these conueyances & through the like presumption, many vnwotting bodies oft bury in themselves vnbeuailed (because vnknowne) Ellebor, Quicksiluer, Precipitate, and the like, coloured with better names, and at the present vnperceiued. Desperate trials sometime bring forth strange deliuerances, yet neither is the boldnesse warrant, nor the escape encouragement. There happen oft in these daies many sodaine, maruailed and strange accidents, posing the best Physitions themselves, without doubt oft raised from causes by these errors vnknowne, secret, concealed, or haply by time before the effect appeare, forgotten: (for secret mischiefs long time insensibly vndermine before the sensible euent appeare.) For prooffe of dangerous customes in ignorant hands, I will make one example a light vnto many. A woman sometime came to aduise concerning an extraordinary accident in her ordinary vse of spurge-comfits. She gaue (at the same time her selfe, and some others in the same house taking thereof with answerable effect and euacuation) vnto a very aged man eight in number (being her  
vsuall.

*Histories*



vsuall dose.) The first day they had no effect with the old man, and in all the rest performed their wont: she therefore gaue him as many the next day with the like effect, and as many euery day vnto the 10 day, with the like prooffe. It was then her feare he had tasted his owne fune-  
rall feast before his death, but he suruiued the feare with-  
out sense of change or danger. Is it safe from this good hap, for other in hope still to hazard themselues in such vn-  
safe handling? Is it not rather manifest how ignorantly and commonly these creatures ouerlook the danger which iustly wisdom and reason suspend and feare? Dis-  
crete feare awaketh vigilance and circumspection, but ignorance of danger is void of feare, and therefore of care. Carelesse attempts draw harmfull and repented issues: and though good haps sometimes flatter vaine security, yet if seldome harmes be not wisely extended as a caution and example vnto many, the custome of neglect will make the rare confusion quickly common. So large a feast of spurge-  
comfits hath seldome kept so many holy daies in one bel-  
lie, or a banketting likenes so harmelesly priuiledged idlenesse in a working quality. The consequent hapned much fairer then could be foreseee or hoped. If for that cause any man will againe aduenture the like, who will not ima-  
gine that in the thought he hath already lost his wits, & in the prooffe may lose himselfe? If notwithstanding he escape, any man will wonder, but no man, I suppose, imitate. It may be haply deemed incredible, that so common and meane sort of people can attaine acquaintance with so dangerous instruments, as some before mentioned and o-  
ther the like; but due exploration oft by the harmes occa-  
sioned doth testifie it, and the meanes of their acquaintance discovered doth proue it easie. Quacksaluers, banckrupt-  
apothecaries, and fugitiue Surgeons euery where ouer-  
trauelling the face of this kingdome, hunted by want of riot from place to place, are oft compelled to insinuate and creepe into the fauour of many meane people; and in their necessity do sell for gaine and entertainment, and in



their prodigality for lust and loue, these generose and noble secrets carrying on the outside the titles of famous medicines, and being within infamous poysons. And by this meanes quicke and desperate experiments, with such as thus like to gaine them, grow vulgar medicaments.

## CHAP. IIII.

*Fugitiues, workers of ingling wonders, Quacksaluers.*

*Fugitiues,  
Quacksaluers.*

*Empirici, Chy-  
mistz.*



OW seeing we are cast vpon the mention of the former sort of men, we will here for giuing better knowledge of them, protract their short stay. Of this order are they who in townes and villages hang vp their banners and triumphant flags in

fields, of broken armes, rotted legs, and halfe faces, and haply also timber for new, displaying at large before the simple amazed multitude, their prouision of shot and wildfire in quintessences and spirits: scouring vp before them goodly store of harnesse wherewith men of all sorts may arme themselves against all diseases; discoursing with what agility they can soudre new gristles for old noses, and newly againe infranchise French limbes, and finally making themselves admirable tinkers of all infirmities. Amongst these men credulous mindes may see things inuisible; beggers are enabled to sell gold to drinke, that want siluer to make them eate. Aurum potabile, the naturall Balsamum, the Philosophers stone, dissolued Pearle, and the like inestimable glories and pride of Art and nature, are their professed ordinary creatures and the workmanship of their hands, in whose hands are nothing but idlenesse, & theft, and beggerie. To ingage wonder about wonder with admiration vnto the beholders, some of this sort will not seeme nice to cut their owne flesh, that it may be glory within few howres to heale it vp againe, the paine being pleasure which is inuited by consent, and recompenced by gaine. It is strange to see how these men leauing their old occupations and mechanicall mysteries wherein

d Quod si do-  
losi spes resulle-  
rit nummi, Cor-  
uos poetas, &  
poetridas picas  
cantare credas  
Pegaseium me-  
los.

Perfusus.  
g Clinicus He-  
rodes trullam  
subduxerat æ-  
gro, Deprensus  
dixit, stulte quid  
ergo bibis?  
Martial.



wherein they were educate, sodainely finde themselves inspired with a spirit of reuelation of rare secrets, and thereby promise vnto themselves and others miraculous wonders. And it is indeede true wonder to see with what agility they are able so grossly to deceiue, and in the end like noble Chymists, hauing extracted siluer out of the baser mettall of idle words, in smoke they vanish, leauing behinde them the shadow of death, with those who leauing the day-light of clearer vnderstanding neglected, rashly run themselves into the mist of imposture and ignorance. Thus preualent is faire pollicitation and vaine wonderment. If men would consult with reason & iudiciously consider; though their wonders were truly to be wondered, and worthy to exercise the wise and learned in their extrication (as they are the vanities and inanities of argute and subtile coufinages,) yet must it neuer be forgotten, that wonders yea and miracles themselves are so lie neuer arguments of truth or sufficiencie, but for the most part frutes of vnprofitable curiosity, deceiuing the simple, amazing the multitude, and giuing way and credite to vntruth, coufinage and iugling. Therefore in this kind the diuell himselfe is excellent, and for the most part it is one chiefe part, a true marke and prerogatiue of his followers, Coniurers, Sorcerers, Witches, and Iuglers; who wanting true worthinesse in themselves, make vnto themselves these glorious couers. God hath giuen nothing vnto man, but for his trauail and paine. And according to his studious industrie, care, prudence, prouidence, assiduity and diligence, he dispenseth vnto him euery good thing. He hath not ordained wonders and miracles to giue supply vnto our common needes, nor to answer the ordinary occasions or vses of our life: but our owne needefull discrete indeauors euer depending vpon his prouidence. Truth and sufficiencie receiue not their iust triall by rare workes or casuall euents, but by an habitual and continuall prooffe and exercise in their daily, ordinary, and proper subiects and occurrents: whereunto

*Scientia, intellectus, prudentia, sunt habitus, qui vigili studio, labore, diligentia & assuetudine acquiruntur.*



truly and pertinently they apt and fit euery designe and action: whereunto their owne vpright iudgement is a trustie guide, and others eyes vndeceiued witnesses. And thus if men will learne to guide themselves, they shall not so commonly and easily lose their eyes in the gaze of wonders, nor their reason in the maze of such inexplicable and intricate folly.

## CHAP. V.

## Surgeons.



**T**HAT which hath bene formerly said suffiseth to point out the deceiuers last mentioned. Their affinitie giueth occasion to mention in the next place, their next neighbours, diuers our common vnlearned Surgeons, hauing neither letters nor humanity, nor euer acquainted with the dialect and language of the learned. These men for the most part esteeming themselves deseruing well for the operaty<sup>e</sup> vses of a skillfull and well exercised hand in wounds, incisions, amputations of sphacelate parts and the like, hence take vnto themselves an emerited priuiledge in physicke practise. Some also venture farther, and for some rare experiences arrogate vnto themselves ability, a power and authoritie to educate & institute Physitions, as an vnder-growth vnto themselves, by lying promises, perswading many honest simple parents to commit their children, otherwise perhaps more fortunate and ingenuous, to be their apprentices. Hence it cometh to passe that many in these daies thus traded vp by their example vnto a nimblenesse of deceit, and of aduenturing in all occurrents, so ordinarily promise like gods, dare aboue men, and act like diuels crucifying the liues of poore men: while by the grace of one good<sup>d</sup> deede of good hap, the oportunitie of committing many tragedies vnspoken is gained. And thus is the world furnished with factors for the graue and the perdition

*c* Ac si interiores affectus sensu cognoscatur, aut manus operâ curentur. Riolanus.

*d* Quo fieri possit modo Seuere, vt vir omnium pessimus Charinus, vnam rem bene fecerit, requiris? Dicam, sed citò: Quid Nerone peius? quid thermis melius? Neronianis? Martialis.



perdition of mankind. An example of double impudence let here witnesse. A gentleman of Northamptonshire vexed with an vlcér of the bladder required my aduice. Vnderstanding by the daily abundance of purulent matter in his vrine ( for the space almost of halfe an yeare before continually obserued ) together with some store of bloud oftentimes withall, ( neither of which the bladder it selfe and the exility of the veines thereof could so plentifully with so easie accidents afford ) as also by the more perfect permission thereof with the substance of the vrine, that it was not onely an affection of the bladder, but a greater and more dangerous in the reines, ( about the region whereof was euer much paine and weakenesse ) and coniecturing them past possibility of cure ( their substance already so far spent ) I refused to promise or meddle farther then by palliative cure, wherein accordingly I insisted a long time with good ease and satisfaction vnto the patient. At length by some friends there was commended highly for a farther and better performance, a Barber Surgeon, who thereupon being required and conducted thither, came vnto the gentleman, and according to the commendatiōs premised promised to cure him in sixe weekes space. Shortly after the patient complaining of want of sleepe, he gaue vnto him a Ladanum pill of Paracelsus, and after Mercuriall pilles for another supposed end; by the vse whereof in his body, then by the length of his disease exceedingly before weakened and extenuate, he presently fell into an amazed staring sleepinesse, or an astonishment betweene waking and sleeping, wherein after he had continued a naturall day, in the morning following he was sodainely surprised with acute and epilepticall fits and a generall conuulsion, with foming, gnashing his teeth, loud stertors and the like, whereof after in one day he had passed 8 or 9 fits in my sight ( being then vpon that new occasion newly required, the Surgeon hysled ) he was after my coming and meanes vsed partly by Theriacall glysters, suppositars, and antidotes fitting the present

*Historia.*

e A pure longē putidiorē quod a vesica separationem exit, grauiora solent inter meendum assurgere accidentia. Pus quod ē renibus defluit, substantiæ est magis subtilis & elaboratæ, ideoq; cum minore difficultate permeat, doloremque minorem creat. Renes præterea sunt partes indolentes magis quā vesica, & partium aliarum consensum minus ducunt vbi magis computruerint.

f Aut facere ingenui est, aut non promissē pudici.

Catull.

g Coma vigilās dictum Galeno, lib. 4. de loc. affect.

h Qui nondum stygiās descendere quærit ad vndas, Tonsores fugiat, si sapit, Antiochum.

Martial.



cause and accidents, through the grace of God vnexpectedly deliuered, after he had by stoole thus procured, auoyded one whole pill vndissolued (scene by diuers well vnderstanding witnessees present,) as also diuers small fractions of Quicksiluer fluctuating and floting like white pinnes heads, as the women that saw reported vnto vs. To make the cause of these accidents yet more manifest; it happened that two maid-seruants there attending vpon the gentleman, by their continuall conuersing neare him and the infected sweate of his body, fell strangely and suddenly into the same fits one after another by course, and each hauing suffred sixe or seuen apart, were carried forth, and after that time neuer since (as I yet heare) nor euer before had the like, as they both then said. One of these now liueth married in Towcester in Northamptonshire, the other was lately seruant vnto an honorable Lady. This history is knowne vnto many of note and worth beside. To conclude, the gentleman thus escaped, and grew by little and little vnto his former senses and strength as his first disease would permit. Within a quarter of an yeare after, or thereabout, another Surgeon againe put the gentlemā into a new hope of recovery: & although the report of my iudgement did somewhat (as I heard) shake his confidence, yet not conceiuing my reason nor seeing the cause, and supposing no other but the vlcer in the bladder, he tooke him in hand; and in his hand within few dayes he left his life, according to my prediction vnto diuers his friends concerning this second attempt likewise solicited. By these examples it is manifest, both how bold and confident ignorance will be, as also how powerfully and bewitchingly it deceiueth the distressed minde, easily prone<sup>d</sup> to beleue that which it desirously would. From hence also may be coniectured how commonly such errors by these ignorant persons in likelihood befall, yet for the most part either for want of knowledge vnespied, or by the priuacy smothered. For if they kill, a dead<sup>e</sup> man telleth no tales: or if by chance they saue one life, that shall

*¶ Quod nimis  
miseri volunt  
hoc facile credunt.  
Senec.  
c. Nemo est in seipso*



shall be a perpetuall s flag to call more fooles to the same aduenture. This is commonly seene in the vulgar custome of curing the French disease by Barbers and Surgeons, who precipitate commonly euery one alike, and confusedly without respect or order thrust all through the purgatorie of their sweatings, bleeding, vomiting, vnctions, plaisters, and the like. Hereby many needlessly intangle themselves vpon meere supposall and feare, and many take more then necessity vrgeth; and others for satisfying that necessity, neglect a more materiall, and flying too timorously and rashly a knowne inconuenience, run headlong vnknowing into an after too well knowne vnrecoverable<sup>h</sup> mischiefe. For if they that fall into such rough handling be strong in themselves, and no way liable to the harmes of such desperate remedies, and be free from the implication of all other diseases besides, (which entring by their breaches may interrupt their smooth passage, and make pernicious their French medication) they may haply escaping the danger, for the hazard attaine their desired deliuerie, as is in some seene. But if nature haply be weake, or the disposition of the sicke subiect to the perils of that cure (which these men seldome do or can consider) or any other disease lie in waight too prompt to trust with any aduantage, (which these men want knowledge to foresee) the acquaintance with such remedies may easily proue a greater plague vnto the greatest poxe. How can he that considereth the disease and not the<sup>e</sup> person (as is vsuall with these men) because the contrary is not possible with ignorance) how can they I say in curing the one but in danger the other? We see ordinarily, the same medicine in the same force vnto one man is scarce sensible, vnto another is a sting; vnto one fauourable, vnto another cruell; in one wanting edge, in another exceeding. It therefore requirereth learned ability to discerne the hidden ods and differences, thereby iustly to distribute vnto euery seuerall his proper and fit<sup>f</sup> proportion of the same thing. Neither is it safe to accommodate so harmefull helps as belong to

g Lepidè illud:  
Sol successus in-  
tuetur; errores  
tellus operit.

h Fumum fugi-  
entes in ignem  
incidunt.

e & γδ αὐτοῦ ποῦ  
ὁ γὰρ αὐτὸς ἰατρὴν  
αὐτ. &c. Non cō-  
munis homo  
curatur, sed sin-  
gulorum quis-  
que.

Galen de Meth.  
Med.

f Habenda e-  
nim ratio non  
manifestæ mo-  
dō qualitatis,  
sed & occultæ,  
tum vniuscui-  
usque ἰδιότητος,  
καρτερίας.



g Morbi e du-  
orum humoru  
putredine in ea-  
dem sede non-  
nunquam fiunt  
confusi, non-  
nunquam in di-  
uerfa impliciti,  
nonnunquam  
ab eadem ma-  
teria in diuerfis  
partibus, diuer-  
simode dispo-  
fiti. In omnibus  
secundum vari-  
as, diuerfas aut  
contrarias indi-  
cationes, ab vr-  
gentiore auspi-  
catur prudens.  
Medicus, singu-  
los perlustrat,  
leuiffimos ver-  
fat.

g Morbus con-  
iunctus exigit  
curam coniu-  
ctam vt sim-  
plex simplicem,  
in coniunctis  
vero quæ poti-  
or potiore  
exigit non neg-  
lecta altera.  
Galen in Aph.  
Hippoc.

h Plurimi me-  
dici similes vi-  
dentur nauium  
rectoribus.

In tranquillo mari regendo si quid errent peccent ve, error non patet. In aduersa tempestate  
errore aut ignorantia facile nauem perditam in omnibus liquido constat, Brud. de vict. Feb.

so cautelous a cure without a iudicious view, not onely of  
this strange disease it selfe, but also of the mixture or  
coniuñction of any other maladies and respects there-  
with, whose necessities may and do oft forbid and prohi-  
bite his remedies (that being a medicine to one disease  
which is a mischief to another, and an ease to one which  
is a sorrow vnto another.) It is therefore no maruaile, that  
while these men contemne order and method, and the lear-  
ned examination of these and such like circumstances, and  
blindly prosecute issues vnkowne to foreseeing reason,  
they therefore ( though sometime they remoue a mis-  
chiefe ) yet either equall it againe with the like, or exceed  
it with a greater, or else oftentimes not profiting nor satis-  
fying the vtmost patience and painefull expectation with  
the smallest good, effectually double the greatest euill.  
This for that all men see not, few consider, many forget,  
& some ioyously escaping defend. The hurt is oft vnespied  
the harmes vnheeded, the shamefull wrongers and homi-  
cides with the dead buried, and the good haps by many  
foolish liuing idly admired, vnto the increase and continu-  
ance of multiplied mischief. Hereof solie for the most  
part wofull experience is capable, neither reason, nor ex-  
ample, nor any aduice warning or moderating, though the  
ordinary batteries from hence euery where almost leaue  
rotten and mangled monuments of remediless cures,  
if not present with the cause, yet neuer farre of, and though  
sometime long, yet euer certaine. For though where the  
body is strong, oftentimes many grosse errors may be by the  
ignorant committed, and yet not espied, ( because where  
is strength there is lesse sense and esteeme of harmes,  
(weaknesse being only vnable to beare or endure without  
complaint) yet the insensible sting doth oft breede the  
most festered poyson, in the latest sensible smart.. The er-  
rors of the vnskilfull Pilote though great and many, in the  
calme are not<sup>h</sup> considered, but in the dangerous sea the  
least



least error offereth the ougly shape of his owne foulnesse. In bodies not easily harmed many rash harmes are hardly discouered, but in dangerous cōditions the least lapses are heauie loades. Ignorance therefore is onely good when it doth no hurt, whereunto it is neuer wanting in her proper- tie, but onely sometimes in power. It is obiected, that wise and learned men do oft mistake. It is true: where is the greatest wisdom the most incomparable, yet there is, and euer must be sometimes mistaking and infirmities. The rea- son is, for that absolute perfection is aboue the nature of mortality. He therefore that in his art or faculty doth neuer erre, is <sup>b</sup> more then a man. He that most seldome <sup>dd</sup>, nor grossly, nor easily erreth, and for the most <sup>d</sup> part and com- monly frameth all his iudgements and actions vnto right reason, he is onely a right and <sup>e</sup> complete Artift. He that grossly or easily or commonly erreth and mistaketh, iustly meriteth the name of an ignorant and idiot. This is the plaine and vncontrolled difference betweene the learned and vnlearned. It is yet farther obiected, that oft as good hadde smileth vpon these ignorants as vpon more learned. It is sometime true, but it is wisdom to distinguish how. Al things that happen vnto the vnderstanding and notion of the mind ( which is the guide of all actions ) are either <sup>f</sup> in themselves certaine and demonstrate, or necessary by consequent, or probable and of likelihood, or of contin- gence and good hap. In the first the truly learned cannot erre; in the second not oft nor easily. But in both the vnlearned is euer subiect to error, as vnable to distin- guish plaine truth from seeming appearance. In the third the learned may be deceiued, but not so commonly and easily as the vnlearned. In the fourth good hap and blind fortune is indifferent vnto both, and therein the foole hath

<sup>b</sup> Μόνος θεῶν γέρας  
<sup>dd</sup> Ideo theore-  
<sup>ma</sup> describit  
<sup>Galen.</sup> lib. de Fi-  
<sup>nit.</sup> Med. cuius  
<sup>contrarium</sup> ra-  
<sup>ro</sup> euenit.  
<sup>d</sup> Vbi plura ni-  
<sup>tent</sup> non ego  
<sup>paucis</sup> offendat  
<sup>maculis.</sup>  
<sup>Horat.</sup>  
<sup>e</sup> Ars est eorū  
<sup>quæ</sup> ordinariō  
<sup>&</sup> plerunque  
<sup>non</sup> aliter huius,  
<sup>ac</sup> ἐπὶ τοῦ πολὺ.  
<sup>f</sup> Rerum quæ  
<sup>cognoscuntur</sup>  
<sup>species</sup> sunt 4.  
<sup>Aut</sup> enim appa-  
<sup>rent</sup> sensui vel  
<sup>statim</sup> per se vt  
<sup>colores,</sup> vel ex  
<sup>alijs</sup> seu signis,  
<sup>vt</sup> ignis ex su-  
<sup>mo.</sup> Aut sensui  
<sup>quidem</sup> occul-  
<sup>tæ</sup> sunt, rationi  
<sup>verò</sup> manifeste,  
<sup>eæque</sup> vel sta-  
<sup>tim</sup> euidentēs  
<sup>vt</sup> his duo 4.  
<sup>vel</sup> per demon-  
<sup>strationem</sup> dis-  
<sup>cendæ.</sup> Incipit  
<sup>autem</sup> demon-  
<sup>stratio</sup> ex ali-  
<sup>qua</sup> præcedentium: id est, ex apparentibus, vel euidentibus aut certe ex demonstratis an-  
<sup>te;</sup> primam spectem sensus indicat, secundam <sup>συμπαράδειξις</sup>, tertiam <sup>κοινή γνώμη</sup>: quar-  
<sup>tam</sup> consensus ad confessa siue ea apparentia sūt, siue euidentia, siue antea demonstra-  
<sup>ta.</sup> Galen. lib. de Opt. Sect. 18. Neque idem vnquam æque est beatus. Neque est quis-  
<sup>quam</sup> quem non aliquando videre Sussennum possis. Catull.



b Scientia est  
habitus demō-  
stratiuus, habet-  
que principia  
nota & æterna.  
c Artificialis  
cōiectura quā  
propè accedit  
ad veritatem.  
Galen passim.  
h Insuper mo-  
uetur falsa finis  
specie, non fine.  
f Quod casu fit,  
inexpectatō fit,  
& raro & incer-  
ta mora fit;  
vt quod natura  
fit, expectatō  
fit, ferè semper  
fit, vel vt pluri-  
mum fit.  
g Quippe deest  
finis cuius gratia  
agatur, vbi casu  
aliquid fit. Ne-  
gatio finis ponit  
casum. Positio  
finis negat ca-  
sum. Sapiens  
verò sine pro-  
posito sine ni-  
hil agit.  
h Tutus & intra  
spem veniæ  
cautus.  
Horat.  
i Semper metu-  
it quem saua  
pudebunt.  
Lucan.  
Historia.

d Hinc illa Empiricorum miranda gesta & vulgata miracula, Riolanus.

oft as good hap as the wise man. But he that hath com-  
mon sense may discern great ods. The learned hath a  
prerogatiue in three parts vnto himselte, and an equall  
part with the vnlearned, in the fourth. The learned hath  
for his light and guide either knowledge, whereof is <sup>b</sup> de-  
monstration, and thereby are his actions more certaine; or  
reason and iudgement, and thereby are they more tried  
vnto right and truth; or right probability and artificiall  
<sup>c</sup> coniecture, and thereby are they more seldome found er-  
ring. The vnlearned wanteth all these helps, <sup>h</sup> and is led  
onely by bold aduenture in hope of good hap, which after  
long expectation is but seldome <sup>f</sup> seene, and then soone  
gone. For the bounty of good hap is not euery day, and  
when it sodainely like a wanton sheweth it selfe, her smiles  
are obuius to any one, and therein hath the learned with  
the vnlearned <sup>g</sup> equall interest. It breedeth yet farther  
doubt, that is sometime seene. The Empericke and vn-  
learned Surgeon do sometimes cure where the learned  
hath long trauailed, and at length hath giuen place vnto  
the disease. It cannot be denied, in many desperate cases  
these men are the onely fit instruments. Where the lear-  
ned foreseeing the slippery hope of meanes, and the nuta-  
tion and staggering of nature, doth make warie <sup>h</sup> procee-  
ding (vnwilling where the caution is so nice that the acti-  
on cannot be safe, to vndertake so hard <sup>i</sup> an office) there  
these men (who thinke nothing hard though impossible)  
being euer ready to giue bold aduenture, may hap luckily  
to ouersute the danger, and thereby the cure must needs  
be a mighty <sup>d</sup> deliuerance. An ancient gentleman of  
Northamptonshire, being then my patient, related vnto  
me among our merriments his medicine for a continuall  
head-ach and giddinesse, which in time past had long  
vexed him, and solicited diuers good Physitions in vaine.  
By chance he met with an angry Surgeon, who being by  
him in some words prouoked, and finding the gentleman  
alone and far from companie or rescue, with a staffe vnto

the



the vtmost perill of life soundly brake his head, and plentifully let him bloud in diuers places; but life escaping, he thereby deliuered<sup>f</sup> him of his diseases, whereof more wise and deliberate counsell could neuer with much labour and long time free him. It was a great oversight in his learned Physitions, that they could not foresee, nor would not prescribe so fortunate a remedy. Thus malice was as happy as an Empericks bold attempt, yet herein was somewhat better, that it was freely bestowed. In like manner, vnto another so far ingaged in the Neapolitan disease, that discrete counsell durst not oppose equipollent remedies, a woman (purposing to poyson him) gaue an vnknowne dose of rats-bane; and thereby nature driuen vnto her vtmost and last shift, setting open all the passages of his body, at once with the poyson wholly expelled the former disease. Thus issueth wondered good out of diuellish and dangerous acts. I condemne not sharpe and extreme remedies, when as extreme<sup>c</sup> neede requireth them; neither do I commend a trembling and timorous iudgement in prescription and accommodation thereof where is<sup>d</sup> needefull. But I admit not hard or sodaine<sup>e</sup> attempts, but onely in extreme necessities, where also the<sup>f</sup> strength of nature hath by the iudicious and learned bene carefully foreballanced betweene hope and hazard: without these respects the vse of hard and vehement remedies by the hands of vnlearned Practitioners are growne too common. It is therefore good for men to take heede, how they too boldly walke in the common tract of Empericks and vnlearned, whose waies oft troden grow slippery, and therefore not varied prooue dangerous. It is sometime nearest way to go out of the common way, many times the fairest way, and not seldome the safest way. For though diseases may be of easie note and well knowne, and the vulgar medication no lesse otherwise apt vnto the necessi-

succedit schirrho aut febribus ardentibus. In extractione calculi vesicæ cauendum etiam à longo dolore fractis viribus. In partium etiam principum vehementiore affectu diacrydiatis vitendum cautè, &c.

f Ab istiusmodi citore nascitur experientia  
πρὸς τὴν πεῖραν.

Galen. de Sect.

\* Historia.

c Sæpe misera auxilia tolerabilia faciant  
mala miseriora.  
Lewin. Lemn.  
d Dabiturque licentia sumpta  
pudenter.

e Τὸ καὶ πολὺ καὶ ἑσπίνης τὸ σῶμα κινεῖται σφοδρῶς.  
Plurimum atque repente quouis modo corpus mouere periculosum.

Hippocrat.

lib. 2. Aph.

f In extremis morbis extrema exquisita remedia optima sunt, vt Hippocrates. Sed agendi iudicatio semper sumenda à viribus, nec deploratos attingat Medicus.

πνευματικῶς  
in ascite utilis, sed plerunque lethalis. Ideo frustra tentatur fractis viribus aut vbi hydrops



tic; yet may one small circumstance onely by it selfe making the disease different, once escaping an vnskilfull and bliud eye, for euer after ouerrun the hopefull vse of any other meanes, and frustrate the happinesse of after-health by better counsell. This is the reason that so many sodainely and vunexpectedly perish not without wonder in the vnskilfull practitioners hand, who casting his eye vpon nothing but that which is common, taketh for a great stranger what is otherwise, and therefore not foreseeing, his coming is not prepared to entertaine or intercept him with best aduantage; nor giue nor taketh warning of him, and therefore is so sodainely oft surprised by him. I may hereof giue a rare instance in an esteemed friend sometimes a learned Diuine, who by some rash aduice, his estate at that time not duly considered, required of an Apothecary a strong medicine against the stone (wherewith from his childhood he had bene euer hereditarily & molested. The one prepared it, the other tooke it, both expecting no other vse or consequent, then that which was vsuall to such a medicine. But the same night that potion violently descending brake through his<sup>h</sup> bladder, making therein two issues, whereby the v-rine came from him immediately then, and continually after by those two breaches, before it could attaine the vsuall passage or conduit. Hereof was then witnesse a graue & learned gentleman an ancient Doctor of Physike vnto whom this patient did flie for his iudicious aduice in this sodaine mischiese, and with whom my selfe had serious conference about that accident, both of vs lamenting his so vnhappy distresse and misery.

*Historia.*

g Qui calculi  
non diu con-  
creuerint ij  
medicamentis  
aptis dissolui  
possunt, qui ve-  
ro diutius exis-  
cati & indurati  
difficillime aut  
nunquam carā-  
tur, ideoque pe-  
riculose irritan-  
tur.  
Rondeletius  
de vrin.  
li Lapillis in ve-  
fica subsistenti-  
bus et abrones  
irritant quicun-  
que saxitragis  
destruant te-  
merē.  
Reolan.



## CHAP. VI.

## Apothecaries.



HERE so faire occasion offering their memory, we may not forget our Apothecaries. Among them also some to do a friend an vnlicenced friendship, or to keepe their wares in motion for feare of corruption, will haply sometimes offer a casuall good turne, to any that like the venture. I must needs say for the priuiledge of Apothecaries, that if any may haue prerogatiue to be Physitions, by the excellence and rare choice of medicines, it is most proper vnto them; who haue with them registred and inrolled the priue choice, trust and command of all the best remedies, and haue the best light to gesse at their best vse. Nay I may commend them farther; that for the excellent preparation and knowledge of medicines they sometimes may excell some Physitions themselues: but aboue and beyond the preparation, the right and iudicious dispensation is truly worthy, commanding and directing their safe and prudent vse. This skill requireth an vnderstanding able to raise it selfe aboue both the medicine and the maker, vnto the great Maker of them both, and from his generall<sup>h</sup> decree and counsell in the administration of all things in nature, to leuie and limite circumstances, <sup>i</sup> proportion, time, place, quantity and quality, according to the manifold seuerall purposes and infinite vses for the preservation, conseruation, and continuance of health and life vnto mankind. And herein how far it behoueth the erected mind of higher contemplation, to exalt it selfe in consultation aboue the elementary consideration and composition of a medicine and the vulgar and common sense, the continuall exquisite vse and exercise of the most incomparable prudence and learning in the ordinary and daily difficulties that befall the health, do plainely proue and demonstrate. It is not the medicine

g Quam enim proportionem Architectus erga cecementarios lignariosque fibros & alios quibus imperat gerit, eandem Medicus erga ministros suos, herbarios, venam scindentes, cucurbitulas admouentes & Clysteres immitentes. Galen in lib. 6. Hipp. de Morb. vulgar. h Naturæ legibus Medicinæ leges semper consentaneæ. Fernel. i Vt medici cuiusque auxilij quantitatem, occasionem & vtendi modum cognoscimus, vt ministri verò venam secamus & reliqua manibus operamur. Galen. in lib. 6. Hipp. de Morb. vulgar.



e Neque enim  
turpe est per  
vulgus & anicu-  
las profecisse.  
Non enim pu-  
duit maiores  
nostros in mul-  
tis remedijs  
brutorum disci-  
pulos se profite-  
ri, Quin & ac-  
ceptis à vulgo  
remedijs adhi-  
benda ratio &  
rectus vsus, in  
quo summa ar-  
tis posita est.  
Holler. Instit.  
Chirurg.

#### Historia,

it selfe, but the iudgement and knowledge of the learned, and right accommodation annexed vnto the wholesome medicine, that addeth vnto it a worth aboue it selfe; where- by it doth far exceede it selfe in excellency, in variety of greater good, in distinction of more proper vse, according to art and reason thereto conducting it, which is the life of euery application and accommodation in all things. Hence euen the greatest clerkes with this sufficiency pro- uided, haue not blushed to borrow or learne a good medi- cine at a simple and vulgar e hand, yea from fooles and brute beasts, in their owne more excellent adaptation as the soule vnto the body, conferring the full and true per- fection. The Ancients themselves haue not shamed so to do, as Galen in diuers places professeth of himselfe. Vnto Apothecaries therefore that faithfully and truly apply themselves and their whole indeauor, that haue tried and experienced skill, and vse faithfull industrie in fitting wholesome and incorrupt remedies to attend each honest need and necessity without fucation, adulteration or de- ceit, and containe themselves within themselves, no man can deny a worthy esteeme both in priuate thoughts and publike estimate; but if the pride and maister-ship of the medicine stirre once in them the ambition of medica- tion, as in the former men commēd them, so in the second they shall iustly condemne them: and as in the one safely vse them, so in the other with safe discretion refuse them, fearing lest with Salomons fly being taken in the Apothe- caries boxe, they also in like manner make a stinke of the medicine, & an end of themselves. Valleriola mentioneth an Apothecary who with the imprudent vse of quicksil- uer poysoned himselfe. I knew sometime an honest and ap- proued good Apothecary in Warwickshire, who imitating a prescription of precipitate against an inueterate disease which he supposed in himselfe, exulcerated his guts, and therefore died. These experiments in other then them- selves had bene bloudy and vn honest, and in themselves rather then in other argue their strong confidence, (which there-



therefore might easily seduce them to be in time bold with others.) Example and imitation ( which are the rules of an Apothecaries practise ) are but patterns of anothers sufficiencie. Sufficiencie therefore being not their owne, it is sufficient to put them in mind of their owne. It is good for euery one to be contented and contained within his owne lists, and of his owne store with liberality to lend, and of anothers with loue and licence to borrow. This vpholdeth societies and good orders in common weales, maintaineth mutuall neighbourhood and humanity, friendly and iust commerce with loue and loyall reciprocation, and distribution of euery right to euery owner, with good to the generall and common, and without hurt to euery priuate and particular. I say nothing of bankrupt Apothecaries, who hauing left their owne standing become walking merchants, and with a few pedlarie wares remaining keepe shop in their owne hose, or else in their guts, who (wanting other vse) imagine them sufficiēt to make cleane the kitchen. Let thē that desire their meate in the stomacke should long finde good cookerie, take heede who put herbs into the pot. It hath bene required and by some imposed, that a Physition should be both Surgeon and Apothecary himselfe. It is easily decided. In iudgement, skill, knowledge, and ability of direction, it is very requisite and necessary, and the contrary is not tollerable in a true architect: but euery particular execution<sup>e</sup> or manuall paines and trauell is neuer vniustly, sometime necessarily, and oft more conueniently distributed and deuided vnto others, whose vicissitude, assistance, and oft more ready handling thereof, is as sufficient, nothing inferiour, yea for operary prooffe and cunning handworke far without enuy<sup>f</sup> superior, because the maine and continuall exercise therein, doth therein also make the meaner iudgement better apted and more prompt. Galen indeed himselfe in necessity, & want of other ( whose better and more speciall practise and exercise therein might make it their more proper performance ) put his owne hand vnto s chirurgie: but when

e Ei qui præfideret, scire operari necessarium non est, sed potius aliorum ministerio uti, Aristot. polit. 3. *† Δὲ καὶ ἵπποι καὶ ἰδιότῃς ἰνδὺ ἰδὸ τῶν πρακτικῶν.* Nonnulli nescientes quam aliqui scientes ad opera sunt magis idonei. Aristot. eth. 6. g Primi medicinz parentes & veteres Græci Medici ferè omnes humanitate ducti ( vbi ita res postulauerit ) suis manibus operabatur in ciuitatibus nondum populosis. At vbi hominum multitudo increuerit, aliò res delegata est. Hinc etiam Principum editis distincta extant Medicorū & Chirurgorū ministeria & officia.



b Nec verò cal-  
culo laborantes  
fecabo, sed viris  
Chirurgiæ ope-  
rarijs eius rei fa-  
ciendi locum  
dabo. Hippoc.  
iure iurando.

c Omnes artes  
rudiores primū,  
tractu deinde  
temporis absol-  
uuntur.  
Scal. Poet 3.  
d Medico mul-  
tæ artes aptam  
materiam præ-  
parant, ipse na-  
turæ per mini-  
stros suppeditat  
Galen. in lib. 6.  
Hippo. de morb.  
vulgar.

he found it another distinct office, as an ease vnto himselfe and a commodious liberty & enlarged helpe to his other imployments, studies and care, he thereunto referred hand-operation, though euer haply conferred his mind & iudgement. In like maner Hippocrates refuseth by <sup>b</sup> oath to meddle in Chirurgie, & expresly in the extraction of the stone of the bladder, and leaueth it vnto those that are therein exercised. The sewer offices the lesse distraction, & where lesse distraction, there is the better bent vnto the more maine and proper scope. Where therefore with as sufficient supply by others, the suffeccion or deputation may ease of a burthen (as indifferently else were imposed) there (the businesse lesse, and the diligence and incum- bence equall) the remaining taske must needes be com- pletely and absolutely attended & perfected. Concerning the Apothecarie included in the Physition: indeed the first Ancients were Apothecaries vnto themselves, because in themselves onely was then newly sprouting in the infan- cie, the inchoation of that skill, and therefore as yet they could not <sup>e</sup> communicate perfection vnto others. But now time and age haue accomplished it, the Physitions eye and skill hath vsed anothers hand both as a needfull and re- quisite <sup>d</sup> helpe in the mechanickall ministry, and also as an aduantage and ease to the more necessary, laborious, and studious trauels of his mind. In ordinarie dispatches ther- fore it is vnauidably necessary an Apothecarie be euer at hand, as faithfull as his owne right hand, and in extraor- dinarie the Physitions owne heart must onely trust his owne hand, and his owne eye witnesse their consent. This equitie may satisfie curiositie.

CHAP.





Now to leaue both Surgeon and Apothecarie, the opposition against the vse or need of either, doth put in mind in the next place not to forget those, who profess the performances, vses, and end both of Surgeon & Apothecary, yea and Phy-

sition himselve without their helpe or need: such are such as cure by spels and words. If men beleue as reason would and as reasonable men should (for men are no<sup>e</sup> men if vnreasonable) of any effects from spels, among the wise is no true reason or cause, and without reason can be no right perswasion. Betweene a true cause and his<sup>d</sup> proper effect, there is an immediate necessity; betweene a cause by accident and his effect, there is a<sup>e</sup>mediate consequition: but this cause being onely in opinion, can be no more then opinion, and in opinion is no truth. Some finding spels to do no good, obiekt as a good, they do no hurt. This hurt I am assured they do; while men haue gaped after such shadows, they oft in the meane season haue lost the substance, their life and health: which while due season offered vnto them that had learned to know oportunitie, bad scholars were still at spelling schoole. To speake more seriously of such a toy: If the faithfull and deuout prayer of holy men (vnto which the promise of God, and the blessings of men are annexed) hath no such assurance or successe of necessarie consequent, without laborious industry and the vse of good meanes, how can religion<sup>s</sup> or reason suffer men that are not voyd of both, to giue such impious credite vnto an vsignificant and senselesse<sup>h</sup> mumbling of idle words, contrarie to reason, without president of any truly wise<sup>i</sup> or learned, and iustly suspected of all sensible men? It shall be no error to insert a merrie historie of an approued famous spell for sore eyes. By many honest

*c Nec credere possis Hunc hominem, humana qui ratione caret Maximia, vel vt alij, Cornel Gall.*

*d Causa immediata protinus per se coheret cum effectu.*

*Scalig. de subt. e Causam per accidens sequitur per accidens effectum.*

*g Quod neque religio precipit nec oritur ex causis naturalibus est superstitio. Melanth.*

*h Scripta, verba annuli, characteres, signa, nihil valent ad profigandos morbos, si nulla superior potestas diuina vel magica accesserit.*

*Inania itaque sunt vereque a-nilia credetium animos super-*

*pante. Fernel. de Abd. rer. causis.*

*i Vide Galenū*

*lib. 6. & 10. de simpl. Med. facultat. Theophrast. in hist. plant. l. 9. Aug. tract. 7. in Euan. loq. anis.*



Diabolus effo-  
diat tibi oculos,  
impleat forami-  
na stercoreibus.  
Wierus de pre-  
stig. cap. 4.

c In thought.

d In deed.

e Neque enim  
verum est ho-  
minem ab ho-  
mine noceri  
posse verbis.

Sed demon cre-  
dulitate decipit  
hominem vt

focium habeat,  
tum impietatis,  
tum æterni exi-  
tij. Scal. de subr.

f Phantasia im-  
perium habet  
in spi ritus &  
humores, qui  
sunt morborum  
parentes.

g Sensus interi-  
oris motus per-  
petuus. Aristor.  
de insomn.

h Galen lib. 6 &  
10. de simp. med  
facultat. Confi-  
dere doctos &  
banos Midicos  
medicamento-  
rum substantiæ  
præcipit, non  
verbis aut car-  
minibus.

testimonies, it was a long time worne as a iewell about many necks, written in paper, and inclosed in filke, neuer failing to do soueraigne good when all other helps were helpelesse. No sight might dare to reade or open. At length a curious mind while the patient slept, by stealth ripped open the mystical couer, and found the powerful characters Latin, which Englished were these: The<sup>b</sup> diuell digge out thine eyes, and fill vp their holes with his dung. Words without meaning are nothing, and yet so here are best. Of nothing can come nothing (much lesse good:) yet so<sup>c</sup> it was, and yet it was<sup>d</sup> not so) oathes and testimonies auouching the one religion, & truth<sup>e</sup> denying the othes. Thus oftentimes things haply begun in sport and ieast, with light minds, by vaine opinion grow to sooth and earnest. It is strange in these daies to behold how this follie doth laugh euen wise men to scorne, while their vnreasonable parts of imagination and fancie, so iuggle with their iudgements and vnderstanding, that they can scarce containe themselues from beleeuing and consulting with such ridiculous folly. Thus able is fancie, not onely to deceiue sense, but to obscure our reason. If there be any good or vse vnto the health by spels, they haue that prerogatiue by accident, and by the power and vertue off<sup>f</sup> fancie, wherein is neither certaintie nor continuance. Fancie according vnto the nature thereof, can seldome be long fixed vpon any thing; because naturally being euer full of fiction, it must needs easly and continually be<sup>g</sup> transported. Fancie therefore can be no ordinarie or common remedie, being but rarely fixedly detained; and where it is most earnestly bent, yet hardly of long continuance. If fancie then be the foundation whereupon buildeth the good of spels, spels must needs be as fancies are, vncertaine and<sup>h</sup> vaine: so must also by consequent be their vse and helpe, and no lesse all they that trust vnto them. I speake not of enchanted spels, but of that superstitious babling, by tradition of idle words and sentences, which all that haue sense, know to be voide of sense, as the other diuel.



diuellish. The one (if there be no remedie) we must permit vnto fooles, in the other we cannot denie the diuell.

## CHAP. VIII.

*The explication of the true disconerie of Witchcraft in the sicke, together with many and wondered instances in that kind.*



Any things of great power and wonder, *Witchcraft.* aboue reason and beyond the power of nature, haue bene effected through the imprecation, stimulation and ministerie of wicked men the associates of diuels, whose commerce with spirits hath bene oft plaine and manifest. But it is good before we enter into the consideration thereof, that we be warie and cautelously wise, how we make a true difference betweene a true worke of the diuell, and the strange likenesse which phantasmes (oft countenanced by casualties and euent) strongly worke in the opinion and conceit. For as the machinations of spirits are certainly oft inserted into the actions of men; so by the iuglings of the imaginarie, are so liuely framed resemblances and counterfets of them oft times, that they can hardly be distinguished. That it may therefore the better first appeare what fancie and imagination are able to do, I will not here omit an historie worth good eare: Anno 1607. a Parsons wife of Northamptonshire, dwelling within three miles of the towne, came vnto a Physition, complaining of a tumor in one of her breasts. He demanded her among many other things concerning the Sciatica, which he <sup>a</sup> coniectured to vexe her. She denied any acquaintance or notion thereof in all her former life. The same night (being returned home) suddenly about midnight the Sciatica seized painfully and grievously vpon her. Some few daies after, it happened another of her neighbours came also vnto the same Physition, whom (beside the disease which she her selfe made

H 2

knowne)

*Historia.*  
a Narrata ab  
ægotante præ-  
ter totius ple-  
thorâ lassitudo  
partium omniū  
inferiorum cū  
mensum reten-  
tione, coxarum  
grauitate in  
motu, torpore  
dum quiesceret,  
paratum affectū  
monstrabant. I-  
deo neque præ-  
dixisse difficile,  
neque re ipsa  
affectum subse-  
qui miraculi lo-  
co haberi de-  
bet.



b Preter ple-  
thoram tum  
infra tum supra  
diaphragma  
conspicuam, tu-  
mor venarum  
molestus circa  
crua & in po-  
pulis, de quo  
conquesta est  
agra, de spati-  
mo & distenti-  
one illarum  
partium faci-  
lem inde dant  
coniecturam.  
Vbi igitur agre  
imprudencia  
præfatur cau-  
sam, facilis est  
prudencia pro-  
babilem possit  
fari effectum.

c She was assu-  
red late the  
night before of  
the Physitions  
being at home  
that same day  
she knew the  
length of the  
way, her hus-  
bands vsuall pace,  
and now direct  
sped. She might  
easily compare  
the time of his

going forth, with a competent time for his attaining the Physition, and with all these might well hope of the Physitions facilitie by his friendly entertainment the day before. From hence her imagination satisfying it selfe with the confidence thereof, she might thereby, settling and quieting her spirits, minde and humors, for a time thus appease and mitigate her paines. As for her so true and iust coniecture at the time which was two of the clocke, the circumstances before mentioned, and likelihoode it selfe did guide her to suppose it. If this reason satisfie not, religion and reason giue leaue farther to suspect, that the diuell to aduance error and illusion, might conuey

knowne) he guessed to be troubled with the <sup>b</sup> crampe, and cursorily questioned her thereof. She neuer before sensibly knowing any such paine, after her returne also that night suffered thereby exceeding torment. These two accidents compared together by the first partie, (the one in her selfe, and the other in her neighbour) and the apprehension being whet by her exceeding paine continued, caused in her a strong and resolute opinion of bewitching, which she presently vnremoueably imputed vnto the Physition. Her outcries and impatience through her paine, made such forcible impression in her husband, that to satisfie his wiues vnreasonable importunacie, he was contented to come vnto the Physition from her to expostulate. He, before he could vtter his message, blushing at the folly, and yet desirous to satisfie his wiues iniunction, because she would not otherwise giue him rest, at length related vnto him the cause of his coming, desiring him for his sake (being much ashamed thereof) to conceale the folly of his wife. This done, he returned home, and found his wife nothing better, but assuring her selfe and him, that if he would but once more come vnto the Physition, and (as I coniecture) gaine him to forgiue her, she should presently be well. Accordingly the next day he came vnto him, and (then concealing the reason and cause of his coming) desired him to forgiue and pardon his wife. This easily granted (as such a toy) he presently demanded the houre of the day, which instantly the clocke gaue two, being afternoone. He hastened homeward, and before he could speake vnto his wife, she ioyously entertained him, and with preuention told him that she was perfectly well, and that iust at <sup>c</sup> two of the clock her paine left her, which

the



she (it seemed) imagined (as it also hapned) to haue bene the same time and moment that the Physicion had giuen her desired pardon. The next morning her husband did write vnto him, discouering with this newes the reason of his last coming vnto him the day before, together with this strange euent following it. Within halfe a ycare after, she fell sicke againe, and<sup>d</sup> died. This strong imagination, with this strange euent, might haue intangled many a poore spinster in a thicker string then her cunning could vntwist, to saue the cracking of her neck. But if mē wold more duly oft examine and weigh these cases, they shall many times find the Witch in a foolish sconce; and greater and more dangerous are the bewitchings of a mans owne folly, and more effectuall oft times vnto his owne hurt and others, then any witch, yea or diuell whatsoeuer. Without doubt chance may flatter and countenance the imagination with vñwonted, yea and iustly wondered euents, and yet is that no demonstration of ought aboue nature or reason. Casualtie doth so apt oft times consequences vnto dreames, as if there were some secret power or influence in them proceeding vnto such effects, yet is it no proof of truth or trust in them. Women oft times out of their<sup>e</sup> sleepes haue fore-seene and foretold many things, which according to time and place haue iustly come to passe, but this doth make their dreames no oracles. Many vain mē out of the presage of their owne minds, haue confidently made prediction of such things as haue assuredly hapned, yet is this no inducement to take them for prophets. In like manner some that

into her imagination an inward and secret sense of the time.

The power that the diuell doth exercise in this kind, might be made cleare by many examples.

After the penning of this history, the cause and manner of her death by her neighbours of worth and credit, was thus reported. Her husband, at her earnest sute, consulted with a wandering Surgeon, whom fame, it seemeth, had magnified for charmed and potent cures of such as were bewitched. The Surgeon delineated a medicine vnto the husband, promising

a miraculous cure thereby, and charged him withall, by no means to be feared, though haply there might fall out some strange and fearfull operations vnto the seeming. The medicine with this stile coming vnto the patient, was gladly receiued; and after she had receiued it into her bodie, she died. The glorious name of the medicine, together with a confidence that this was onely the strange operation of the medicine foretold by the Surgeon, caused the friends about her still to expect some admirable euent of recouerie, and therefore they still gaped after her vprising: but in the end necessitie called for a graue: and thus their hope with her was buried.

e Alianus lib. 4. scribit Alpasiam concubinam Cyri posterioris admonitam fuisse in somno de medicamento quo sanauit vitium oris, quod venustatem prius valde deformatae.



& Hinc illa  
 triquetra  
 diabolica.  
 f Non ab similibus  
 vis compellendi  
 motus tum ani-  
 mi tum corpo-  
 ris etiam phil-  
 tris & carmini-  
 bus attribuitur.  
 Philtra nocent  
 animis vimque  
 furoris habent.  
 Ouid.  
 Carmina de  
 coelo possunt  
 deducere lunam  
 Virgil.  
 g Data est Dia-  
 bolo potestas  
 non modò vt  
 fallat malos, sed  
 vt exerceat bo-  
 nos. Augustin.  
 g Diabolus im-  
 perium exercet  
 in impios. In pi-  
 os etiã in multis  
 casibus particu-  
 laribus potesta-  
 tem habet, qua  
 & vulnerantur  
 & concidunt.  
 Calvin. lib. instit.  
 h Quid Angeli  
 mali possunt,  
 quid nò possunt  
 facere per na-  
 turæ suæ con-  
 ditionem,  
 homini explo-  
 rare difficile  
 immo impos-  
 sibile. Augustin.  
 de Trinit.

haue possessed themselves with witchcraft, and the opi-  
 nion thereof, haue seemed to know things about their  
 knowledge, and that knowledge about and beyond all  
 reason hath bene true: yet neither is this any dispossession  
 of themselves of this spirit of folly, nor no iust prooff or  
 accusation of any one to be a witch. I cannot therefore take  
 it for an ingenuous course, vpon such grounds to draw sim-  
 ple people vnto confusion. It is an easie matter for any im-  
 pression to worke it selfe into the imagination of a vaine  
 mind. And why may it not seeme as easie for the diuell  
 who is the authour of lying<sup>d</sup> wonders, to credite it with  
 wonderfull euents about the weake eye of our reason?  
 Therefore ineptly and iniuriously may the illusion of fan-  
 cie, and the practise of the diuell therewith ioyned, be  
 made snares for the innocent, whose destruction is his in-  
 tention who reioyceth in the perdition of mankind. Nei-  
 ther can I beleue (I speake it with reuerence vnto grauer  
 iudgements) that the forced<sup>f</sup> coming of men or women  
 to the burning of bewitched cattell, or to the burning of  
 the dung or vrine of such as are bewitched, or floating of  
 bodies about the water, or the like, are any trial of a witch.  
 I see no reason why I may not thinke, that the diuell by the  
 permission of God, hath power indifferently to worke  
 these effects vpon any man, whether a witch or no. For if  
 he had power for his owne malicious purpose vpon the  
 bodie of our blessed Sauour, to transport it through the  
 aire, and to set it vpon a pinnacle of the temple; and vpon  
 the body of righteous Iob, with hope and desire of his o-  
 uerthrow: by what prerogatiue dare any other man what-  
 soeuer presume to free himselfe from his power, but by a  
 speciall grace and mercie of God? Or why is it any impu-  
 tation vnto any man to be knowne to be subiect thereto,  
 since God doth permit it in diuers his deare<sup>s</sup> seruants? If  
 men shall grant the diuels exercising his power vpon any  
 man a sufficient euidence to conuince him a witch, there  
 shall thereby be allowed vnto the diuell a large<sup>h</sup> commis-  
 sion, which his malice will easily extend beyond the lati-  
 tude:



tude as by right obseruation of many learned in their own experiences hath bene and may be oft truly noted. I do not deny nor patronage witches or witchcraft, but wish that the proofes and triall thereof may be more carefully and with better circumspection viewed and considered; that rash determination beguile not the wise, nor condemne the innocent, vpon whom the diuell can with more nimblenesse and agilitie transferre his owne euill workes, then either they can auoide it, or others easily espie it. Euerie thing whereof euerie man cannot giue a reason, is not therefore a miracle. There are many things whereof few<sup>e</sup> men, many whereof no man can attaine the reason, yet euerie<sup>d</sup> man knoweth to haue a reason in nature. Behold a toy for an example. There is seene in the hand of a iugler a thing as it is indeed; sodainly in a moment without perceptible motion, it is againe scene<sup>e</sup> as it is not. That there is a cause of the change who knoweth not? what it is, who knoweth except to whom it hath bene made known? With great wonder and<sup>f</sup> admiration haue diuers in this age shewed mercenarie spectacles, incredible<sup>g</sup> euen vnto the beholding eye, and yet in the actors by meane vnderstandings deprehended to be nothing but agilitie and nimble cunning, by continuall practise and custome working desperatenesse into facilitie. Thus with common wonder haue some walked and danced vpon cords. Some are written to haue leaped and danced vpon the edges of sharp swords without hurt vnto theselues, & with pleasure vnto the beholders. Some haue credibly bene supposed to deuoure daggers and other sharpe and dangerous weapons. That naturally the loadstone draweth iron the meane<sup>st</sup> know: the reason or cause the wisest neuer knew. There are wonders in nature, & wonders aboue nature; these are subtilties, the other miracles. That fire and aire, contrary to their owne<sup>a</sup> particular nature of the owne accord de-

Camerarius de diuinat. a A forma vniuersali mouentur sponte ignis & aer deorsum, ne eueniret vacuum. Forma particularis obedit vniuersali ad conseruationem totius entitatis & vnitatis. Scalig. de Subt.

c Soli viri ingeniosi & subtilis mentis aciei difficilia cognitu facile comprehendere valent. Aristot.

d Multa sunt quorum cum veritas certa sit, tamē causæ nos latent. Plutarch. de Sympol. e Inter præstigiatoris manus quod est video. Mutatur species vel propter celeritatem vel propter aliud. Quare verò mutetur later me. Scalig. de Subt.

f In natura plurima sunt miranda & singularia, inquit Aristoteles, ideoq; naturam ipsam appellat δαίμωνιαν. g Τερατωνδὴ μὴ καὶ θρυμνότητος πλῆρη, ἡ μὲν δαίμωνιαν καὶ κατὰ φύσιν λέγουσι μάταια.

scend,



b Quia nequit  
tam citò rare-  
fieri ad imple-  
dum vacuum,  
quod reliquum  
potest facere  
facit, atque tam  
citò abit. Scalig.  
de subtr.

d Frustra de  
metaphysicis  
quæruntur phy-  
sicæ rationes.

e Sapientia ve-  
ra, Nolle nimis  
sapere.

f Hoc nomine  
Cardanum ta-  
xat Scaliger lib.  
de subtilit. Quæ  
consultò natura  
in orbe molita  
est suo, is præ-  
stigiæ nomine  
denotandum  
putat.

g Hoc à divini-  
tatis excellentia  
separat: omnis  
enim potestas  
supra naturam  
est vel diuina  
vel diabolica,  
hæc ubique &  
semper bona,  
illa nusquam  
non mala.

d Quorum dæ-  
mones authores  
sunt eorum ra-  
tio est trans na-  
turam. Fernel.  
de abd. rer. caus.

scend, and waters ascend: that the heauie mettals of iron and lead, contrary to their owne naturall motion, should with such admirable swiftnesse, in so short a<sup>b</sup> moment passe so large a distance through the aire, from a small flash of a little flame: these and such like are subtilties, because the cause and reason thereof doth vnfold it selfe to few, or not to all, yet vnto the learned. That the Sunne should stand still in the firmament, the Moone be ecclipsed in no interposition, the bodies of men should flie in the aire, or walke vpon the face of the water; these and the like are miracles, because hereof is neither power nor reason in nature. And as in the former to be easily drawne to admiration, and to ascribe naturall effects to supernaturall causes, is grosse ignorance, so in the latter to enquire naturall causes in<sup>d</sup> supernaturall effects, is profane curiositie. In both these extremes men too commonly erre, the learned for the most part in the latter, the vnlearned in the first; the one too<sup>e</sup> wise, the other starke fooles. None truly learned, or that truly know the face of nature (whose scholars the learned euer professe themselves) can be vpon the vaine flashes of seeming wouders lightly moued to denie or call into question<sup>f</sup> the power and force of nature. With therfore the common amazed thoughts of vulgar people, to be blasted by the stupiditie of euery idle feare, to gape after witchcraft, or to make nature a diuell or a bugbeare, must needs be base procliuitie and vnlearned lightnesse. To admit also nothing aboue or beside nature, no witchcraft, no association with diuels at all, is no lesse madnesse of the opposite and extreame. But those whom true learning and wisdom hath well instructed, know how to stay themselves, and to consist in a temperate mediocritie betweene both these. The actions of the diuell are discovered by the proper notes and difference. First they are e-  
uer<sup>c</sup> euill, either in themselves or in their end. Secondly, they are aboue<sup>d</sup> the power and course of nature and reason. This appeareth manifestly in his violent cariage of so many heards of swine headlong into the sea, mentioned in  
the



the Gospell: in his bringing fire from aboue so sodainly to deuoure so many thousands of Iobs sheepe. These, with other such like, carry in their mischiefe and hurt the stamp of such an author, and in the transcendent<sup>e</sup> and supernaturall power thereof, the testimonie of a spirit. This is plaine, and by these notes men may learne to distinguish between an imaginarie and a reall diuellish practise. Now the doubt remaineth how we may in these workes and practises of the diuell, detect the conuersation and commerce of men. I do not conceiue how any markes in the flesh or bodie of any one, may be any triall or manifest prooffe: for besides the grant, that slikenesse may deceiue, who can assure me that the diuell may not as easily, secretly and insensibly marke the flesh of men as their soules vnto destruction? If the diuell may marke them without their knowledge and consent, shall his malice be their offence? or how shall I be assured he cannot so do? He that can do the greater, can do the lesse. He that could giue vnto the Son of God a view of all the kingdomes of the world in one instant (which was no doubt a speciall straine of his vtmost spirituall cunning, considering he was then to deal with wisdom it selfe) can that cunning finde no meanes to make a small scarre, impresse or tumor in flesh? Who dare presume to say, God will not suffer him? Who euer so farre entred into the counsell of God, or measured what therein he doth permit? If no holy writ, no reason manifest it, proud and blasphemously daring is obseruation in so infinite and vnmearurable a subiect. I denie not that the diuell by couenant may sucke the bodies and bloud of witches, in witness of their homage vnto him; but I denie any marke (of neuer so true likenesse or perfect similitude) sufficient condemnation vnto any man; and beside and a

*had a horne growing vpon his backe. The like haue others since and before knowne and written. Some men haue bene borne with parts proper vnto the other sexe, and women with parts or resemblances of parts naturally giuen to the malekind alone. The errors of nature in monstrous births, are not obscure, and feede varietie of wonder; nor are nor can be tied from the counterfeit of any shape, likenesse, marke or figure, sometimes superfluously cast vpon one part, sometimes vpon another.*

*c Dæmoniaci nonnulli obloquantur summe ardua, arcana referant & occulta renunciant. Edunt verba & sententias græcas & latinas, cum ipsi vtriusque linguae omnino ignari sunt. Fernel. de Abder. caus.*

*g Many and strange haue bene the formes of diuers excrescencies, or growings in the flesh through all parts almost of the bodie, whose nature, forme and cause are well knowne vnto the Physition, though to his eye oft times strange and wondered. Scaliger in his booke of Subtilties, mentioneth a Waterman, knowne vnto himselfe, who*



*The diuels propertie is knowne by actions, deeds or workes first found sustained by a supernaturall power, and next bent vnto an euill end. Thus for diuellish ends haue Witches and sorcerers bene knowne to ride vpon the seas in vessels vncapable of such carriage, or of any defence. Thus haue some haunted men and other creatures, in maners, meanes and circumstances more then any way reasonable or possible vnto humanity or the nature of man alone. Thus haue some also declared the secret words and actions of men, then absent in farre distant places, and foretold particular things to come. These with their diuellish affection, end, and intencion are certaine proofes of diabolicall power and witchcraft. e Consent and cooperation may be manifested first by prooffe of any incantation, inuocation, spels, and other performances of other diabolicall rites and ceremonies: secondly by their vse of such instruments as are vsuall or proper vnto such diuellish workes. Of this kind are pictures of waxe or other matter, by which they secretly worke wasting and consuming paines vnto the living persons of those dead resemblances. Of this kind are also charmed kin's, characters and figures. Of this kinde also are diuers sorts of poisonsome matters, by them knowne to be solemnly sought, and carefully bidden or kept. These found or detected, are certaine conuictions of witches and witchcraft, ioyned with other due presumptions and circumstances, and a manifest detection of the assistance of any transcendent force.*

boue all other notes or marks whatsoeuer, iudge it chiefly and principally and first to be required, that both the diuels <sup>d</sup>propertie therein, & also the parties <sup>e</sup>consent thereto may be iustly and truly euicted, which is oft too lightly weighed. It may be with good reason iudged, that the diuell doth not blush to be both bold and cunning, there to set his marke, yea and make his claime where he hath no interest. But when the diuell doth appeare in workes and signes proper to himselfe, and therewith shall be euident either directly or by good consequent the act of any man consenting or cooperating, there law may iustly take hold to censure; and there also the former presumptions and markes (denied sufficiencie while alone and single) may now concurring be admitted and allowed. I speake not this in contradiction of other learned iudgements, but retaining the libertie of mine owne, and leauing the like equanimitie to every one. Nor do I denie or defend diuellish practises of men or women, but desire onely to moderate the generall madnesse of this age, which ascribeth vnto witchcraft whatsoeuer falleth out vnkowne or strange vnto a vulgar sense. Concerning diseases therefore, it will not here also be impertinent or vnprofitable to deliuer many their strange seeming formes from the too ordinarie iniurious imputation in this kind. It is manifest and apparent, that the mixture and implication of diuers and differing diseases in the same subiect, may and do oft bring forth a wild and confused concourse of accidents seeming ther-



fore of monstrous and wondered shapes, and therefore in their deceiuing appearance coming very neare vnto the similitude of bewitching. But because euery eye is not able in so various a chaos to analyse and reduce them vnto their seuerall heads, and proper diseases, (so intricately confounded one within another) it is not therefore sufficient for reputing them as things without causes in nature. Many diseases single, alone and apart by themselves, seeme strange and wondered, which therefore in their strange formes vnited, and in their mixture one with another, must needs arise much more monstrous and Hydra-like. For example, in one kind<sup>e</sup> of disease, the whole body as it were in a minute is sodainly taken in the middest of some ordinary gesture or action, and therein is continued some space together as if frozen generally, starke and stiffe in all parts, without sense or motion, yet with eyes wide open, and<sup>h</sup> breathing freely, as if it were a mouing image or a liuing carcasie. In another, the sicke are also sodainly taken or surprised with a senslesse<sup>i</sup> trance and generall astonishment or sideration, voide of all sense or mouing many houres together, onely the breath sometimes striueth and laboureth against the danger of suffocation, and the pulse continueth. In another, the sicke are swiftly surprised with so profound and deadly a sleepe, that no call, no crie, no noise, no<sup>d</sup> stimulation can in many houres awake and raise them. In another, the sicke are doubtfully held, in some part<sup>e</sup> waking, and in other part sleeping, in some respects, maners and parts expressing wakefull motions, sense, speech, right apprehension, memory and imagination; in other respects, parts and maners (as men sleeping) voide of the libertie or vse of sense, motion, or any the other faculties. The forme of this disease, Hippocrates

c Quippe ubi nec causas nec apertos cernimus ictus,

Vnde ergo veniant tot mala, cæca via est.

Propert.

f In natura vel ætate.

Gal. de loc. aff.

g In this manner

Ann. 1598, my

selfe being pre-

sent, a child of

one M. Barker

of Couentry was

afflicted, and in

the end these fits

changing into

convulsions of

his face, mouth,

and eyes, he

therein died.

h In natura vel ætate.

Gal. de loc. aff.

i In Apoplexia

vel morbo at-

tonito. Gal. de

loc. affect.

c An. Dom. 1602

In this manner a

former wife of

one M. Roson of

Northampton

continued the

space of two

daies and nights, being then my patient. d In Caro. Carum verò distinguit à Catalepsi.

Galen. lib. de loc. affect. quod in hac oculi ægrotorum clausi permanent, in illa aperti.

e Hoc genus coma vigilans Galeno dicitur tract. de comate, quod & insomne vocat, & Phreneticis attribuit, iuxta hoc coma pigrum & somnolentum statuit quod è contra Lethargicis ascribit.



f Hippocrates in  
Prophetis, &  
Epidemior. 5.

h Deprauati  
motus sunt plu-  
rimi tremuli,  
conuulsiui, pal-  
pitantes, vibran-  
tes, qui prout in  
toto corpore  
vagantur, diuer-  
sam appellatio-  
nem sortiuntur.  
Galen. de sympt.  
diff. r.

i h omnia & in  
conuulsione &c.  
Epi. epilia vel  
motus cada-  
cus vniuerso  
corpori motus  
affert depraua-  
tos. Gal. de diff.  
sympt.

g Conuulsio fi-  
mulat omnem  
motus volunta-  
rii speciem, &  
hac sola ratione  
& motu naturali  
differt quod  
præter volunta-  
tem fit. Galen.  
de loc. affect.

k Morbus actio  
læsa pro parti-  
cularium instru-  
mentorum ratione ita variatur, et varias habere species videantur, cum illius motionis ra-  
tio sit una. Galen. de sympt. diff.

h Musculorum malicaciorum & eorum qui peculiariter lati appellantur conuulsione,  
contractione, resolutione, fit spasmus cynicus, tortura oris, risus Sardonius &c.

d Generalis hæc palpitatio dicitur ab Auicenna, ab alijs membrorum subfultus & ia-  
statio.

hath very fitly assimilated to the shape<sup>f</sup> and fashion of drunkenness, whose ordinarily knowne effects are in some things busie wakefulness, in other some at the same time dull sleepiness; in some imaginations, apprehensions, senses and motions quicke and readie, in some with as apparent vrgence, yet senseless and dead. Contrary to these formes, in some other diseases there arise continuall stirrings and depraued motions through all the parts<sup>h</sup> of the bodie, contrary to the will, and beside the sense and power of the sicke. This is seene commonly in<sup>i</sup> falling sicknesses, diuers kinds of conuulsions, and the like. In these diseases, & some bite their tongues and flesh, some make fearfull and frightfull shriekings and outcries, some are violently tossed and tumbled from one place vnto another, some spit, some froth, some gnash their teeth, some haue their faces continually deformed and drawne awrie, some haue all parts wrested and writhed into<sup>k</sup> infinite vgly shapes. Some haue their heads violently wrested forward, and their faces behind. Some haue their eyes with inordinate twincklings, rauings, and rollings<sup>a</sup> disfigured. Some haue their mouthes distorted into diuers formes, grinning, mowing,<sup>b</sup> laughing, sometimes gaping wide<sup>c</sup> open, sometimes close shutting. Some haue their limbes and diuers members sodainly with violence snatched vp and carried aloft, and after suffered by their owne weight to fall againe. Some haue an inordinate leaping<sup>d</sup> and hopping of the flesh, through euery part of the body. In some diseases the mind is as strangely transported into admirable visions and miraculous apparitions, as the body is metamorphosed into the former strange shapes. In many ordinary diseases, in the oppressions of the braine, in feauers,

a Conuulsis musculis, oculos mouentibus.

c Con-

the



the sicke vsually thinke themselves to see things <sup>f</sup> that are not, but in their owne abused imaginarie and false conceit. Sometimes with their fingers they hunt for flockes and flies, and with narrow eyes prie for puppets and toyes, working in the consistory of their owne braines. Sometimes they complaine of their friends and others to lie vpon them, to creepe or sit vpon them, to stop their winds, to endeouour to cut their throates, and the like. Sometimes they complaine of <sup>s</sup> diuels or witches, lively describing their seeming shapes and gestures toward them. Some in sicknesses so farre forget themselves, that they haue not so much memorie as of their owne <sup>k</sup> names, or their most familiar friends. Some aboue all perswasion or reason to the contrary, strongly imagine themselves vnreasonable <sup>h</sup> creatures. Some crie out and flie from <sup>i</sup> waters when none are neare: some from fire, and likewise from many other supposed feares, in their vanitie infinite, as in their present and sodaine appearance vnto the beholder full of amazement. How can these like accidents, or any of them, euen single and alone in their seuerall peculiar shapes apart, but seeme wondered? Much more when diuers of them, most or many of them, as it sometimes falleth out, are confusedly together so compounded, that at once in the sicke, a man may see a part of one and a part of another, a shew of many, and a perfect shape of none; must they needes not onely affright a common beholder, but sometimes also exercise the better iudgements. I saw hereof in the yeare 1608. a rare example, which both for illustration of that which hath bene said, and the instruction of other that may hereafter hap to behold the like, and especially for the contentment of many eye witnesses (both worthy and desirous therein to be satisfied) I may not omit. A gentleman of ancient name and seate in Warwickshire, in the time of the late memorable long frost, called me vnto his daughter afflicted in an vnknowne and strange sodaine manner, both vnto her parents, friends, & neighbours, and also some <sup>e</sup> Physitions therein consulted.



a *popiet dē m dīa*  
*civē, &c.* Sonat  
 sternutatio quia  
 per angustum  
 illi est exitus.  
 Hippocrat. Aph.  
 7. lib.

c *Ingens sternu-*  
*tatio affinitatem*  
*habet cum epi-*  
*leptia, tū quod*  
*ab eadem cau-*  
*sa nasci potest,*  
*tum quod in e-*  
*dem sede sita*  
*est. Ideo Hip-*  
*pocrates sternu-*  
*tationem cum*  
*rheumate malū*  
*nuntiat; quin &*  
*indefinens ster-*  
*nutatio anima-*  
*lem facultatem*  
*validē saepe fa-*  
*rigat, nec non*  
*& sternutantes*  
*saepe mortui*  
*concederunt.*  
 h *Epilepsiam*  
*sequitur plerun-*  
*que grauis so-*  
*por.* Andernac.  
 de med. vet. &  
 noua.

i *Compositus e-*  
*nim morbus vi-*  
*detur, ex coma-*  
*te, caro, Apo-*  
*plexia, Epilep-*  
*sia.* In nonnullis  
 enim accessio-  
 nibus sopitis

motu & sensu libera erat respiratio, in alijs graui cum difficultate spirandi & stertore periclitabatur, quae duo Apoplecticos a veteruosis & catalepticis distinguunt authore Galen. lib. de loc. affect. Epileptici verò motus vix vnquam desiere.

A vehement shaking and violent casting forward of her head, every day in a much maruelled fashion surprised her about three or foure of the clocke each afternoone, and so vsually continued vntill the twelfth houre of the night: e- uery such shaking or casting of her head, ending with a loud and shrill inarticulate sound of these two fillables, ipha, ipha. After my first sight, I discovered these before wondered motiues to be nothing else but sneezings and sternutations, which in all men haue their different and a diuers noyses, and in her were more then ordinarily vio- lent. To confirme and settle this iudgement, I gaue both by wriiing and speech prediction of a sequele, either of the falling sicknesse or some other spice or species of conuul- sion, so grounding vpon the continuall violence and vehe- mence of the sternutation, and the great oppression of the braine, together with some obscure contractions of some parts alreadie begunne, though haply of others vnobser- ued. In the meane season before my departure at that time in few dayes the grieuousnesse, length, and frequence of the former fits was much mitigated and grew more easie, and so continued the space of a fortnight after my returne from thence. This time last mentioned expired, sodainly the parents againe sent for me: from them I learned that their daughter after diuers tortures of her mouth and face, with staring and rolling of her eyes, scrawling and tum- bling vpon the ground, grating and gnashing her teeth, was now newly fallen into <sup>h</sup> a deadly trance, wherein she had continued a whole day, representing the verie shape and image of death, without all sense or motion: her pulse or breathing onely witnessing a remainder of life. With these fits ( oft in the meane season first frequenting ) at length she againe <sup>i</sup> interchanged new, and then awa- king out of her astonished sleepe, wistly casting her eyes as looking sometime behind her, sometime to the one

side,



<sup>k</sup> side, sometime to the other; sometime ouer her head (as if she had fearefully or frightfully espied somewhat hanging about her) with her eyes staring open, her mouth wide gaping, and her hands and armes strongly distent & carried aloft aboue her head, together with a generall starknesse & stifnesse of al these parts, she spent many daies in this maner, both day and night iterating these fits, and each seuerall fit continuing the space sometimes of halfe an houre, sometimes a quarter of an houre. While these fits at any time discontinued, she either slept, or (at least all her outward senses slumbring) her imagination still led her hands vnto many and diuers continuall actions and motiues, which argued in their folly great fatuitie and <sup>d</sup> defect of reason and vnderstanding, yet manifested the businesse and depraued motion of her oppressed imagination, which therefore continually <sup>e</sup> employed her fingers to imitate many vsuall exercises of her health (as dressing and attiring the heads of such women as came neare vnto her. In all these actions and motions she neither had nor vsed the helpe of any other sense but onely the feeling <sup>f</sup> with her hand, whereof she seemed also altogether depriued in <sup>g</sup> all other things, except onely those whereto her imagination (which is mistresse and great commander of all the senses) lead <sup>h</sup> her feeling. Hereof was oft made triall by pinching and the like, whereof she tooke no care, nor was therby moued, except onely when thereby haply they intercepted or interposed her feeling and the imagined obiect, whereof she was euer for the most part very sensible. After I had with much assiduitie and diligence by some quicke medicines solicited nature to a better remembrance of her selfe, at length vpon a sharpe prouocation she immediatly answered our desired hope, and we then first gained her sense of her selfe with some comfortable words, and with a perfect returne <sup>i</sup> of her vn-

singula sensoria penetrans alterationes omnes ipsorum persentit. Gal. lib. 7. de Plat. & Hippoc. dogmat. <sup>i</sup> In Caro & intelligere & excitari ægrotus potest. Auicenna de sign. spec. Subeth.

<sup>k</sup> Deprauato omnigenere motus voluntarij, tum capitis tum oculorum. <sup>d</sup> Epilepsia est totius corporis conuulsio cum reëctricis partis actionum cohibitione. Galen. de Symp. differentijs.

<sup>e</sup> Singularium præter sensum exteriorem est sensus internus. Aristot. eth. 6.

<sup>f</sup> Sæpe morbo læditur ratio salua imaginatione, sæpe deprauata imaginatione integra perstat ratio, sæpe deficit utraque, sæpe deficient sensus exteriores seruatis internis, & e contra. Gal. de Loc. Affect.

<sup>g</sup> Coma est motus imaginatricis deficientis & imbecillus. Galen. de Symp. differ.

<sup>h</sup> Communis facultas & potentia à cerebro per neruos in

derstanding



1 Laesa septima  
neruorum a ce-  
rebro ortorum  
coniugatione  
loquela immi-  
nuitur, deprava-  
tur aut ad tem-  
pus tollitur ne-  
cessario. Galen.  
de loc. Affect.  
c The words  
which by wri-  
ting she expref-  
sed, were these:  
God is a won-  
derfull God, The  
Lord can doe  
maruellous  
things, and when  
the skill of man  
hath done what  
it can, God will  
shew himfelfe a  
wonderfull God.  
c Quomodo  
lingua, nunc  
motum nunc  
sensum amittat  
separatim aut  
coniunctim,  
magis vel mi-  
nus, perque vi-  
cissitudines ra-  
tione cerebri  
laesi aut protef-  
sus neruorum,  
vide Galen. de  
loc. aff.

g Refert Guintherius Andernacus aliquos sibi natos, qui ex ingenti refrigeratione, & inde nata destillatione muti per aliquot dies persistere, liquore vero ablumpto vocem recepere. Andernac. lib. de Med. vet. & noua. f The very same accident, about the same time, in the same maner, befell a gentlewoman then lying at Cotesbrooke in Northamptonshire, and sometimes daughter vnto M. Reade, while he lived there dwelling. She lost diuers dayes together lost her speech, and againe by fits sodainly recovered it, being besides vexed with diuers maners of conuulsions.

gallinae fides

bed



bed continued, and with the decrease of the former vehemence and fearefull continuall frequency of the said fits, succeeded (as was before feared) a palse, which possessed both her legs with a senseless deadnesse, and a generall stupiditie of one side of her bodie, being the ordinarie terminations of an Apoplexie, and therefore foredoubted. After she had continued in this hopesfull forwardnesse the space of two moneths or thereabout, she was then commended vnto the Bath, with my report and description of her former passed accidents vnto her Physition there, where after much and long feare and doubt, she began at length to yeeld better hope, finding by little and little the vse of her legs, onely the former small fits did still hang fast, and her speech as yet remained <sup>h</sup> vnperfected. Her legges being at Bath, began there to recouer; her speech shortly after <sup>i</sup> her returne home from thence also followed, and all her former fits and complaints vanished before that <sup>k</sup> sommer passed. It hath bene and is still a great doubt and question, not onely among the common and vulgar sort, but diuers also learned, whether this gentlewoman (in maner aforesaid afflicted) shall iustly be ranked among those vpon whom (by the permission of God) diuels and witches haue had a power, or whom nature and the course of naturall diseases haue thus in maner aforesaid afflicted. My owne iudgement must needs incline vnto the latter, for that I could behold in the gentlewoman nothing (most continually conuersing with her) which either my eies had not before shewed me in others, or perfect notion from reading both ancient writings and later neotericall descriptions, had not before made the same <sup>l</sup> vnto my vnderstanding, which they then presented themselves vnto my sight. The first is in part testified in the margine of the page 59. 60. and 64. The second, any man may witnesse true who can compare the report of all the fits and accidents which befell this gentlewoman (which as truly and nearly as I could, and I suppose fully, by the testimony of any that saw her, I haue related) with the seuerall shapes of some

<sup>h</sup> Ex faciei partibus sola lingua laepenumero afficitur. Gal. de loc. affect.

<sup>i</sup> Saepe medicamentorum comoda non sunt cum visu praesentia sed post emergentia.

<sup>k</sup> Compensante procul dubio aestate ad tempus insigniter feruida incom-

moda praecedentis hyemis insigniter gelida. Ab insigni vero refrigeratione ortum &

originem mali factum esse, apud me satis constat. Frigus vero cum humiditate intensum

soporem, stuporem, omne convulsionis genus, Epilepsiam, Apoplexiam constituere, author est Galenus lib. de loc. affect. 4.

<sup>l</sup> Qui vniuersale cognoscit quoquo pacto cognoscit & particulare. Aristot.



g Sapius enim deprehendebatur repentino lapsu aut depriuatione omnis sensus & motus, comitante difficultate spiritus & stertore nec non rectricis facultatis functionibus omnino cohibitis. Hanc Apoplexiam veram distinguit Galenus prædictis notis, lib. de loc. affect. quam etiam generalem paralytim alias appellat. Apoplexiam verò vel generalem paralytim terminari particulari, nemo non norit, grauem scilicet *hæmiplegiam* ple-runque, leuem *paræmiplegiam* vel vnius tantum membri. h Vide Wierum de præstigijs demonum. Consule Langium in epist. Medicin. tract. de Dæmoniac. Ioann. Hucherum Bellouacum de Maleficijs. Ioan. Baptistam

diseases before mentioned, pages 59. 60. 61. 62. which are truly set downe according to the common consent of most writers. The mixture of diuers of them one with another, must needs make some difference in them from themselves, where they are each alone and seuerall: but he that with that iust allowance of that oddes onely, can consider the particular accidents in the speciall example, with the true notion of the diseases before it generally described, must needs grant them to be the same in kind and nature. It may farther perswade, that my selfe with reason from the knowne custome and nature of such diseases, gaue both by speech and writing, prediction of the conuulsion which after followed, and also of the termination of her & Apoplecticke accessions in the lameness and palsie of some parts, which also came to passe, and cannot now be denied testimonie of many. It maketh yet farther against the opinion of witchcraft, that such medicines as were ministred vnto her, in reason good for her, according to that reason and expectation for the most part euer profited, sometimes immediately with their vse reducing her vnderstanding before lost, sometime recouering her speech when she had diuers weekes together before continued speechlesse, and by litle and litle euermore repairing continually some decayes, notwithstanding many and diuers relapses; which both her parents themselves, and the seruants, and all that ministred vnto her, must needs vnto God and truth with thanks acknowledge. It farther confirmeth the negatiue of witchcraft, and is not the least, that while the opinion thereof most hotly possessed most hearers and beholders, the parents of the gentlewoman at no time in the height of their daughters affliction, or a good space after, could resolue vpon whom with any iust shew of reason to cast the suspicion of bewitching, as they oft auouched vnto me both then and since. The most certaine and chiefe proofes of witchcraft & diuellish practises vpon the sick, among the learned esteemed are generally reputed three: *Codronchium de morbis veneficiatis.*

First,



First, a true and iudicious manifestation in the sicke of some reall power, act or deed, in, aboue and beyond reason and naturall cause. Secondly, annihilation and frustration of wholesome and proper remedies, with discretion and art administred, without any iust reason or cause thereof. Thirdly, ought either in the knowledge or speech of the diseased, discovering a rauishment, possession or ob-

session of their minds or spirits by any infernall inspiration. Hence the sicke oft speake strange languages<sup>e</sup> vnto them-  
f Fernelius de Abditis rerum causis, lib. 2.

selues vnknowne, and prophetic things to come, aboue humane capacite. To the first doth satisfie the former manifest reference of all accidents befalling the gentlewoman mentioned, vnto the preualence and power of diseases before related. The second is negatiuely answered by plaine testimonies. Of the third and last was neuer mention, nor question, nor reason of either. There can nothing be required more vnto ample satisfaction: and as I therein rest and stay my selfe, so I doubt not the consent and content of all that affect truth and embrace reason. I will notwithstanding for the better exercising and stirring vp of diligence, circumspection and vigilance, generally in this so hard and deceivable point of witchcraft, and also for their sakes, whose weaknesse may as yet be vncapable of satisfaction in the former particular, answer some objections therein made. The forenamed conuulsive fits, of lifting vp her hands aboue her head, which were the last remaining fits, toward their decay and latter end, neuer came vnto her but onely when prepared at the night for bed, and vnclōthed into her night-weeds, she began to yeeld and decline her body to lie downe. In that instant, each night without failing, euer and neuer before began her fits. When she at any time lay her selfe downe to rest vpon her bed in her clothes (whether by day or night) her fits notwithstanding appeared not. Some haue imagined some coniuration or witchcraft vpon or in her nightcloths or sheets; but to them that seek reason, I suppose it found. The power of voluntary motion, which is the animall fa-

*Obiect.*



cultie, and the disease it selfe both possessing the same parts, namely the sinewes and muscles, while the disease was in his vigor and strength in the beginning, it therfore mastered the facultie and mouing power, and continually ruled, so that the fits then neuer almost ceased by day or night. Now in the declination and weaknesse of the disease, and toward the end, the facultie grew strong, restrained and commanded ouer the disease, whereby all the day there appeared no fits at all. But when the mouing power or facultie composed it selfe to a true and generall cessation and rest, then in that instant the disease rooke his aduantage and libertie to stirre. But why was it not thus also when she slept in her clothes? The sense and incumbrance of the day-habite is euer an hinderance of perfect sleepes. Therefore to them that sleepe in their clothes, or vpon their beds, commonly there is not so true a ligation of their senses, neither are their sleepes so sound, nor of the like continuance. While therefore she lay or composed her selfe to rest in her clothes, the sense thereof both interrupted the facultie from the true and sound disposing it selfe to rest, and also thereby put it in mind of the disease which had so lately sharply visited it, with tart remembrance; and the disease being now too weake to resist or to prouoke the facultie, could not vpon that vnperfect aduantage stirre, vntill by a more sound and true dispose to rest and sleepe, the spirits and naturall heate more truly retiring inward had more perfectly left the outward parts, and thereby the disease there still remaining might haue more libertie and power to stirre, which notwithstanding also soone after of the owne accord desisted, because it wanted the former strength to maintain continuance. That which breedeth other doubts, is that at such time when she wanted all her senses, and altogether seemed senselesse of any obiekt offered vnto her, or of it selfe occurring, yet had she a curious feeling of such things as her minde and liking sought or seemed to hunt after. This is no wonder to them that know where the

Obiect.

Obiect.



the imagination intently and earnestly worketh, it there giueth sense to those<sup>d</sup> parts it exerciseth, though all other parts be stupified or asleepe. This is oft seene in many who in their dreames walke, talk, and do seriously many works, distinguishing and feeling those things whereabout the fancie occupieth them, of other obiects, though haply more neare hand and of quicker remembrance, taking no notice at all. The disease or accident which most oft and frequently possessed this gentlewoman, was a kinde of<sup>e</sup> heauie sleepe, in degree onely exceeding the ordinarie resolution and ligation of the senses by sleepe, and therefore the same reason may indifferently serue both. It is farther obiected, that the gentlewoman oft pointed, sometime this way, sometime that, as seeing the appearance of a woman of such and such forme and colours, which also according vnto her maner of vnperfect speech, she after described, as some say. It is not vnusuall with the sicke oft to imagine indifferently, as well things inconsiderate and<sup>f</sup> incompounded as truths, and therefore are their imaginations of no<sup>g</sup> validitie without better prooffe or reason, which I thinke before sufficiently satisfied. And in this gentlewoman (hauing her head, where her disease had so manifestly deeply seated it selfe, therefore so mightily oppressed) it was more easie for any facultie therein to mistake and erre, then to conceiue aright. And therefore though it might haply manifestly appeare (which may be and is ordinarily rather the abusive impression of some indiscreete<sup>h</sup> whispering about the sicke) that she of her selfe primarily and without suggestion conceiued the forme or shape of a witch, yet is that no sound prooffe or clearing of the question of witchcraft in generall, nor any reasonable euidence against one particular, since the trials of truth are not steered by imaginations. It is lastly obiected, that certaine witches lately dying for sorcerie, haue confessed themselues to haue bewitched this gentlewoman. I grant the voluntary and vncompelled, or duly and truly euicted confession of a witch, to be sufficient condemnation of her

<sup>d</sup> Primum sensorium omnium sensuum commune est. Galen de sympt. differ. e Apoplexiam, carū, catalepsiā altos sopores nominat omnes. Galen. lib 13 de Meth. Med. vt & aliis, Lethargum etiā inter sopores recenset sed cum febre incidentē propter humoris putredinem.

<sup>Obiect.</sup>

<sup>f</sup> Sicut in somnis decipimur in somnijs, ita vigilantes in ægritudinibus, *ἐν τῷ πνεύματι καὶ τῷ σώματι*, &c. Arist. de in somnijs.

<sup>g</sup> Egregiè hac in re satisfacit Theophili Medici ægrotantis historia, memorata à Galeno lib. de sympt. different.

<sup>h</sup> The mention of her supposed sights of the witch, came after the returne of all her senses, and when onely the conuulsions of her armes and face were remaining accidents

<sup>Obiect.</sup>



selfe, and therefore iustly hath the law laid their bloud vpon their owne heads, but their confession I cannot conceiue sufficient euiction of the witchcraft it selfe. It is knowne euidently vnto men learned, that the subtil serpent and deceiuer the diuell doth vsually beguile, delude and deceiue those that trust in him by his iugling collusions, perswading oft times those actions and euents to be his gratification of their malicious affections, which are indeed the very workes of nature, and oft times the rare effects onely of hidden causes in nature. A witches confession therefore being onely grounded vpon his credite, information and suggestion, whose nature, custome and propertie is and euer hath bene to lie and deceiue, is a meane, poore and vncertaine prooffe of witchcraft, though a iust condemnation vnto the witch, her selfe being proued an associate with the diuell in any sort. Her death therefore doth satisfie the law for her offence, but is no sound information of the iudgement of the witchcraft. Thus according to that whereof my selfe could take notice in this gentlewoman (if more full information of others obseruations in those things that by my selfe were not seene or noted, faile me not) I haue truly and fully described euery materiall accident and circumstance; and to all the knowne or conceiued likely doubts and difficulties therein haue carefully and directly answered, and therein also haue (I suppose) satisfied the ingenuous and reasonable with breuitie at full. Now to conclude the former explication of the question of witchcraft in generall, I intreate the Reader to call vnto mind the formerly mentioned feares and doubts of witchcraft, which vnknewne accidents and diseases easily impose vpon mindes herein vnacquainted and not discerning their cause and reason, and in them farther for future good to consider the possible contingence of many more of like nature and sort in other the like cases elsewhere hapning, and here vnto mentioned. In both and with both let also be recalculate and cast the strange and slie suggestions of the fancie and  
imagi.



imagination, sometimes countenanced by admired casuall euent and chances, sometimes applauded by ignorant credulitie, and sometimes aduanced by superstition in all and euery of these still with the vulgar sort, aduantaging the same error and opinion of witchcraft. I haue so much the rather thus farre laboured, for that ordinarily herein I see truth and iudgement too much peruerter, the diseased their health and life thereby neglected, and many times simple ideots and fooles oppressed, whose weaknes doth oft seeme guiltie, because euer vnable to defend it selfe. Euery one in these cases is not fit or competent arbiter: it requireth the learned, and not learned in word and superficiall seeming, but indeed truly iudicious and wise, whom euer to preconsult in these occasions is onely safe, is right, expedient, and euer necessary.

CHAP. IX.

Wifards.



He mention of witchcraft doth now occasion the remembrance in the next place of a sort of practitioners, whom our custome and country doth call wisemen and wise-women, reputed a kind of good & honest harmles witches or wifards, who by good

words, by hallowed herbes and salues, and other superstitious ceremonies promise to allay and calme diuels, practises of other witches, and the forces of many diseases. But these being of the same nature with those before mentioned to vse spels, and as they before, so these now sometimes onely superstitiously vaine, sometimes diuellishly assisted, I will referre these vnto them, and onely dismiss them both with a short historie. Anno 1602. a poore boy of Pynchley in Northamptonshire, was sodainly surprised with a vehement conuulsion, drawing his head and heeles violently<sup>h</sup> backward, and in that sort carrying his whole body into a roundnesse, tumbling vp and downe with much

Wifards.

<sup>h</sup> Nam in alteram partem agrotantis reclinacionem opisthotonon vocamus, neruis qui eo loci sunt male affectis. Emprosthotonon autem si in priorem partem homo deflectitur, neruis anterioribus positus laborantibus. Aret. lib. x. cxi. et seq.



i Hic hominum  
ineptorum mos  
est, in malis sua  
ignorantia vel  
acquisitis vel  
comorantibus  
cum anu Aso-  
pica semper de-  
monem accusa-  
re.

c An possit oculo-  
los tantum con-  
tendere Lyn-  
ceus?

d Dolebā the-  
herculē quod  
pugillares & sti-  
lum non habe-  
rem qui tam  
bellas fabellas  
pernotarem.

much paine and inward groning. The parents of the child posed with the strangenesse, presently accused<sup>d</sup> witchcraft, sent for a wisewoman, & her wisdom came vnto them. At the same time it fortun'd my selfe to be in the towne with a patient of mine, a worthy and vertuous Lady there inhabiting, who moued me to see the bewitched child, and vpon the motion together with her Preacher then liuing in her house, I went vnto the place where the child lay. There among other standing silent and vnknowne, I beheld the fits, & heard also the wisewoman wisely discoursing, and among other things of the like nature, declaring vnto the cōpany, that the lungs of the child were as white as<sup>c</sup> her kercher. With this and some other such like kercher learning, I<sup>d</sup> silently departed. When I was returned vnto my patient, I there professed my opinion concerning the manner and nature of conuulsions with their seuerall causes, amongst the rest not omitting the strange accidents which did oft fall out in such diseases by wormes. Not long after, when the cunning of the wisard was now growne without profite, stale and forsaken, the child auoyded a great and long worme, and immediatly after recovered without other helpe or meanes, and so hath continued euer since. Thus the serpent beguiled the woman, and the woman beguiled (though not Adam) many foolish sonnes of Adam. At length a poore worme gaue them demonstration of their ridiculous folly. Such teachers are fittest for such schollers, whose grosse ignorance is euer so farre in loue with it owne preiudicate conceite, that though they were brayed in a mortar, yet cannot this loue be beaten out of them for any loue of truth or reason. I did not therefore trouble them with my patience to instruct them, nor they molest me with their impatience to heare.

CHAP.



## CHAP. X.

*Servants of Physitions. Ministring helpers.*

ow to fulfill our iust computation of Em-  
perickes, and therewith to conclude their  
mention and number: the last (but not  
the least) that offer themselves ordinarily  
in this kind and name, are such as either by  
oft seruing Physitions, or by continuall  
conuersing with them and viewing their custome and pra-  
ctise, or by their owne imployment<sup>a</sup> from their directions  
in applications and administrations vnto the sicke, or by  
some speciall trust and attendance about the necessities  
of the diseased, ingrosse vnto themselves supposed speciall  
observations, and choice and select remedies, and with  
such small wares thus taken vp vpon credite, set<sup>b</sup> vp for  
themselues, presuming it good rhetoricke (because an old  
figure) to take a part for the whole. Thus seeing too much  
honesty would not suffer them to rob their teachers of a  
more sufficient portion of generall methode and art, they  
thinke it sufficient to be able to supply the same particular  
meanes with the like desire and goodwill. But a pish imita-  
tion and resembling shew can neuer expresse the life of  
reason in her natieue vse. Although therefore sometimes  
some of this sort, by subtiltie, a good wit, officious dili-  
gence, and thereby pleasing fortunatenesse, do angle a  
good report and estimation, and thereby catch many sim-  
ple<sup>c</sup> people (who hoodwinkt with good opinion discern  
not the baite) yet doth their commonly obserued daring  
those things which they know they know not, and their  
ordinary raising themselves by the ladder of boasting, ma-  
nifestly detect, both their cloaked defect, and their choa-  
ked guilt. For what expectation can be of them who for  
the most part build their whole worth vpon the meane-  
st prooue of anothers sufficiencie, and all the skill which they  
are able to expend, is but that little which another without

L

enuy

*Servants of Phy-  
sitions. Mini-  
string helpers.  
a Ideo olim  
Clinici & le-  
cicularij dicti  
& Dietarij.*

*b Hinc ab origi-  
ne Experientia  
nata est imitatio  
& imitatoria.*

*c Parua leues  
capiunt animos*



d Quoniam ars  
circa particula-  
ria versatur quæ  
infinita sunt, qui  
non redigit ad  
vniuersalem  
methodum, cæ-  
co & incerto  
modo agit & o-  
pera fortunæ  
committit. Gal.  
de puero Epi-  
lept.  
e Medicina sex-  
ies vel septies  
probata non fa-  
cit vniuersalem  
propositionem.  
Ga en.  
g ἀνὰ τὴν ἀλγεῶν  
ἐκαστὴν, ὡς λόγος  
ἀπὸ τῆς ἀλγῆς. Aequè  
mutila ratio si-  
ne experientia,  
& experientia  
sine ratione.  
Nazianz.  
f Qui se artem  
acquisiuisse sine  
Methodo arbi-  
tratur, sciat se  
vmbra habere  
non artem.  
Plato in Phileb.  
b Per se natura  
quæ sua fallax  
est experientia  
& periculosa  
ἡ δὲ πείρα οὐκ ἀσφαλὴς.  
Hipp. Aph. 1.

enuy or ielousie could spare? Timely and well growne per-  
fection is neuer to be attained either by seruice or bare  
obseruation. It is necessary that man be in himselfe a mai-  
ster of knowledge and of sincere iudgement, that shall be  
able truly to make right vse of anothers experience. Ex-  
perience therefore alone, and the benefite of a Physitions  
seruice or admission vnto the view of practise, without the  
benefite of sufficient generall theoric and learning going  
before, can in it selfe be no true benefite. It is reason and  
knowledge that doth guide men wise vnto<sup>d</sup> all their par-  
ticular actions and experiences, and those actions succee-  
ding in triall and prooffe according to that reason com-  
mend and confirme that reason, and made good that ex-  
perience. For that which experience hath once or oftentimes  
knowne and found to do good, must not therefore in ne-  
cessitie still do<sup>e</sup> the same good, except the same reason of  
the good do in each circumstance againe commend and  
commandit, which onely they can iudge and examine  
that are wise and learned. That experience therefore is  
onely certainly and truly allowed trust, which prouing it  
selfe good doth therein also iustifie & the knowledge and  
reason which directed it vnto that good. They therefore  
that without methode, art, reason and<sup>f</sup> knowledge, take  
care to spend their time in gaping after others experien-  
ces, do set the cart to draw the horses, and euery one that  
goeth vnto plough, knoweth they either neuer went to  
schoole, or beginne their lesson at the wrong end. By this  
preposterous defect therefore, and therein want of know-  
ledge to foresee the likely issues of their actions, since these  
Emperickes themselves know not, nor truly foresee what  
they indeauour or do, how shall others that trust them  
know what thereby they shall suffer? Provident foresight  
is farre from blind ignorance, and wise prevention from  
imprudent temeritie, and the experiment made without  
art or reason doth priore commonly reprove and chastise,  
then instruct and establish. Neither can any man make a  
true rule or vse of his experience, that truly knoweth not  
the



the particular nature and estate of those things whereof he hath experience, together with all circumstances that may alter the considerations. They therefore that will learne more safely to informe themselves, let them know assuredly, that sufficiency is neuer found in the vtmost obseruation or Empericall tradition, but in a settled and it- selfe confirming knowledge and vnderstanding. Neither can this true knowledge be duly or competently attained, but by early begunne, and late continuing education thereto, instituted in places fit and free for true grounds, for the groweth and seed of pure and good knowledge, instilled into the minde by little <sup>f</sup> and little, by daily reading, contemplation, meditation, and assiduitie in both, watered with the dew and sweate of painfull studie, hastened to maturitie by carefull and continuall good cul- ture & of ancient counsell and direction, and lastly confir- med and strengthened in the good and perfect groweth vnto a firme age and time therein by choyce example and experience, withall these possessing an <sup>h</sup> aptnesse in nature as the ground of all.

<sup>f</sup> Habitus om-  
nis intellecti-  
uus, actiuus, fa-  
ctiuus sensum  
acquiruntur nec  
sine assiduita-  
te, tempore, di-  
ligentia stabili-  
untur vquam.  
<sup>g</sup> Doctrina nam  
vim promouet  
infitam. Horat.  
<sup>h</sup> Naturę sequi-  
tur semina quis-  
que sue. Propert.

*The end of the first Booke.*

**L 2 THE**





# THE SECOND BOOKE.

## CHAP. I.

*The Methodian learned deceiver or hereticke Physition.*



Hus farre haue bene remembered the ignorant practitioners that infected this age. Now it followeth we come vnto another erroneous kind of such as haue a name and portion among the learned: such are they that haue a taste of good arts and sciences, but are not truly learned, nor haue sincerely drawne the naturall and liuely sap of true science and vnderstanding. Of this kinde among the Ancients, were reputed those they termed<sup>d</sup> Methodians, either by an Ironie or Antiphrasis, as hauing no true<sup>e</sup> method, but a compedium or a method of their own making; or else because they arrogated this name vnto themselves in the best sence, as onely in their owne supposall meriting the title of true Art and Method. These had their peculiar and proper errors in those times in which they liued, then especially noted; but we will make bold more generally vnder this name to comprehend all who carry a name and visar of learning, but are not able to expresse the power thereof, either by their distinct and truly digested vnderstanding, or by right performance in action and practise according thereunto. These men, any man may note to be of three sorts: First, such as may commonly be obserued to beare naturall defects and impediments within themselves:

d Quales Pro-  
clus, Antipater,  
Dionysius,  
Thessalus, The-  
mison, de quo  
nomine Iuue-  
nalis sic habet:  
Quot Themis-  
on xgros au-  
tumno occide-  
derit vno.  
e Αμωδοτοῦτος  
& omnium ma-  
ximè αμωδοῦτος  
appellat Gale-  
nus.



g Inconsideratio  
cognatum &  
perpetuum iu-  
uentutis vitium.  
Scalig. de subt.  
cc. Qui si quid  
homo sit scias,  
facile te nihil  
esse intelligas.  
Ego vero ne-  
quaquam nos  
homines esse  
dicere consuevit  
sed partes ho-  
minis. Ex om-  
nibus enim ali-  
quid fieri posse,  
alique non mag-  
num, ex singulis  
per se minus  
quam nihil.  
Scalig. de subtil.  
cc. Nemo no-  
strum satis esse  
potest ad artem  
vel constituenda  
vel abolenda;  
sed sat superque  
videri debet si  
quæ multorum  
annorum spacio  
priores inueni-  
unt posteri ac-  
cipiamus, atque  
his addentes ali-  
quid illam ali-  
quando com-  
pleamus & per-  
ficiamus. Galen.  
in Aph. Hipp.  
p. 100. Arist. Eth. 1.  
1. Arist. Eth. 1.



is an habit: an habit is by small degrees and length of time and custome acquired, and thence riseth by litle and litle to perfection and full growth. There is to euery facultie belonging, first an habit of right iudging therein, and distinct knowing: secondly an habite according to iudgement and knowledge of right action and disposing. A double habite in euery facultie, requireth a double time in euery facultie, which therefore cannot but with long patience and carefull assiduitie therein be inuited. The too common want hercof in these dayes, is the cause that many reputed great clearks & scholars, haue in their mouthes and discourse, the phrase, the language and sentences of wisdom, but want the <sup>d</sup> soule, the substance and the sense. Hence it cometh to passe, that tongues overflow with aphorismes, maximes, and rules of ancient truth, but for the most part confusedly, not rightly distinguished, mistaken or supposed. Neither can excellence in one facultie giue prerogatiue in another. Therefore those that are perfect and absolued artists in their owne facultie, and will impaire their dignitie by engaging it in another, (where neither their time nor prooffe can equall it) let wise men cautiously and with suspicion admit their counsell or trust their practise. I sometime knew a learned Diuine, batchelar in that facultie, a great clearke, of much reading and studie therein, whose busie and ambitious braine not contenting it selfe within so infinite an ocean of sufficient sacred and sweete imploiment, would needs breake out into other bounds, and from some borrowed houres and time for studie in physicke, grew to affect therein more then a common name and vnderstanding. In the end his pride and conceit of his knowledge transported him so farre, that among other ridiculous paradoxes, he both in schooles and common profession defended an indifferencie in the natures, qualities and vse of Stibium and Ratsbane: to conclude, his confidence herein so farre bewitched him, that he made triall thereof in himselfe, and as a iust execution vpon himselfe, was the same day poisoned. Another



ther of my knowledge and acquaintance, a man in the Greeke, Latine, Hebrew, Chaldey, and other languages much studied, and in the iudgement and theory of Diuinitie of approved worthinesse and vnderstanding, hauing therein bestowed the best part of his time, sodainly interchanged with an vnadvised course of practise in Physicke: he spent some time in trauell beyond the sea, and returned againe thence dignified; but his former studies were so well and soundly forgetted, that they admitted not so true and right after-setting of the second. Hence as his braine ouerflowed with vnconstant propositions, and his tongue with paradoxes, his actions also thereto suited. In the end he made vpon himselfe an experiment of the force of Opiuma in a more then ordinary dose, and so composing himselfe vnto a desired sleepe, neuer returned to view the issue of his experiment, but descending into the graue, left this memory behind him. If any man wonder at these grand lapses in men learned, let him stay and satisfie his doubt with admiration of the multitude of sects in all ages, swarming with grosse errors and opinions, euen amongst the learned of all faculties and professions. This vndoubtedly groweth from no other ground but want of entire vnderstanding of those things men studie and reade, through imperfect and distracted imploiment of their mindes, seriously and wholly required vnto any measure of perfection. Therefore Galen in his learned treatise of the method of right cure (as also in other places) doth oft times witnes, that where sects and sectaries abound, there is infallibly mistaking and vnfound apprehension of truth, and therefore lamely, defectiue, and in part attained, because so onely sought. If any man require a more speciall prooffe or triall hereof, let him with me here cull and examine any few Aphorismes of Hippocrates, and in them (though commonly and orderly read and auouched by euery mouth) yet shall he find how easie and ordinarie it is for any man in any one to be inconsideratly deceiued and mistaken, if he do not with all possible diligence, indistracted

vigilance

h Primæ & præcipua delictorū & errorū causa in agrotantium curatione, Diuisionum præiustas, vt & in alijs hæresibus. Quidam in primis & supremis diuisionum generibus consistunt contenti illis indicationibus quæ ab illis sumuntur. Quidam verò vsque ad aliquid diuidunt non tamè vsque ad finem perueniunt. Nonnulli verò vitiosis vtuntur diuisionibus. Qui verò omnia quæ sunt secundum naturam & præter naturam recto diuisionis artificio complectitur, atque ab omnibus sumit sufficientes indicationes, hic solum medendo non errabit, quaptum humanis conceditur viribus. Galen. de ratione Meden. ad Glaucon.



g Pura apprehensio simplex  
saepe caret ratione, nondum  
excitaturatio, aut lux cognitionis non imitaturatio. Scalig.  
de sub.

i Hinc paucissimi sapientissimi Hippocratis  
sermo sapienter sapient.

k Vide Galenū in prædictum  
Aph. xii. & Brasauolum in  
vtriusque.

b Oportet febrem neque leuiorem esse quam quæ morbi materiam discutiat, neque grauiorem quam ægri virtus ferat. Holler. tract.  
de Apoplex. Galen. in dictū Aphorif.

c Necessè est febrem superuenire sed non simul. Nam putredo cum vulnere accelerat febrem, vulnus sine putredine tardigradam producit febrem. Brasauol. in prædict. aph.

vigilance and circumspection, continually, wholly and indefatigably exercise all his powers in seeking out their hidden truth, which doth neuer freely reueale in selfe to those that carelesly or in part, or for sinister & trifling ends labour after it. For example, in his sixt booke of aphorismes and 52. aphorisme, Hippocrates doth nominate a mortall signe in the diseased, the appearance of the white of the eye in sleepe, and sleeping with vncloused eyes. In many diseased, this oft is found vntue, but with Hippocrates vnderstanding it is neuer false. He that simply and verbally onely vnderstandeth, and without meditated differences and exceptions, or maketh not more narrow search, shall hardly truly find the certaine and true limitation of this truth. For if this manner of sleeping fall out from any outward cause, or besides reason or cause thereof in the inward disposition, it is not simply or altogether bad, much lesse mortall. For where the sicke are thus accustomed to sleepe in health, or so sleep by reason of fumes and vapors ascending vnto the head, and thence distilling into the eye-lids, and so hindering their right closure, (as it is oft scene in great drinkers) or where it proceedeth onely from wormes in children, and the like, the incautious and superficiall vnderstanding is readily deceiued. In like maner the 51. aphorisme of the same booke doth promise by the coming of a feauer thereto, the profligation of the apoplexie. But this is not true, confusedly interpreted, and therefore beyond the first view requireth further studious inquisition to find out the quantitie<sup>b</sup> of the feauer, with the degree of the apoplexie. Great wounds and cuts of the head (saith the 50. aphorisme of the same booke) procure and incurre feauers: but he that doth no further search to know the<sup>c</sup> times that feauers may differently in swiftnesse or slownesse of their coming take, nor vnderstandeth the causes slackning or quickning the feauers speed, may easily too hastily before iust time accuse the truth hereof. The 3. aphorisme of the fift booke threatneth danger in conuulsions vpon great issues and losses

of



of blond; but in what quantitie thou shalt esteeme them  
 & great, or with what conditions, thou must vse diligence,  
 and elsewhere enquire. Many haue lost great measures of  
 bloud at once, and yet haue escaped both with and with-  
 out conuulsions, if 8, 9, 10. or 12.<sup>e</sup> pounds at once from the  
 nose may be called much or great. The first aphorisme of  
 the fift booke, doth pronounce the conuulsion procured  
 in assumption of Hellebore mortall. It is notwithstan-  
 ding seene, that conuulsions so raised, cease againe with-  
 out death or other danger. To vnderstand therefore aright,  
 we must know to distinguish the diuers wayes and ma-  
 ners whereby Hellebore doth produce conuulsions. The  
 31 aphorisme of the fift booke, menaceth vnto a woman  
 with child being let bloud, abortion. But whether we shall  
 vnderstand it simply necessarie, or onely as an hazard or  
 periclitation, or with what conditions, more certaine in-  
 formation doth aske further search. The 40. aphorisme of  
 the second booke, threatneth vnto old men surprised with  
 murrhes and distillations, the end of their disease with  
 the end of their dayes. But vnto perfect conceiuing, is  
 further requisite the consideration of the degrees of old  
 men, in whom is apparent either age alone (which is one-  
 ly the number of yeares) or oldnesse & with age, which  
 is a decay and wearing of nature together with yeares.  
 Infinite might we be in these and the like, euery triuiall  
 and vulgarly receiued rule requiring a more circumspect  
 and considerate vnderstanding, then the first view or light  
 reading doth offer or present. It is a common well known  
 and commendable caution, to suspect phlebotomy in  
 children vnto the foureteenth yeare, and in old men after  
 fiftie or sixtie yeares. But with what restraints and limita-  
 tions these rules are to be bounded, fully and truly to con-  
 ceive, besides their hearing or reading is required a view  
 and reuiue of differing reason and expositiō, diligent and  
 carefull scrutiny, oft comparing and conferring oddes and  
 differences of circumstances. None truly learned will or  
 can be so inconsiderate or rash to take bloud from age,

d Magnus ille  
 est fluxus qui-  
 cunque re-  
 pentē indefi-  
 nenter & cele-  
 riter profuit.  
 Gal. in dictum  
 aph.

e Ponderauit  
 Brasauolus li-  
 bras 18. ex simi-  
 stra nare feci-  
 minæ nobilis  
 fufas simul &  
 semel, præter  
 4. libras aur plu-  
 res per lintea &  
 mappas sparsas,  
 nec aderat in-  
 terea aliquod  
 vitæ discrimen,  
 sed conualuit.

Brasauol. in  
 aph.

f Conuulsio  
 quam affert  
 Hellebori as-  
 sumptio ex orie-  
 ventriculi vellu-  
 catione plerun-  
 que sine discri-  
 mine, quam  
 verò ex immo-  
 dica euacuatio-  
 ne, illa maximè  
 lethalis. Galen.  
 in aph dictum.

g Hinc senectus  
 & senium, sene-  
 ctus prima &  
 vltima, viridis &  
 decrepita.



d Auenzoar fi.  
lio suo trimo  
venam secuit.  
e Rhafes etati  
decrepita in  
pleuritide ve-  
nam secuit.

e Interest enim  
non quæ atas  
sit, neque quid  
in corpore ge-  
ratur intus, sed  
quæ vires sint.  
Firmus puer, ro-  
bustus senex, &  
grauida mulier  
valentes sangui-  
nis missione ta-  
to curantur Per-  
uel. de sang. miss

f Veratus sit &  
sanctus celeberrimus  
rimis in una qua-  
que secta præ-  
ceptionibus &  
pari studio om-  
nibus dedi ope-  
ram. Galen. de  
Loc. Affectis.

f Veratus sit &  
sanctus celeberrimus  
rimis in una qua-  
que secta præ-  
ceptionibus &  
pari studio om-  
nibus dedi ope-  
ram. Galen. de  
Loc. Affectis.

whose veines are exhaust or spent, blood dried vp, or from  
infancie crop the first hopefull sprouting or spring therof;  
yet with deserued fame and honour to themselves, and  
incomparable benefite vnto the sicke, haue right learned  
worthy and excellent Physitians vsed and prescribed phle-  
botomy both vnder siue<sup>d</sup>, and after sixtie<sup>e</sup> yeares. Dili-  
gence will not rest vntill it haue found<sup>e</sup> out reconciliation  
to these doubts, and confirmation to more perfect know-  
ledge, which serious labour must buy, studie continually  
attend, and thence time gaine, free from other impertinent  
implication. The common want hereof suffereth so many  
voprofitable questions amongst the the learned, maintai-  
neth contentions and pride of words, multitude of sects  
and schismes from truth: and while men at other leisure,  
for other shifts, ends, and supplies, and not for the owne  
worthinesse, or for it selfe seeke knowledge, they comon-  
ly lose the true end, and therefore true perfection. The in-  
numerable dissentions amongst the learned concerning  
the Arabicke and Chymicke remedies at this day infinite-  
ly, with opposite and contradictorie writings, and inue-  
ctiues, burthen the whole world. Some learned Phisitians  
and writers extoll and magnifie them as of incomparable  
vse and diuine efficacie. Some with execration accuse and  
curse them as damned and hellish poysons. Some becaute  
they find not these remedies in the common & vulgar rea-  
dings of the Ancients (the famous and learned Grecians)  
with feare and horror endure their very mention, farre  
therein vnlke and differing from that ingenuous spirit of  
the thise worthy and renowned Pergamene Claudius  
Galen, who in brightnesse of vnderstanding, sharpnesse of  
apprehension, and inuention ouershining al the preecedent  
wits that were before him, yet did he with humble and  
daigning desire search & entertaine from any sort off peo-  
ple yea from the most vnlearned Empericke himselfe, any  
their particular remedies or medicines, which after by his  
purer and more eminent iudgement, and clearer light of  
vnderstanding, refining, he reduced to more proper worth,  
and



and thereby gaue admired presidents of their wondered  
ods in his learned prescription and accommodation. Some  
contrarily contemning the learning and knowledge of the  
Grecian, and with horrid superstition, deifying an abso-  
lute sufficiencie in Chymicke remedies, reiect the care or  
respect of discret and prudent dispensation. A third and  
more commendable sort differeth from both these, and  
leauing in the one his learned morositie and disdainfull  
impatience of different hearing, and in the other his igno-  
rant and peruerse Hermeticall monopoly, with impartiall  
and ingenuous desire free from sectarie affectation, doth  
from both draw whatsoeuer may in either seeme good or  
profitable vnto health or physicke vse: from the Grecian  
deriuing the sound & ancient truth, & from both Greek,  
Chymicke, or Arabian, borrowing with thankfull dili-  
gence any helpfull good to needfull vse. Antiquitie hath  
giuen vs our first lights in all knowledges, succeeding  
times haue added their seuerall lustres, and our latest po-  
sterity hath yeelded also many things not vnworthy their  
worthy praise. Chiefly to honour the ancient worthies, yet  
to & contemne none, and to view all, is the rarest growth,  
but truest perfection. And thus by the examples before for  
many innumerable more, it is manifest that men learned,  
knowing and reading much, may notwithstanding either  
through distraction or negligence be esteemed and found  
in complete perfect and distinct knowing, ignorant and  
vnwotting. And as their vnderstandings are hence corrup-  
ted and depraued, so necessarily by consequent must their  
actions be answerable thereto, since thence deriued, bad  
principles euer producing bad practise. This is not ob-  
scure nor dainty in many common practisers of imperfect  
knowledge, to be daily instanced almost euery where,  
whereby that man whose owne iudgement cannot giue  
him dispensation to swarue and differ sometimes from the  
common vnderstanding, vse, and custome of vulgar pra-

e Maiores no-  
stri ad veritatis  
indagationem  
& conuentionē  
cum magno a-  
nimo atque ex-  
celso per sale-  
bras atque tene-  
bras iter suum  
contulerint, ut  
quo possint mo-  
do praeuicerent  
nobis, quare nō  
erunt illorum  
manes (prope  
dixerim) Deo-  
rum cultu cele-  
brandi Scal. de  
Subt.

f Atque iniquū  
decreti genus  
est quod omnē  
laudis fructum  
& gloriæ vni  
Græciæ detulit,  
ut Arabum &  
posteritatis stu-  
dia perpetuis  
tenebris obru-  
antur. Quædam  
posteritas addi-  
dit non fraudā-  
da laude. Vixe-  
runt Græci in  
media luce lite-  
rarū, exuterunt  
Arabes, & inde  
ductæ familiæ  
iam desertis &  
sepultis melio-  
ribus disciplinis  
digna tamen lu-  
ce æternaque

memoria nobis reliquerunt. Hollerius instit. Chirurg.  
runt habendam esse gratiam cenſeo. Scalig. de Subt.

g Etiam hispidis, etiam qui erra-



a Torpor leuis  
quedam Paraly-  
fis. Galen. de  
Sympt. causis.

Arise, shall oft times dangerously erre. In aboue 40. yeares being, I haue now twenty yeares bene an vnderstanding obseruer and partaker of diuers and different medicinall practise, and therein haue oft noted how that which sometime hath opposed common receiued rule, in the peculiat prooffe of some other learned, hath giuen good occasion of new disquisition of before vnconsidered reason or distinction in the rule. For a brieft taste of many, I will particularize some few. I haue obserued in some kind of Palsies bloud taken frō the paralytike side, when all other meanes haue proued vaine, to haue bene the sole present successful remedie, yea beyond all hope hath oft rescued the latest hope out of the iawes of death. This much experience doth testifie, yet is it contrary vnto receiued ancient edict. In like manner in some diseased plethoricall bodies, I haue obserued and scene, that their generall numnesse, <sup>a</sup> torpor and stupidity raised in them from the distention, compression and obstruction of their full vessels, hath immediatly on the same side that was let bloud, found present and sensible deliuey from those accidents with great lightnesse and alleuiation, the opposite side still continuing in the former manner oppressed and greeued, vntill the same remedy of phlebotomy hath bene thereto likewise applied. In comon stoppages of the wombe I haue oft scene when the vsuall bleeding in the foote hath nothing at all profited, but in vaine wearied the parts thereby fruitlessly vexed, that the incision of a veine in the arme hath immediatly opened the stoppage, and the former current hath freely streamed. In some kind of dropies, cachexiaes, or greene sicknesses. I haue obserued that letting bloud by excellent fruite and benefite, hath proued the successful remedie, aboue, beyond, and after all remedies. These things are witnessed by many worthy testimonies, and yet are generally esteemed violations of rule. I will not here dispute the causes and reasons of these things, nor disquire how iudgement did guide vnto these trials, nor how necessarily or probably the effects and consequent followed,



or cohered with the iudgement. I will leaue it indifferent vnto euery one learned, and vnto right perpenſion in iust occasion of due consideration hereof. I giue not these instances (as rash ſuppoſall may imagine) to encourage Empericall boldneſſe, vnto common imitation hereof, nor do hereby allow (as ſome not diſtinguiſhing may imagine) bloud-thirſtie phlebotomy to ſuck mens liues in rash trial hereof. but to proue and manifeſt how neceſſary it is for a iudicious and orthodox Phyſition, diligently and prudently in his facultie exerciſed according to art, to retaine and enjoy a reſerued power and warranted ſufficieny within himſelfe, to varie and differ ſometimes from too ſtriſt & ſuperſtitious imitation of a common rule and receiued cuſtome. And from this worth and vertue hath it come to paſſe, that many learned & famous men, in their ſeueral ages haue left ſo many worthy additaments vnto knowledg and the common good, by their owne ſpeciall prooſes & trials of rules, in their peculiar practiſe oft different from vulgar conceit, uſe and cuſtome; vnto whom may not be denied beyond the ordinary bounds, a libertie and diſpenſation contained within the latitude of ſafe diſcretion and art. And thus briefly both by the uſe of common diſtracted reading, and thence indigeſted vnderſtanding, and alſo by the former particular prooſes of eaſie deception in accep- tion of common rules, and laſtly by examples of practiſe, it is manifeſted that men otherwiſe, and in other reſpects, eſteemed iuſtly learned, may inconfiderately & eaſily erre, whe diſtractedly & deuidedly they employ their thoughts and cogitations, or want that ſole or ſolide poſſeſſion of their whole minds and meditations by their owne proper faculties and functions. This is the reaſon, that though comparably to theſe times no age hath euer affoorded writings more prodigally obuiouſ, nor ſhew of know- ledge with greater affluence, yet in Authors neuer hath bene either leſſe true meaning, or leſſe right vnder- ſtanding. Hence as ſeeming vnderſtanding did neuer more abound, ſo neuer was it of worſe report, the goole<sup>a</sup> ſo libe-

a Capit inſana-  
bile cunctos  
ſcribendi caco-  
ethes. Scalig.



<sup>b</sup> Per pauci aliquid bene sciunt. Ad apicem plura aspirant magis ingenia quam perueniunt. Scalig.

rally giuing wings and feathers vnto fantasticke thoughts, but the eagle-eye of cleare & <sup>b</sup>sincere iudgement, seldome vndazedly, or without winking, fixed vpon the perfect brightnesse and puritie of serene and clearly distinguished truth. And thus much touching those that are of best proficience and most learned note in deuoted studies and callings, distraction necessarily leauing a remissnesse and neglect in many things both of minde and action. As for those that are of meane literature in their owne professions, their intrusion in others, and desperate esteeme and qualitie in their owne, must needs preach their insufficiency in the latter by their mediocritie in the first.

## CHAP. II.

## Of beneficed Practisers.



THE grand and most common offenders in those kinds before remembred, and in these dayes, are diuers Astrologers, but especially Ecclesiasticall persons, Vicars and Parsons, who now ouerflow this kingdom with this alienation of their owne proper offices and duties, and vsurpation of others, making their holy calling a linsiey wolsey, too narrow for their minds, and therefore making themselves roome in others affaires, vnder pretence of loue and mercie. Besides, their profane intrusion into inhibited lists, their vnlimited breach of law, and want of reuerence and respect of order and distinction of callings, (which true Diuinitie doth teach holy men) reason and experience do dayly witnesse, that by the necessarie coincidence oft times of both callings requiring them at the same moment in distant places, without conscience they impose vpon themselves a necessary neglect of both by an vnecessary <sup>a</sup> assumption of the one. This the poore patients necessitie and need must oft complaine, though haply more seldome obserued: and therefore of few is that which herein is lamentable,

<sup>a</sup> Elige quid velis, quis enim pudor omnia velle? Martial.



table, at all lamented. Many times many poore people (and sometimes men of better worth) in their necessities, and oft last extremities, through this voluntarie ouermeasure of employment in these enlarged spirits, are not onely deferred, procrastinated and neglected, but oft times euen to death illuded. For from report and information by others vnto the Physitian, and from the indication by vrine (which are borrowed, and therefore slipperie grounds) many diseases conceale themselves: oft for want of the presence of the Physitions owne view, the chiefeft opportunitie and hopefull houre steale away vnespied, and death maketh many blind, because they had not their Physitions eyes. In these difficulties therefore (wherein consist the greatest vies and benefites of a Physitian) these men by their double and both-hand employment, compell themselues commonly to a double crueltie, either for the most part to denie their presence, or else not to performe the promise of their presence, being euer subiect to a countermaund, by their voluntarie subiection to a double command. If therefore they would consider the shortnesse of their liues, with the immensitie of their owne taske, they would not allow so large a vacancie to succisue houres and workes, which now for the most part are most part of their time vnto the great hurt and iniurie of others, and the increase of scandall vnto their owne vocations. I know the learned and reuerend Diuine is herein for the most part free, or if some few be iustly taxed, their modest minds will easily moderate and reduce them; and for the rest, whose dispositions are shamelesse and incorrigible, that may haply liill become the foole, which is a reproach vnto the wise, and besit the vn honest that defames the iust. I do not dislike the deuout and charitable deeds of their holy minds, nor reall compassion and contribution vnto the sicke and needie, nor yet their medicinall aduice with incorrupt hands free from implication of priuate gaine, and vnobserved and concealed merchandizing in charitable deeds; but I abhorre and wish repented (which

*I d Persona namque venustat studium dum suo insistit officio, nec praeipit alienum.*

*e Nam quod turpe bonis Seio Titioque decebit, Crispianum.*

in



in many of them is abominable and sacrilegious) their pecuniarie trafficke and trading by vsurped erecting in their houses Apothecarie shops, by manumission of base wares that are not allowed, nor haue obtained freedome elsewhere, whereby vnlawfully they exenterate and eate out the bowels of poore mens purses. Neither is it any way to be iustified, that they ordinarily travel vp & downe to spoile the more worthy of his fee, and the proper laborer of his hire; nor yet is it lesse shame, that without shame or blushing their bills in many places inhabite ordinarily Apothecaries files and shoppes, as if their owne vndoubted right. Their maister Saint Paul teacheth euery man to walk within his<sup>a</sup> owne calling, and not to be busily<sup>b</sup> stragling in others: so shall they honour their calling, and their callings honour them, and both honour God that sent them. I know the gift of healing in the Apostles was the gift of God his grace and speciall fauor and allowance vnto them for those times; but it was in them a miraculous and diuine power consecrated vnto an holy end: but in these times it is an acquired facultie, and in these men vnto a mercenarie vse. It is indeed a deede of mercie to saue and helpe the sicke, and a worke of charitie to aduise them for their health & ease: but the common good and publicke weale, & the law for both doth inhibite the doing of euery good by euery man, and doth limit and restraine it vnto some speciall and select sort of men, for necessary causes, and respects vnto good government and policie, and for auoiding confusion, which is the ruine of publicke weales. Shall then Diuinitie teach and allow for priuate deedes, ends and respects of charitie and mercie, to breake & publicke edicts, to transgresse lawes, to contemne magistracie, to confound and disturbe good order? Good order forbiddeth, that for pretence of any necessitie whatsoever, cause or reason, one man presume to breake into anothers bounds, yea and Diuinitie teacheth the same. God himselfe tieth men in all things, in all necessities, vnto certaine and appointed ends. He ordained a select number of Apostles

<sup>a</sup> 1. Cor. 7. vers.

20. 24.

<sup>b</sup> Vnicū ab vno

optimè perfici-

tur opus. Arist.

Politic. 2.

<sup>g</sup> Fuit hæc sapientia quondā, Publica priuatis præponere, sacra prophanis. Sic honor & nomen diuinis vatibus, atque Carminibus veni, Horat.



stles and Disciples, and vnto them onely annexed the di-  
 uine worke and calling of nations and people vnto salua-  
 tion, commanding all men vpon paine of damnation to  
 seeke out and follow that meanes wherefoeuer or howfoe-  
 euer distant, and did not ordaine the meanes confusedly  
 in euery person to waite vpon euery priuate necessitie. In  
 like maner in a commonweale, lawes and policie ordaine  
 (preferring the common good before euery<sup>h</sup> priuate ease  
 and benefite) that euery man haue his distinct calling, vn-  
 to which all other mens necessitie therein may and ought  
 to repaire. For if euery man might be of euery calling, con-  
 fusion of callings would in the end leaue no calling. Ther-  
 fore euery mans need or necessitie is not sufficient to make  
 euery one capable of giuing supply needfull thereto, but  
 God, and nature, and law haue tied and allotted men to  
 seeke meanes, and those meanes confined to certaine set  
 bounds and limits, that men may still in all things accor-  
 ding to the law of mortalitie, be euer in this life subiect  
 vnto casualties, oft for their triall, sometime for their pu-  
 nishment, or else for a further decree and secret purpose  
 of the Diuine prouidence, so and to such ends thus orde-  
 ring. Thus by cleare truth ouershining the mists & clouds  
 of false pretexts to the contrary, it is manifest, that this flu-  
 ctuation of these men betweene two callings is offensive  
 to God, scandalous vnto religion and good men, and in-  
 iurious vnto commonweales, and but presumption bor-  
 rowing the face of Diuinitie. What encouragement their  
 example hath giuen vnto drones and idle persons, aboun-  
 ding by their example infinitely in the same wrong, he hath  
 no eies that doth not consider. Their many, ordinarie, rash,  
 ignorant and vnskilfull errors and commissions against the  
 health and life of many, besides their forenamed omissi-  
 ons, intrusions, procrastinations, and neglects of one cal-  
 ling by another, I could by many too true instances con-  
 firme, but for reuerence of the callings I spare the men. I wil  
 onely giue two knowne instances, wherein (as in a glasse)  
 men may view the diuers faces of many more of the like

N

fort.

h. Omne publi-  
 cum comodum  
 habet aliquid  
 ex iniquo: quod  
 in singulos pec-  
 catur, utilitate  
 publica repen-  
 ditur. Tacitus.



## Historia.

g In principio  
morbi, firmis  
viribus, habitu  
pulchro, exina-  
nitione nulla,  
plenitudinis &  
suffocationis  
pericula non  
tunc ratione ex-  
pe obuia sunt,  
quo tempore  
& modo si ma-  
rasmus contin-  
geret, prodigio-  
rum plane foret.  
Spectatum ad-  
missi ritum te-  
neatis?  
b Marasium  
Trallianus li. 12  
describit, in quo  
humiditas sub-  
stantialis in totū  
consumpta fue-  
rit aut torre-  
facta, vel  
ἀποθεῖα πρὸς πον-  
ηρίας τῆς αἵματος  
ἐν τοῖς ὀφθαλμοῖς  
Quod in cor-  
pore διασπαρ-  
& succulento  
nunquam quil-  
quam prae-  
rea inuenietur.  
αἵματι ἀπὸ τοῦ ὄφθαλμοῦ  
ἢ διὰ τῆς αἵματος  
καὶ τοῦ αἵματος  
καὶ τοῦ αἵματος  
ἐν τοῖς ὀφθαλμοῖς  
inquit Galenus de Bon. habit. c. Vires, habitus, aetas intepide ferunt, morbus, calor sitis,  
deliria, plethora exigunt, anni tempus, constitutio aegri annunt. d Natura vel vis quae in  
potentis naturalibus aliena excet it, vehementius operans magnum & violentum arte-  
riarum efficit motum, appetens illa quae molesta sunt expellent, atque ita profusum lan-  
guinis facit. Galen. in aph. 21. lib. 7. Hipp.

fort. A gentleman in Bedfordshire not long since was so-  
dainly surprisid by a continuall seauer, accompanied with  
a generall lassitude and wearinesse of the whole bodie, and  
together with heate and burning, delirations and lightnes  
of braine. The habit of his bodie and his flesh were muscu-  
lous and well liking, the season warme, his age firme, and  
constitution sanguine, his pulse high, full, large, and in the  
vehemence and strength of motion manifest euen vnto the  
beholders eye. A Parson or Vicar comming vnto him, ma-  
keth many feares and seeming-graue discourses of the  
danger and imminence of a Marasme, and from this sup-  
posed grand perill stoutly withstandeth the needfull vse of  
due phlebotomie. The allies and friends of the patient ob-  
seruing the dayly decrease of hope and health, diligently  
enquire after another Physition, and by happe found me  
where then employed. When I came vnto the patient, the  
Parson entertaineth vs with confident discourses and dis-  
putes concerning a Marasme, whom when I found after  
long patience and calme conference in the presence and  
hearing of diuers worthy knights and gentlemen still end-  
lessly and reasonlessly vaine, and yet possessed with an in-  
uincible spirit of open and obstinate contradiction, I in  
the end with their common consents contemned and re-  
iected him. The patient I found free from any particulae  
which might inhibite phlebotomie, and manifestly saw  
the danger of the delay thereof, (both which may appeare  
by the description of his estate) and therefore seeing the  
indication so plaine, and the necessitie so vrgent, contrario  
to the babling opposition, and causelesse predication of  
needlesse danger, I caused him to bleed; whereupon with-  
in few houres after, besides immediate alleuiation, nature  
seconding the worke, expelled at his nose diuers quanti-  
ties.



ties of blood at severall times; and thus was enabled to performe her Crisis, being before detained by the oppression of the former quantitie of blood, whereunto her strength was not equall. The life of man vnto God and men is deare & pretious, yet behold how presumptuously glorious ignorance, and the lawlesse breach of the due lists of distinct and proper callings, doth licentiously hazard the utmost price and date thereof. And how likely may it seeme, that the memorie of this wrong had bene in the same graue buried, if it had not bene prevented, and by the prevention solely obserued. I will now annexe another example of secret betwitching flatterie by close whispering of the sicke, ordinarily practised by these kind of men, vnto the vnobserved and stoln perdition of many. Anno 1611. a gentleman in this manner falleth sicke. He was sodainly surprisid by a continuall feauer, with burning, thirst, troublesome heate in the soles of the feete, and palmes of the hands, frequent delirations and perturbations of the mind, fulnesse of the stomacke, loathing, painfull distentions and ructuations, drinesse and yeallownesse of the tongue, bitternesse and heate of the mouth, paines about the short ribs, loynes, backe and shoulders, ill sleeps & confused dreams. There entertained these accidents the vsuall fulnesse of his body vnto the common outward view, & accompanied a pulse swift, vehement and large, an vrine high coloured, red, and thickened which many witnesses of vnderstanding confirme. According vnto the former indication, the patient was twice let  
<sup>h</sup> blood, the quantitie lost the first time, coming short the second time, not exceeding ten ounces, as the Surgeon doth witnesse. He was once <sup>i</sup> vomited, by due respites twice <sup>k</sup> purged with good effect and alleuiation, oft by

e Leuata quæ corpus nostrum regit natura exonerataque eo quo velut sarcina premitur, haud egre quod reliquū est vincet & expellet. Galen. de Meth. Med. lib. 11.

h Maxima remedia continuorum febrium hæc duo sunt Detraçtio sanguinis & potio frigida. Gal. lib. 9 de Meth. Med.

h Saluberrimū autem est febribus venam incidere, non continetibus modo sed etiam alijs omnibus quas putrescens humor concitat.

rit. Gal. lib. 11. de Meth. Med. Ideo missus est sanguis ex hepatica ad sanguinis hepatisque refrigerium & venulationem, & mediana etiam ad minuendam plenitudinem.

i Si ad os ventriculi materia febrilis quæ putruerit sua sponte impetum faciat, per vomitum expellatur. Galen. de Meth. Med. lib. 11. k Bilis abundantia & turgescencia manifesta hoc exigebat, secundum intentionem Hippocrat. Aphor. 22. lib. 1. & aph. 10. lib. 4. Curandæ autem non sunt omnes febres eodem tenore, nec ex quæ sunt sine accidentibus ac illæ quæ cum accidentibus tractandæ sunt, ut testatur Gal. de Arte curat. ad Glauconem lib. 1. In alijs igitur eadem remedia iteranda, in alijs non omnino usurpanda.



In febribus  
Galenus saepe  
inicit nullam  
per clysterem  
si alius sponte  
non ducitur. vi-  
de de Methodi  
Med. lib. 11. &  
lib. 9. de arte cu-  
rat. ad Glaucon.  
a Quippe missa  
in febribus in i-  
nitio sanguine  
non solum pau-  
peribus sed di-  
uitum etiam ser-  
uis, plurimis  
quidem quinto  
post aliquibus  
septimo Crisis  
contigit Galen.  
de Meth. Med.  
lib. 11.  
b Vigilant xgri  
magna ex parte  
grauiter se ha-  
bent & febriunt  
vehementius,  
quanto propius  
crisim accedunt.  
Gal. in aph. 71.  
lib. 4. Hippoc.  
b *ἡσυχία καὶ ἡσυχία*  
*καὶ ἡσυχία, &c.*  
Circa initia &  
fines omnia im-  
becilliora, circa  
statum omnia  
fortiora. Hipp.  
aph. 30. & 29.  
lib. 2.

c Si velociter

morbus moueatur, etiam coloris & substantię vrinę mutatio sunt sufficientia signa futurę  
Crisis. Galen Aph. 71. lib. 4. Hipp. e Sic lib. 11. Galen. de Meth. Medendi, Diuites qui prop-  
ter delicias debita prætermisere remedia, phlegmonas contrahunt vel in iecinore, vel in  
ventriculo, vel in aliquo alio viscere.

glitters<sup>1</sup> gently moued, his diet prescribed, cooling, ope-  
ning, and altering the euill qualitie of humors. After these  
things done, within few daies the vrine in colour, sub-  
stance and residence manifesteth<sup>2</sup> concoction, and there-  
with follow some disquiets and anxieties, not<sup>b</sup> vnhope-  
ful forerunners of the approach of the expected Crisis of the  
disease, by the vrine so<sup>c</sup> fairely promised. In this faire hope  
(though by vnbeleefe of sense denied) a Parson-Physition  
led by a secret ambition of stealing the praise of such a  
cure, (if fortune might haply fauour the patient with ease,  
and himselfe therein with the opinion of the merit (as was  
verie likely) in this hope taking opportunitie of the pa-  
tients impatience, he whispereth vnto him the excellen-  
cies of Aurum potable, farre beyond all other remedies.  
After the patient had from him receiued it, within short  
time good hap gaue ease. Ease being gained, begetteth in  
the patient an euer after incorrigible consultation with his  
owne sense, and now measuring his good by his ease, and  
setting in his thoughts an assurance of his recouerie, he  
studiously and continually defameth his Physition, and  
with euill clamours filleth all corners of the countrey, as  
farre as his agents, his owne tongue or credite could ex-  
tend. In this interim likewise he reiects the former begun  
methode of discrete euacuations and alterations of the  
offensue humours of his body, and in steed thereof he che-  
rishieth and cheareth vp himselfe with daily magnifying  
and worshipping Aurum potable as the God and sole  
author of his supposed recouery. In this meane season and  
intermission of former courses, the forward signes of faire  
concoction, so hopefully before appearing diuers dayes  
together, now retire and vanish, and painfull swellings fall  
into<sup>e</sup> his legs and neather parts: and then compelled he  
sendeth for other learned Physitions, but vseth them by



uncertaine fits, as his owne conceit induced, and with a reservation of his sole happinesse and best securitie in Aurum potabile. To conclude, he escaped the present perils of the former sharpe accidents, but <sup>a</sup> continued lingringly and languishingly sicke from about the middle of March, vnto the the latter end of <sup>b</sup> August next following. About that time he first beganne to find some reasonable satisfaction in ease, and the recouery of some better strength, but a secret remainder or impression of the former delirations continued, and some suspicious signes of a Scorbute seemed to increase, which before likewise did obscurely show. Beside the shamefull wrong vnto Physitions and patients, and the iniurie of Arts and truth it selfe, in men that are professors of diuine and holy callings, behold the vsuall insidiation of Death and Danger, by the spirit of flattering intrusion and secret lenocination of false hopes and ease possessing the distraction of the distressed sicke. What man learned and iudicious cannot determine, whether this dangerous long continuance of this Gentlemans disease may not iustly and in good reason be ascribed vnto the sodaine <sup>c</sup> discontinuance of his first meanes, & to the neglect thereby of perfecting the hopefull Crisis so fairely <sup>d</sup> promised and intended? Or vnto who doth it not appeare palpably grosse, that Aurum potabile can containe in it selfe any such golden sufficiency, as soly to remove or prevent all the former accidents in this gentleman described, which God, and nature, and reason haue euer denied vnto any one particular or speciall medicine whatsoeuer? Let al men then vnto whom God hath giuen eares or eyes, aduisedly behold and consider how dangerous and iniurious these ordinary and ignorant intrusions in reason proue vnto poore patients, who thus beguiled with opinion, and blinded with deceitfull hope, or ease, or sense, ioyously oft giue thanks for their owne hurt,

<sup>a</sup> Quicunque morbi imperfecte iudicati sunt, deinde seruantur in sequentium iudicatorum dierum aliquem vsque ad 40. diem, non simpliciter acuti sed acuti ex transmutatione vel decidentia nominantur. Gal. in aph. 23. lib. 2. Hipp.

<sup>b</sup> Quadragesimus dies primus est morborum diuturnorum, quicunque hunc transcendunt ad septenarij rationem habent Crisim, non septenarij quoad dies, sed quoad menses, deinde annos. Gal. aph. 28. lib. 3. Hipp.

<sup>c</sup> Si integrè, si plenè, si perfecte Natura iudicat, nihil noui molitur Medicus: si verò in quopiam deficiat Natura, quod deficit debet Medicus adiungere. Gal.

in Aph. 20. lib. 1. Hippoc.

<sup>d</sup> Signum concoctionis nullum vnquam prauum fuit, sed omnia optima semper, & tanto citius agrum conualiturum ostendunt quanto citius apparuerint. Gal. in aph. 12. lib. 1. Hippoc.



magnifie the authors, and not seldome perilli in the praise of their own harms. The vnlimited expatiation of so foule wrongs, do challenge all men, not onely the learned, but all honest or ingenuous, vnto the vendication of art and truth from oppression by so grosse and harmfull ignorance. These examples are sufficient to admonish the offenders of their impietic, and others of their owne perill in trusting vnto them.

## CHAP. III.

## Of Astrologers, Ephemerides-masters.

Astrologi,  
 Αποτυμμητικοί,  
 Γαυθλιδαγοί.  
 b Vide Isai. cap.  
 47. vers. 13. Stent  
 & saluent re Au-  
 gures cœli qui  
 contemplaban-  
 tur sydera & sup-  
 putabant men-  
 ses, vt ex ijs an-  
 nuntiarent ven-  
 tura tibi. Ecce  
 facti sunt quasi  
 stipula & ignis  
 combussit eos.  
 Deuterō. cap. 18  
 Nec inueniatur  
 in te qui ariolos  
 sciscitetur, aut  
 obseruet som-  
 nia, aut auguria,  
 aut pythones  
 cōsulat. Omnia  
 enim hæc abo-  
 minatur Dom.  
 & propter isti-  
 usmodi scelera  
 deleuit eos in  
 introitu tuo.



NOW concerning Astrologers-practisers: There is a sort of men, who beside and beyond that is sufficient and profitable vnto Physicke, vse in Astronomicall science, (hauing vnadvisedly, prodigally or vnreouerably spent too much paines and time in the too curious or superstitious, or supposed excellence in the vanities of Astrologie, or else finding by their other defects in themselves the want and insufficiencie of knowledge more proper and essentiall vnto a Physition) do therefore (which now is all the hopefull remainder of their time so farre spent) fish for a name and fame amongst the common and easie deceived vulgars, with the glorious baites of prodigious precepts. Thus they hooke simple credulitie to worship and admire their lying reuelations, prescribe fortunes and fates, and limit the dayes and dates of mens liues and deaths vnto the darke points of their Kalēdars. Neither do they blush to promise and professe that they take counsel of heauen (when heauē<sup>b</sup> denieth them) thereby gaining to themselves glorie in the slander of heauen and the scandall of truth. Thus vsually they peruert the right vse of Astronomicall science vnto deceit, imposture, and iugling merchandizing for vniust and iniurious gaine, and perswade the voluntarie motions and arbitrary actions of men, their consequences and issues



to be driuen by the heauens vnto ends and destinies there inrolled, and themselves (as if the onely true sons of heauen forsooth) there onely admitted to reade and view. Indeed the will of man hath not power in it selfe to will or moue it selfe to any good pleasing vnto God, or sauing to it selfe, but by the speciall grace of God, drawing, guiding, or mouing his will thereto, yet doth the generall concordant consent of most Diuines grant as vncontrouersed, a libertie and freedome of mans will vnto any<sup>d</sup> morall, naturall, ciuill or politicke good. And in these kinds all Diuines both ancient and neotericke, haue both acknowledged and admired the worthy examples of vertue in Philosophers and heathen men, whose infinite studious paines and voluntarie laborious industrie in atchieuing so many incomparable excellencies, no ingratitude can denie, or without honour mention. Vertue is not<sup>f</sup> forced, but free in whom it is, and therefore not to be ascribed vnto the heauens or any other outward<sup>s</sup> cause, but vnto the free and voluntary agent of it selfe, and by the owne inward power in it selfe, mouing it selfe thereto, from his owne<sup>h</sup> purpose therein. This all men, Diuinitie, Philosophie, reason, experience, with an vnitie of consent confirme. If then a mans action be his owne, if the end his owne, the effectuall prosecution thereof vnto the end his owne; if God himselfe haue granted this priuiledge vnto all men, as indifferent and common vnto all whom he hath created vnder the condition of men, what creature shall intercept the endowment of the Creator? what shall take the honour of this gift from him that gaue it, or the right thereof from him that thence receiue it? The heauens cannot so blaspheme their Maker, though men thus dare belie the heauens to iustifie their owne impietie. All things depend vpon the prouidence of God, and from him and by him

d Deus nos docet, irradiat, assistit, etiam tuo modo trahit vt Saulem. Quod autem in nobis sit nullum internum principium potestatis, eorum est vociferari qui nihil intelligunt. Scallig. de subtr.

f n n d i n n a p e r a i s t e a e g a i p u t i n n. Virtus moralis est habitus electiuus. Aristot. Eth. 6.

g i o i n n d e t i b e a i o n e i j x e l l e d e n i a p o r u n d e n a p e f a l l o u i n t e t a b i a d u t o.

Arist. Eth. 3. h t a d i x t i t e d i p u t a t z i v i p a i n e i a o i t a c i j o d i n a u e s n o u o p o r a s a e u t e t a y, d l l o c h, i a n o a e g a t a n, &c. Ea quæ

secundum virtutem aguntur, non iuste aguntur si sint iusta, sed si agens, sciens, eligensque propter virtutem ipsam agat,

animoque stabili & firmo agat. Aristot. Eth. 2. i Post Adamæ lapsum (inquit Calvinus) supernaturalia dona in homine extincta sunt nisi quatenus per regenerationem recuperentur: at intelligentia, iudicium, cum voluntate, quia inseparabilia ab hominis natura, omnino perire non potuerunt. Calvin. instit. lib. 2.



are ordained second causes, which indeed in nature haue their necessitie, but in the will of man haue a power onely to moue or incline, and not to force. This is the reason, that though man by his starres be borne to infinite miseries, diuersly mouing and affecting him continually, from the earth, from the sea, from the land, from the aire, from the fire, from his owne affections, infirmities, diseases, from diuers haps and casualties; yet vnto him that knoweth the free gift of his Maker, and the good that he hath done for him, none of all these things by any necessitie in themselves therto, can touch him or once come neare him. For whether calamitie approach from aboue or below, from malignant constellation, or other inferior or terrestriall incumbrances, man by his spirit of vnderstanding, by prudence and circumspect prouidence, hath a large immunitie, whereby he may and oft doth auoide these violences, and delude their forces. The wise man (saith Salomon) foreseeth the plague, and hideth himselfe, neither can any euill befall the wise, which he may not and doth not, either being to come by prouident foresight preuent, or present by carefull industrie allay, or past by diligence redeeme, no influence or destinie being able to bring mans will and endeavour to an higher point then wisdom and goodnesse. This is the reason that common calamities befall not all men alike, yea rather to euery one vnlike. This is also the reason that many borne vnder the same constellation, haue different fortunes from each other, and farre vnlike their like constellation: nay it is oft seene, and cannot be denied, that many men by their owne industrie haue contradicted their starres, whereby vnfortunately marked in their natiuities, they haue triumphed ouer the heauens in the felicitie of their owne wisdom and vertue. Of this sort haue bene not onely one Socrates and the great Philosophers, but many common men Socratically<sup>h</sup> disposed and endeavouring. Contrariwise also diuers borne vnder good starres vnto good destinies, in their growth haue either ouerrunne, or<sup>i</sup> come short of their destinie. For although the

g Astrologorū  
decreta non  
sunt prætoria.  
Ptolomæus.

h Sapiens assuet  
cit futuris malis  
& quæ alij diu  
patiendū leuia  
faciunt, hic leuia  
facit diu cogi-  
tando.

i Si ingenia pri-  
mitiūs vtiliter  
salubriterque  
ficta sint, omne  
illam vim quæ  
de facto extrin-  
secus ingruit in-  
offensius tracta-  
biliusque trans-  
mittunt. Sin cō-  
tra, licet paruo  
aut nullo fatalis  
incomodi con-  
flictu vrgean-  
tur, sua tamen  
leuitate & vo-  
luntario impetu  
in assidua deli-  
cta & errores  
facile ruunt.  
Gellius.



the heauens doe worke by their hidden power and influence, secret impressions, proclivities and inclinations, as in all things vnder heauen, so in the constitutions and tempers of men in their generation, conception and birth: yet are their effectuell productions thereof in men<sup>a</sup> themselves variously alterable according to education, inclination, occasion, and circumstance, and therefore as touching the absolute power of the heauens euer varying. There is no man that can so farre<sup>b</sup> deny himselfe a man, as to make doubt of free arbitrarie choice in himselfe to do or not to do, to like or dislike, to do that he will, to refuse that he nill. For if heavenly influences compell or force mens actions, and their wils be led and not free, vniustly any man shall be vniust, neither can the lawes of God or men be iust ordained against wilfull<sup>d</sup> offenders: but God is iust, and lawes are righteous, and therefore mens actions are their owne, moued from an inward power and essence peculiar vnto themselves, and from an end and intention which is their owne. Touching those therefore that from the heauens promise to tell fortunes, to cast figures, to turne Ephemerides for natiuities, for good haps, for ill haps, successes, losses, fortunate, infortunate events, he that hath but common sense and reason, and can thinke but worthily of himselfe, may<sup>e</sup> easily discover their falshood, imposture, deceit and couzenage, howsoever sometimes euent may countenance; for hoodwinked happe may sometimes light vpon truth, and craft working vpon credulitie, may make any truth of any falshood. Thus farre briefly concerning the powers of the heauens ouer the minds and willes of men, their voluntary actions, their consequences and issues. Now concerning their vertue ouer the bodies and humours of the sicke and diseased: No man can deny the heauens as generall<sup>g</sup> and superiour causes to haue power ouer all things created vnder heauen, by whose influence and radiation all things increase, grow, liue, and are conserued, and by whose recessse all

conseruatrices inferiorum, quia causa causarum tuetur ea quæ fecit.

O

things

a Secundæ causæ in natura quidem necessariæ, in voluntate inclinantes, non cogentes.

Scal. de Subt.

b Si homines nil sponte, nil motu arbitratario faciunt, non erunt λογικά ζώα sed ludicra & ridenda νευροσπαστικά. Gellius.

Noct. Att.

d βελύεταί δὲ εἰς τοὺς αἰῶνες τῶν ἀδύνατων, ὅτι καὶ ἡ φύσις ἔχει.

Non contingit quempiam ea velle quæ impossibilia sunt aliter fieri. Arist. Eth. 6.

e Calliditas neque comprehensa neque percepta loquitur sed ambagiosa, inter falsa atque verapedetentim quasi per tenebras ingrediens & multa tentando incidit aliquando repente in veritatem.

Gellius.

g Sunt enim superiora formæ

Scalig. de Subtil.



things mourne, wither, fall and droupe. This doth witnesse the sommer and the winter, & all other seasons, which the heauens by their motion varying, bring vnto all things vicissitudes, changes, and alterations, and by their secret influence imperceptibly distill different and contrary inclinations, tempers, and affections. Hence winter, sommer, spring, and autumn, breed their peculiar diseases. Euill and maligne constellations beget plagues, pestilences, and other epidemiall contagions, which the aire as the great mother of all things breathing doth fruitfully conceiue, and plentifully bring forth. Vnto what sight or sense hath euer bene vnknowne, either the pride or splendor of the Sunne, mounting in his glorious altitude, or his eclipsed force and light somnesse opposed and abased? Who is ignorant of the monethly metamorphosis of the Moone? What thing is or can be insensible of the Cynosure, and the nipping frosts? Is not the glorie of the heauens ouer all, and are not his forces in all? Notwithstanding generall causes produce not particular effects, and the heauens are but generall causes, second causes, outward causes, remote causes, mediate causes, vnto those things which immediatly fall out in the bodies of men from inward causes contained within themselves, and therefore soly hauing by their inseparate nearenesse an ineuitable and vnauoided necessitie in themselves. The inward causes of diseases are the humors of the body, which can neuer be separated from the body, because in them consisteth the life and being of the body. Therefore when either they corrupted from their kind, or offending in qualitie or quantitie, raise diseases in the body, how or by what meanes can the body choose but be therewith affected, except it could leaue it selfe? From any outward cause which is without, and of another deuided and separate nature, separation doth free from immediate necessitie or consecution. Since then the heauens are outward causes, and removed causes, & therefore neuer necessarily or simply of themselves affect, and the inward causes of diseases sticke nearer, and so closely touch

h Pendent no-  
stratia h c d su-  
perioribus  
propter equi-  
uocam conne-  
xionem, non  
propter vniu-  
eram effectio-  
num commu-  
nionem. Scalig.  
de Subt.



touch in their effects, that they suffer no interposition, it is manifest, that the heauens haue no certaine or absolute<sup>b</sup> power in the diseased, nor can match or equall the immediate force appropriate onely vnto the disease. The heauens indeed do oft and much also preuaile in raising, allaying, increasing, diminishing, enraging and calming the inward causes, but euer by a proportion, either with the temper and constitution of the sicke, or the humours of their bodies, whether originally bred, or after by time acquired. Saturne is therefore said a great Lord ouer melancholy bodies, in like manner the Moone ouer phlegmaticke, Iupiter and the Sunne in sanguine, Mars in cholericke, (whether in their seuerall reuolutions apart, or their coniunctions and combinations) and according to the greater or lesse proportion of their peculiar humors in the bodie, and the dispositions of the particular parts of the body, they more or lesse exercise their rule. Therefore also according as meanes more or lesse accrew to lessen or increase their proportion: so more or lesse manifestly are their effects and operations weakned or quickned. If the wise Physition foreseeing the euill approach of a maligne and Saturnine aspect, by discrete preuention abate and withdraw the melancholy humor from the body, Saturne shall thereby want a part of his<sup>b</sup> proportion, and as the greater abundance thereof doth necessarily more aduance and promote his efficacie, so the exiguitie thereof must needs abridge and obscure it. The like may be said of all other aspects in their seuerall destined and appropriate humours. For the constellation of it selfe simply<sup>c</sup> cannot effect any thing, nor can build or ruine any being, which first hath not the seminarie and prime foundation thereof in it self, both as his subiect and his meanes. And this is the true cause, that the body either by Physick reduced to iust temper in it selfe, or to an equall contemper of all the humors, or of it selfe strong and healthfull, in the most different constellations doth commonly find indifferene of alteration. And this is the reason that many in the most Satur-

<sup>c</sup> Communes  
causae com-  
muner ha-  
bent effectus,  
nec vires aut  
actiones parti-  
cularium fle-  
ctunt simplici-  
ter aut prima-  
rio. Causas vero  
immediatas ne-  
cessario sequun-  
tur effectus.

<sup>b</sup> Causae effici-  
entis opus au-  
getur eius au-  
cta substantia.  
Gal. in aph. 5.  
lib. 6. Hipp.  
<sup>c</sup> Astra vim non  
necessitatem  
inferunt. Ptole-  
maeus.



nine and deadly constellations liue; as the contrary also cause that many in the most faire and louiall die. From this vncontrouersed ground, Astronomers generally themselves aduise and prescribe meanes, both to prevent the harmes of influences to come, and also to retineſſe them present, and giue vnto the Physitions hand powers and remedies to command, countermand, delay, allay, and abolish. And from this reason Ptolomy himselfe, the Prince and father of Astrologie, in vnfortunate aspects doth aduise to consult the prudent Physition, and by his counsell and helpe to decline the maligne constellation. For right remedies rightly administred vnto the diseases and their inward causes, by the decree of God and Nature necessarily oppugne, allay, prevent and expell diseases, and therefore are not prescribed vnto outward causes, but onely vnto the inward. And although the outward cause haply first raised or imposed the disease, yet in the cure is not that cause so much respected, but his effect (which is the disease it selfe) or the inward causes by which, and through which, the outward had admission to their effects. If the inward causes (the antecedent and the immediate) be removed, it is a miracle, and a thing supernaturall, that there should remaine his effect, the disease; but the outward cause may be removed, and yet his effect therein not follow him. Thus corrupt and hote constitutions of the aire, and constellations from the heauen, breed pestilent and hote diseases in the body, and the diseases still remain, when the constitutions or constellations are changed; but when the pestilent & hote humors, and dispositions within the body, which are inward causes, are thoroughly removed, there can no such effects continue, be farther sed, or maintained. The outward cause may also be continually present, yet particular subiects or bodies, feeble or <sup>d</sup>participate no effects but if the inward cause grow in quantity or quality vnto the excessse, it is impossible it should not in the same moment produce the like sensible effect. For example, in some heauenly conjunctions or combinations there may arise an hydropicall constellation, though many parti-

l Externis causis  
nihil praescribi  
tur, summa ra-  
men diligentia  
perquirenda  
praecognoscen-  
daque sunt vt  
deducant in in-  
teriorum cog-  
nitionem Gal.  
de Meth. Med.  
a Cum efficien-  
tibus causis ne-  
cesse est acci-  
dentia tolli Gal.  
in aph. 22. lib. 2.  
b Si in vna re  
qualibet leui  
causae ratio  
claudicat, simul  
intreligis vbi  
videtur abunda-  
re meritis titu-  
babit, huiusmodi  
nim sibi con-  
stare debet cau-  
sa si quidem vera  
est Gal. de dign.  
Pulsib.  
d Qui quidem  
ex Solis incen-  
dio febricitat  
ab agentis cau-  
sae caliditate af-  
fici Natura ap-  
tus est Gal. de  
diff. febr.



particulars be nothing therewith affected, or therto therby inclined; but if hydropical humors or causes abound within the body, it is impossible they should there be without not only the imminence, but present cōsecutiō of the drop-sy. By these examples it is not obscure, that the heauens are a forreine inuasion, and therefore more easily admit<sup>e</sup> interception, and that diseases are euer to be suspected, because euer present. Where there is an vnproportioned congruitie or susceptibilitie in the bodie and humors with the heavenly inclination, there the heauens haue no edge. Where the disease hath once taken possession in the body, the necessitie of his effect is absolute and vnauidable, how soeuer the heauens or any outward causes are disposed. He therefore that finding the inward disposition, shall for the superstitious feare of starres delay with speed to seeke present remedie, or in hope of forrein supply from constellations, neglect certaine rescue more neare hand, is a foole, a mad man, or worse then either. The first is continually acted by common simple deluded people, the other patronaged by obstinate defendants of vaine paradoxes; and the third by our impudent Astrologers prostitute for gaine. I commend not senselesse morositie in the peruerse rejection of true Astronomie, so farre as is commodious for Physicke vsie (which reason it selfe, experience and all the Ancients worthily extoll) but with reason and authoritie, I dislike superstitious and needlesse curiositie in the ouer-religious esteeme thereof. He that obserueth the wind, shall not sow; and he that regardeth the clouds, shall not reape, saith Salomon. Ecclesiastes 11.4. And I cannot but detest the shamelesse dayly couenage and imposture, heathenishly practised by many, vnder the colour, pretext and false<sup>b</sup> shadowes of true Astronomy. An example hereof may not impertinently for better illustration be here proposed. A gentleman of Northamptonshire diseased by an immedicable vlcer of the reines, was moued by his friends (after my despaire of his recouerie signified repudiatur. Mornæ. de verit. relig. b. In præclarissima arte Astronomica curiosa vanitate in observationes veras se implicare, superstitiosa & aliena inculcata reperiuntur. Camer. de diuin.

e Causa nulla  
sive ætherea,  
sive syderalis,  
sive patientis  
aptitudine age-  
re potest. Galen  
de diff. Febr. 1.

f Causas imme-  
diatas necessa-  
riò sequuntur  
effectus. Ideo-  
que effectus  
immediatus  
est signum

non est enim  
sua causa.

g Quoties vehe-  
mentiores mor-  
bi premunt aut  
instabunt, vt in  
suffocante pleu-  
ritide, angina,  
sanguinis im-  
moderato fluo-  
re, extrema va-  
forum plenu-  
dine, in alijs de-  
nique morbis  
qui nimium præ-  
cipites sunt, nul-  
lus astrorum  
delectus habend-  
us aut cura.  
Fernel de hora  
Phlebot.

a Optimi quiq;  
astronomi iudi-  
ciaria astrono-  
miam tanquam  
vanam & futile  
& nullo funda-  
mento subnixā  
postquā multū  
diuque versarūt,



d Astrologi  
dum cœli scru-  
tantur plagas,  
quod ante pe-  
des est, nemo  
eorum spectat.  
Cicero.

α μὲν τὰς ἀστρο-  
λογίας οὐκ ἐν τῇ  
κρίσει οὐδὲν ἔχουσιν  
εἰς τὴν ψυχῆς σω-  
τηρίαν.  
ὁ μὲν ἀστρολογὸς  
ἐκ τῆς φύσεως τῶν  
ἀστρονομῶν, τὸ δὲ  
ἐκ τῆς φύσεως τῶν  
ἀστρονομῶν, τὸ δὲ  
ἐκ τῆς φύσεως τῶν  
ἀστρονομῶν.

Leonid.

Transulit sic  
quidam :  
Vatum fidereos  
quisquis ser-  
tare meatus  
Dispercas, men-  
dax non nisi  
vana sonas.  
Obstetrix tibi  
Stultitia est, au-  
dacia mater.  
O miser & pro-  
prij non bene  
gnare probri.

b Syderum occasus & ortus cognoscendi à Medico artis perito, ratione morborū vulgariū  
& epidemiorum, quia hi temporum mutatione, tempestatumque vi suscitantur. Hippocr. lib.  
de Loc. acre, aqu. lib. Epid. lib. aph. 3. b In vnaquaque regione vbi obire artem Me dicam  
instituiimus, cuiusque syderis emerfus occasusque perspexisse necessarium est, quia tempora  
ab his anni circumscribuntur. Galen. in lib. i. Hippocr. de Morb. vulg.

rall



rall prediction, or particular accommodation vnto particular ends: both these (thereby putting a difference between the honest vse and false abuse thereof) Ptolomey himselfe hath bounded within that which is either manifestly naturall and according to<sup>d</sup> nature, or in reason \* possible or contingent. What with these conditions Astronomic doth affoord vnto the benefite of the sicke, is to be esteemed and guided by the prudent Physition according to particular necessities, circumstances and considerations, as either the heavenly inclinations shall seeme<sup>e</sup> proportioned vnto them, or they liable to those generall and common causes. Whatsoever doth wander further, or is extended vnto other vses then these, is not ingenuous nor proper vnto a Physition, but is abuse of time, himselfe and others, trifling vaine idlenesse, foule & vnlearned falshood.

δ π φουκον.  
ε το δωματιν.

Εντο κωνα η πορ  
κωνα (ιρ γαδ ετε  
αι φαρμακεια, &c.  
Hippoc.

## CHAP. IIII.

## Of Coniectors by urine.



AS the heavens themselves are not free from the insinuation of imposture and deceit (thus cunningly doth euill winde it selfe into the likenesse & shape of goodnes:) so is nothing almost vnder the heauen created, which is not made an instrument, a visar and baud vnto adulterate seeming, lying and couzenage. The aire, the fire, the waters, the fowle, the fish, and infinite other<sup>a</sup> creatures, yea their definite and single<sup>b</sup> parts apart, are all made prodigious inchantments and snares of ignorant minds, begetting faith vnto falshood, and trust and credit vnto vntruth. As Art vpon true and proued grounds doth promise according to good reason faire likelihood, so imposture vpon wondered and vnknownne conclusions professeth assurance in falshood, and certaintie in impossibilitie; which while wisemen contemne, credulous fooles admire and follow. Amongst ma-

υρεσκατοι.

a Hinc

αιεσματικα.  
πυρματικα.  
υδρματικα.  
ιχθυματικα.  
φυλλαματικα.  
κρυσταλλοματικα.  
αλευρματικα.  
χειρματικα.  
κίλοματια, &c.  
b Hinc Enispicia  
χερματια.  
φουστογιομοτικα.  
Magia δια χειρ  
κίληται, &c.

ny



e Vrina primò  
& per se verè &  
propriè antecede-  
ntes morbo-  
rum causas, affe-  
ctus partium  
naturalium se-  
cundæque re-  
gionis indicat,  
rum venarum,  
renum & vesi-  
cæ. Galen. in  
Prophet. Hipp.  
comment. 2.  
f Coniunctas  
morborum cau-  
sas extra venas,  
affectus tertiz  
regionis, pul-  
monis, cerebri  
ex accidente &  
incerto vrina  
monstat: affe-  
ctus hepatis, ve-  
narum, renum  
manifestè & si-  
ne dubio de-  
monstrat. Ga-  
len. in Prophet.  
Hipp.

g Plethoræ sci-  
licet & Caco-  
chymiz à qui-  
bus omnes  
morbi primum  
fiunt, deinde fo-  
uentur.

i Prognostica  
quibus præui-

demus sine moriturus æger, aut conualiturus, certa sumuntur à pulsu, qui vitalium & spiri-  
tualium partium affectus arteriæ pulsatione monstrat euidenter. Galen. lib. de decret. Hipp.  
& Plat. k Omnes quæ nutriuntur particulæ excrementum aliquod creant, vtique non  
negamus. Galen. lib. 1. de nat. facult.

ny other, the inspection of the vrine is in this kinde too  
commonly most palpably abused by many that carrie the  
name and badge of learning. It is a common practise in  
these dayes, by a colourable deriuation of supposed cun-  
ning from the vrine, to foretell casualties, and the ordina-  
rie euents of life, conceptions of women with child, and  
definite distinctions of the male and female in the wombe;  
which while impudence doth gloriously set forth, the  
common simplicitie doth worship and reuere. It is vn-  
knowne to none learned, that the vrine is truly of it selfe  
and properly<sup>e</sup> indication of no other immediate disposi-  
tions, but such as are of the veines and liuer, the blood and  
humors; the antecedent causes of diseases, and the naturall  
facultie giuing onely<sup>f</sup> coniecture at the diseases of other  
parts by consequent, by the knowledge of the<sup>g</sup> common  
and antecedent causes of all diseases. Erroneously therfore  
the common sort imagine, that in the vrine is contained  
the ample vnderstanding of all things necessary to informe  
a Physition, and from thence common expectation doth  
generally deceiue it selfe in the prooofe of a Physition by  
his iudgement of the vrine. Vnto the satisfaction of a Phy-  
sitions knowledge, are many wayes and helps besides the  
vrine, as materiall, and in many cases of more speciall mo-  
ment, necessitie and vse. In the pulse, are properly and soly  
apparent manifold medications, which in the vrine Lyn-  
ceus himselfe could neuer see. This is the cause that many  
euene vnto the last moment of a languishing life, continue  
in their vrine not onely no shadow of danger, but faire  
and flattering formes of lying safely, the pulse<sup>i</sup> onely by it  
selfe forewarning the mischiefe. The animall facultie, the  
affectiōs of the third region, and habite of the bodie, and  
many other particular parts haue their peculiar<sup>k</sup> excreti-  
ons, which onely keepe the proprietie of their indication



vnto themselves, communicating no part<sup>l</sup> vnto the vrine: neither is the iudgement by the vrine euer infallible, or<sup>m</sup> not deceivable, euen there where it is properly and soly allowed chiefe esteeme, diuers impediments both positiuely and priuatiuely forestalling his right estimate: positiuely either by assumption of diuers meates, <sup>n</sup> drinks or <sup>o</sup> medicines, or when diuers diseases <sup>p</sup> concurring in the bodie, together send downe their seuerall or contrary recrements into the vrine, and thereby confound the true iudgement of any of them therein; or thereby priuatiuely, when either by stoppages (which diuersly happen in the tortuous windings and turnings betweene the liuer and the veines, and conduits thence descending vnto the reines and bladder) the substance, colour and contents of the vrine are intercepted, and the thinne aquositie oft onely issueth by so straight a percolation, as can carrie no signe, no sight or shew of the naturall estate of the vrine in it selfe; or else when the naturall heate withdraweth it selfe vnto some interior<sup>d</sup> intention of nature within. When therefore the vrine descendeth in his owne substance, quantitie, qualitie and contents, without impediment or hinderance, it is a certaine, proper and true demonstration of the true affects of the liuer, veines, the second concoction, and of the diseases of those parts which in his descent it washeth, and giueth vnto the wise Physition an vninterrupted certaine iudgement of it selfe, as when it descendeth in borrowed<sup>e</sup> liquor and colours, it reporteth rather his rubs and interception by the way. Hence the learned Physition, either by the first immediatly instructeth himselfe to a direct opposition vnto the discovered disease; or by the other, finding the impediment that hindered the

<sup>l</sup> Sic sudor succorum qui in toto corpore abundans nota est: vrina vero succorum qui in vasis. Gal. de sanit. tuend. lib. 4.

<sup>m</sup> Nos autem ingenuè fate-mur ferè totam partem semioticen in vrinis esse coniecturalem, sed coniecturæ in multis sunt artificiales, quæ proximè accedunt ad veritatem. Ron-delet. de vrin.

<sup>n</sup> Alteratur sæ-pissimè vrina nouissimè sumptis Rhabarbaro, Terebinthina, Violis, &c.

<sup>o</sup> Vrina immo-derato potu facile diluitur, & aliena permissi-one conpergitur. Fernel. de vrin.

<sup>p</sup> In eodem corpore sæpe plures occur-

runt morbi, compositi, impliciti, connexi, congeneres, degeneres, contrarij, varij. <sup>c</sup> Hoc indicatur in *εμπνοιας λιας*, in valida renum obstructione à grumo, calculo, lenta & viscida pituita, in generali etiam obstructione à crapula, ebrietate, plethora. <sup>d</sup> Hinc in apostematibus internis vrinae apparent sæpe tenues & vix coloratæ. <sup>e</sup> In agris sæpe transmittitur aliena materia ad vrinas tum criticè tum symptomaticè, in sanis per proportionem correspondet bibitis & assumptis vrina. Aëtuar. lib. 1. de iud. vrin.



right vnderstanding and discouerie, he thereby informeth himselfe to remoue that impediment, or else finding it thereby vndiscouerable, searcheth it by another disquisition or inuestigation, by another way or method, vntill he haue attained the right end of a true Physition, which is the prudent rescue of the distressed life and health, and not the false trumpe of his owne vnderdeserued praise, promoting vnworthinesse to gaine & lucre. Thus he neither deceiueh himselfe with vaine expectation, nor others with lying profession, but diuersly in both maketh a prudent and good vse of both, according to the indication, whether certaine and vndeceiuing, or doubting & ambiguous. And as the ends are diuers, of those that view the vrine to coniure vp wonders, and those that esteeme the vrine to detect the disease for the good of the diseased: so are their vnderstandings differing, the one truly<sup>a</sup> directed by reason and iudgement, the other by nimblenesse of conuersion and circumuention of simplicity and ignorance; whereof the chiefe vse is not the benefite of the sicke, but the colour of fraud and comodity by deceit. Touching the oracles of Fortune pretended in the vrine, and their floating fauours in so low an ebbe, those that too commonly in their owne experience find good drinke to steale their wit out of their braine, may haply imagine it thence descended into the vrine. I leaue them there to seeke it, that want it so much, and deserue it so litle. The mention is vnworthie mention. Concerning the looking of vnborne babes in an vrinarie glasse, and the making of old fooles in loue with their owne reflexion: to vnmaske the common illusion in this kind, I will briefly point vnto the discouerie of the folly, whereinto entring their serious cogitation & due recognition, they may more amply after exercise & satisfie themselves, whom their owne fatall stupidity doth not detaine, or resolute obstinacie preoccupate. The conceptions of women, together with the accidents accompanying the same, do necessarily bring forth generall alterations vnto the whole body, partly by the consequent stop-



pages of the body, and partly by distracting the naturall heate and spirits from other parts vnto that new intentiō, whereby is added either quantitie or qualitie, or both vnto the bloud and humors, and from thence the vrine receiuing different tincture & substance doth manifestly report the ods. Yet for that this so daie productiō of change in the body issueth from conceptiō only by accident, thereof being truly and immediatly no cause it selfe, but an occasion onely mouing other causes, as commonly or more cōmonly moued, both by diuerse kind of other obstructiōs beside, & also by other distractions of the naturall heate & spirits, by criticall intentions, concoctions, & maturations of diseases; therefore is the confused alteration of the vrine found vpon conceptiō indefinite, & can be no special note of cōception. This is also further manifested by the alterations and effects themselves following conception, which not onely in differing bodies, but in the verie same, are seldome the same, but cōmonly farre vnlike, yea and oft contrary at one time from themselves at another. This women themselves in their owne experience must needs witnesse, seldome obseruing the changes of bodies after cōception in all alike, & oft each in themselves finding the particular manners of their owne alteration farre discrepant. This their oft deceit in themselves, mistaking, and vncertaintie in themselves commonly doth testifie, sometimes suspecting themselves with child when they proue diseased, sometimes doubting diseases being only with child. Since then conception is neither in it selfe a sole, nor a separate cause, nor any true immediate cause of the alterations of the body following therupon, but onely the occasion mouing other causes, and those causes are as indifferently also moued by many other occasions besides vnto the same effects, their generalitie doth discharge their proprietie in this particular, and the common indication in the vrine any speciall signification proper vnto conception alone. This demonstratiuely proueth the vncertaintie of the signs of conception that are common with other in the vrine.



f Partem interio-  
riorem aff-ctā  
inducant Actio  
laxa, Dolor vel  
ametria in ex-  
cretis aut reten-  
tis.  
g Ea pars per se  
aut per conten-  
tum laborat cu-  
ius functio est  
laxa.  
h Excreta natu-  
rali œconomiæ  
fideles nuntij.  
i Vbi dolor ibi  
morbus.  
a Quicquid ē  
corpore excre-  
nitur vel est to-  
to genere præ-  
ter naturam, vel  
de substantia  
partis affectæ,  
vel parti adna-  
tum, vel coctio-  
nis excremen-  
tum.

Now concerning the small certaintie of the signes that are therto supposed peculiar: the inward dispositions and affectiōs of inward parts, which by the outward sense cānot be deprehended, are by three<sup>f</sup> waies or meanes soly to be detected. The first is the action or function proper<sup>g</sup> and inherent in the partie. The second is the proper<sup>h</sup> excretions proceeding from the partie. The third is a distinct feeling or<sup>i</sup> paine in the part. The proper functions of any part can neuer be disioyned from the part, and therefore appeare not in the vrine. Paine or other sense & feeling are euer vnseparable companions with their patient parts, whereof the vrine hauing no sense, can haue no part, and therefore therein also is vnsignificant. It onely then remaineth, that the affection and conception of the wombe soly doth discouer it selfe by the determinate excretions therto peculiar. The peculiar excretiōs of any part do bring testimony vnto the truth of their indicatiō, either by the<sup>a</sup> cōcomitance of part of the substance of the part, or of part of some substance either naturally, or by some ill dispositiō adherent to the part, or of the ordinary recrements of concoctiōs, or other preparatiōs, or operations of nature in the part. Whether excretions in al these kinds proceed frō the womb, & how & with what differences & distinction, it is not here necessary to determine. It is sufficiēt that the proper indicatiō of the dispositiōs of that part must necessarily be deriued from the excretions therto appropriate: which therfore proueth the vrine no right prognosticator of any affectiō therof issuing frō other & different vessels. It may be objected, that by the contiguity of the wombe & bladder, and the neare termination of their extremities, the expulsive facultie of the seminarie vessels, mouing sometimes with the vrinarie, may thereby mixing their recrements connexe their indications. This is true, yet not alwaies, but rarely and seldome true, and therefore vncertainly hapning doth doubtfully promise or signifie. The expulsive motiōs and offices of the seminarie parts are not so ordinatīe, so frequent, so common, as the vrinarie, neither doth their

raritie



rarity in their motion alwaies then meete or consent with the urine, and sometimes also meeting therewith, it giueth notwithstanding impertinent indication vnto the inquisition of conception, other common decrements after conception, no lesse or rather more descending then those which are onely consequents of conception. And thus is made apparent the falshood and deceit of the ordinarie profession of the prediction of conception by the inspection of urine, which also the most ingenuous and iudicious writers and authours from their owne long prooffe & experience haue euer generally exploded as impious imposture. The true Artist doth promise nothing beyōd that which reason doth demonstrate, & art habitually performe: the deceiuer by faire pollicitations bewitcheth simple credulitie, ridiculously to delight in his owne wrong and grosse collusion. It is verie worthy note and memorie, that a great and learned cleerke Cornelius Agrippa, retracting his former wont therein, doth ingenuously confesse of his affectation and circumuention of common admiration by his supposed magicke and Astrologicall skill, and it doth well fit and settle instruction and satisfaction in this our particular also, though of another kind. I haue bene (saith he) from my childhood by my parents carefully instituted in Astrologie, and in riper age and vnderstanding afterwards spent therein no small time. At length by long and certaine prooffe I found it wholly compound and founded of meere fictions, and toyes of vaine imaginations: wearied therefore and grieved with my time and study so long and so idly spent, I laboured to cast away the irksome and vnpleasing memorie thereof out of my mind, and neuer in my thoughts to entertaine it. But the violent and forcible importunacie of great and mightie Potentates,

d Indicant menses albi grauidarum qui saepe in bonis habentur, rubri etiam qui saepissimè per anastomosis venarum exteriorum uteris & crurales dicuntur fluidi sunt.

e Veteres Graeci omnes omnino praetermiserunt mentionem signorum conceptus in urina.

Mongius & Costaeus in annot. in tract. Auiacen de urinis.

e Urinarum inspectione abuti ad praesentendum an mulier conceperit vel non, impostorū est, non medicorum, licet permulti nugae in id genus cognitionis & cautiones scripserint. Ioannes Lebon de therap. puerp.

e Urinam de impregnatione nil certi significare omnes antiqui crediderunt, ideo de hac re nullas notas reliquerunt. Nam cum foetus sit extra venas & de venoso genere tantum indicet urina, non potest aliquid certo indicare, nisi adiunctis alijs. Rondeletius de urinis.

Ego quoque hanc artem à parentibus puer imbibit, deinde non modicum temporis & laboris in ea amisi, &c. Vide reliqua ex authore tractatu de Astrologia Vide in marg. c. 3. p. 101.



e Prestigiature  
opinionem me-  
rito referūt, qui  
non ex specula-  
tione medica,  
sed ex diuinandi  
quapiam arte in  
morbis predi-  
cunt. Gal. lib. 10.  
de simp. Med.  
facultat.  
Historia.

f Ternere, calli-  
dē, & astutē di-  
cta aliquando  
incidunt in veri-  
tatem, sed que  
vera dicunt pre-  
ceteris que me-  
tiuntur non est  
pars millefima.  
Gellij dictum  
de Astrologis.

(who vsually preuaile to abuse great and worthie wits vn-  
to base arts and offices ) againe compelled me vpon the  
same rocke, and my owne priuate profite againe inticed  
me to thinke it dutie and honestie to make profitable vse  
of wilfull folly, and with toyes to please these that so much  
desired toyes. The same Apologie for the exercise of vri-  
narie & diuination, their owne consciences vnto them-  
selues do make that vse it, but they loath the example, and  
truth is hatefull because incommodious. It was sometimes  
my happe to witnesse the free profession of a dying Phy-  
sition vnto this point. He inhabited Northampton many  
yeares, was in nation Irish, in manners homely, in learning  
of mediocrity, but in the auguration by vrine of conceptio  
was generally reputed excellling, and in a fortunatenesse  
therein oft posing some better learned. Three or foure  
daies before his death (expected and knowne vnto him-  
selfe) while by his owne earnest request then (as oft be-  
fore) I was present, motion was made vnto him that  
he would commend vnto posteritie that skill by which  
hee liued with many so much esteemed and admired.  
His answer was free and ingenuous, to this effect: It is  
vnworthy posteritie, vnworthy the name of Art. I haue  
long with the felicitie of a good opinion exercised it, and  
with tried certaintie know it vncertaintie, and certaine de-  
ceit. Simplicite is euer ready vnwittingly to betray it self,  
and it is easie to him (that is therein much and continually  
exercised) in common people palpably to see their simple  
hearts, in their eyes, in their gesture, in their countenances,  
and other circumstances, of themselves vnobserved and  
vnconsidered. I haue sometime by good hap bene fortun-  
ate in my predictions by vrine, of conceptions, which  
because when it sometime happened, it seemed a wonder;  
it therefore was euer largely transported many waies, and  
much busied and employed common talke. I haue pro-  
ued therein an hundreth fold more often and more com-  
monly in mine owne knowledge f false, yet because to  
erre was no wonder, (and therefore not so much worth  
ci-



either relating or obseruing) as also for that it was for the most part but priuately to some few knowne, and oft times also the shame of illusion in the most put the report thereof vnto silence, the contradictorie instances still died vnremembred, but fame and opinion suruiued and prospered. It euer excused my deceitfull custome vnto my selfe, that I deceiued none but such as either desired or deserued it, who by their insidiation of the prooffe of my skill either prouoked it, or by their vnreasonable earnestnesse extorted it. In this and other the like, some few dayes before his death, he thus & died vnto his former life, and liued vnto his soule and sauing health. And thus it is manifested, both by reason and also by the last testimonie of dying experience, how the vrrinary diuining for prediction of conception, forsaking the brighter streames and clearer fountaines of detecting truth, doth hide it selfe in the puddle water, there laying shining baites for dazeled fish. The more silence, the better fishing; lest therefore I may haply too much preiudice the pleasing spoile of willing fooles, I will thinke that which hath bene already said vnto any other, sufficient intimation, aduising honest minds from the iudicious Physition, by the plainest information to draw the<sup>h</sup> directest counsell, lest by the vaine prooffe of a deceiuing worth, seeking that is not, they lose that might be more proper and pertinent vnto their health.

## CHAP. V.

## Of Trauellers.



**A**S from all parts of the world true knowledge doth fetch home his substantiall grounds to enrich it selfe; so falshood and lying imitation doth likewise deriue deceivable colours to beguile the imprudent. Hence vnder the name of Trauellers supposed much knowing, by much seeing of things worthy to be knowne (the common expectation of wonder

g Vixit qua voluit viuere parte magis.

h Incertam & plerunque dubiam mercedē referet qui periclitatione Medicos tanquam vates augurari coget. Consultor verò prudēs & fidelis sanū consiliū fructū percipiet. Petrus de vrin.



giuing glad entertainment, and desire of noueltie ioyous welcome) insufficiencie clothed with this outward figure of sufficiencie, doth oft enter into the rights of better desert, and by casuall positing some few, deceiueth most, and ruineth many. Trauell is required in a Physition, not as any part of his essence, but as an ornament, receiuing the essence and perfecting of it selfe from the essence and perfection of a foresetled and continuing vnderstanding. The generall theory and speculation of any knowledge or science whatsoeuer, is in no soile or countrie a stranger to them that duly and truly seeke it, nor doth vnderstanding meete, or is taken vp in high waies; but to the most secret retired thoughts reflecteth the brightnesse of his true worth, and from the perfect fulnesse of time, and thence accomplished brightnesse of his beames doth seasonably breake forth, and soly giue the rectified perspective of particular obiects. In the occurrents of trauell, it is indeed the sense that conducteth the obiect to the vnderstanding, but it is a pre-existing power and abilitie in the vnderstanding it selfe that rightly iudgeth and disposeth the obiect. If therefore the vnderstanding be either in it selfe originally defectiue, or by want of time vnsetled, or by precept and doctrine not habitually formed; the sense may truly, rightly and continually present, but the vnderstanding shall either falsly or not fully apprehend, distinguish, digest or dispose, whereby disorder in want of right method, doth rather multiply confusion then increase right vse. Hence many things worthy notice escape ignorance, vniust reductions are commonly miscarried to improper subiects, good vses are vnseasonably or vnreasonably wrested, mistaking obuious, right estimates either for the most part vnobservedly ouerpasse, or casuall well hapning. For where wisdom doth not leade trauel forth, knowledge guide it on, prudence accompanie it, good desire vphold it, the true end perswade and call it forth; folly easily seduceth, and depraued ends peruert the right fruition. Hence we see commonly many trauell farre, and bring home

αὐτὸς γὰρ ὁ νοῦς  
ἐργάζεται τὸν νοῦν.  
Scientia est in-  
tellectus instru-  
mentum.  
Aristot.  
ἡ Res ipsa saepe  
aut praeposterat,  
aut confusae, aut  
falsa specie solent  
sele offerre.



home litle. Some make swift aduventure, and slow returne, with late repentance. Some bring home more then they would, some more then they should; and all that begin trauell with raw iudgement, for the most part come home perpetually after drunken with opinion. Different countries, aires, people, customes, manners, zones and climates, do fruitfully expose commodious consideration vnto those whose iudicious view and exchange doth know rightly to entertaine them in the way, and in many examples of many worthy Physitions, the benefits thereby haue euer bene conspicuous. Amongst the rest, Galens industrious commutation of distant regions, by his owne writings are not obscure. But he that entreth into Galens trauels without Galens<sup>f</sup> mind, may exceed him in the paines, but shall neuer come neare vnto him in the fruite and worth. This is the reason that our common traouling Physitions for the most part (the learned onely in all places and countries worthily purchasing vnto themselves due reuerence) do oft from beyond the sea bring home strange preparations and medicines, but litle wit and discretion safely to vse them; by the great opinion of farre fetched wondes distracting and cousing the needfull inquisition of a more inward worth in themselves to warrant their accommodation, without which, both heedlesse prooffe and needlesse vse, do oft find in the best excellence a harmfull goodnes: and howsoeuer haply commending it selfe in his owne propertie and vertue, yet oft stinging vnto the heart busie, vnneccessarie and vnaduised medling. It is growne so common in these daies to entertaine<sup>d</sup> fugitiues vnder the former pretexts, that it shall ease my paines to report the mischiefs, being growne too common to need any other notice then their owne vglinesse, each post proclaiming their wooden worth, and their painted clouts euery where hanging vp their ragged<sup>e</sup> executions. It is vsual with these men, mouing their wandring and vncertaine steps from place to place and from towne to towne, by faire deluding promises and pollicitations to draw the<sup>f</sup> liues of simple

f Cœlum non  
animū mutant  
qui trans mare  
currunt.  
Horat.

d Quia inopes  
sunt & indocti  
in patrijs suis  
vivere non pos-  
sunt bene noti.  
Galen. de sui  
temporis pseu-  
domedicis, lib.  
prædict.  
e Cyclosum  
crudele genus,  
Visceribus mi-  
serorum & san-  
guine vescitur  
atro.

f Hoc solo à la-  
tronibus diffe-  
rentes quod in  
vrbe non mon-  
tibus scelera  
perpetrant. Gal.  
lib. prædict.

Q

cre-

*William  
Hoskyns  
London Nov 11 1616*



g Quod non  
cognoscantur  
ab omnibus,  
hoc ipsum ma-  
litiarum naturæ  
ipsorum auget,  
& usque ipsi in-  
sidiantur qui ea  
quæ veritate  
semper perpe-  
trant non no-  
runt. Galen. lib.  
prædict.

credulous men, for their owne gaine, into their owne hands; and after they haue by their common desperate courses prouoked and drawne forth vnwilling death (when they see him coming) to runne away, and to leaue the miserable beguiled innocent in his angrie iawes, to answer their rash and needlesse challenge. The wiser sort haue better learned to know them, but the simple are stills their prey. It necessarily now followeth vnto the generall conclusion of all that hath bene before said, that both the trauels of the mind, and contemplation in the former tractates mentioned, and also the change of places and countries here specified, with all other sense-informing meanes and inquisitions of knowledge and science, without precedene right institution, and setled incorrupt seeds of select vnderstanding, shall all euer doubtfully, and for the most part lamely succeed vnto timely growth or ripe perfection. For knowledge must euer go before industrie as a guide, and particular practise follow generall rule, which he that hath not first in mind fully and truly conceiued, must needs want the idea that formeth an vnderstanding action. And thus hath it hitherto appeared negatiuely, now it followeth affirmatiuely, where true election may make right choice of a good Physition.

*The end of the second Booke.*

THE





# THE THIRD BOOKE.

## CHAP. I.

*The true Artift his right description and election.*



He corruptible condition of all things in <sup>a</sup> substance, & perpetuall mutabilitie and alteration in <sup>a</sup> accidents, doth euery moment beget such diuers oddes and differences in the same things, that their former considerations and respects, can neuer constantly, truly, and indeed long continue them to be the same. Hence by vicissitude it ordinarily cometh to passe, that of those things whereof lately seemed certaintie, thereof by continuall acceffe of different accidents and circumstances, is againe begotten <sup>e</sup> vncertainties. That which late seemed necessarie, in an instant becometh casuall; that which was true, now false; that which was good, now euill, and that which was possible, oft impossible. Necessity & this vncertainty of all things, doth driue men that desire with more likely certaintie, through prudence to guide their actions vnto the schoole of contemplation of the world, and of the generall reuolution of all things therein, (which is true Philosophy) that thence by long study and diligence obseruing to know and distinguish what is in nature, and the ordinarie vicissitude of all things, according to seuerall seasons, circumstances and subiects, meanes, measures, and manners variously, now true, then false; now necessarie,

*a Hæc ἀλλοτρίη  
illa ἀλλοτρία.*

*e Quin res, ætas  
vsus, semper ali-  
quid apponet  
nou, vt quæ te  
scire credas, ne-  
scias, & quæ pu-  
taris prima in  
experiundo re-  
pudies. Terent.*



¶ Bona consul-  
tatio ē summa  
tatione eruit  
consilia, & hæc  
est rectitudo  
consilij. Aristot.  
Eth. 6.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.  
Qui consultat  
querit & ratio-  
nem subducit.  
Aristot. eth. 6.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

¶ ὁ δὲ βέλτιστος  
ἐστὶν ὁ λογιστής.

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then casuall, now absolute in it selfe, now conditionall, with supposition, and by accident, now possible, now impossible; they may informe themselves from tried and approved knowledge, where with certaintie is safe to resolve, how in vncertaintie neither to neglect the least hope, nor to ouer-weene the best good happen: how to endeavour in that is possible, how to obserue necessitie in that is impossible, prouidently how in cases of vrgence and serious counsell, to forecast and husband occasion and opportunitie, that ill hapsharme not, vaine hope deceiue not, time beguile not, aduantage escape not, vncertaintie preiudice not, occurrents preuent not that good which according to reason and the destined issue in nature, diligent endeauout may otherwise effect. This is the summe of art and prudence. This is the vse and perfection of reason in man, without which man must needs be as the brute beast, voide of vnderstanding, dwelling in perpetuall blindness, darknesse and confusion, without distinction of good and euill, true and false, without consultation or election of the one or other. Without the knowledge of nature our life is death, our sight blind, our light darknesse, and all our waies vncertaine. He that knoweth not the qualitie of the fire, can neither seeke comfort by the warmth, nor feare the scorching. He that hath not obserued nature in the water cold and moist, shall neither needing their contemper thinke of their vse, nor subiect to their danger decline their hurt. Who hath euer bene so blind, that hath not claymed reason for euerie action, both as natures common light and rule in all things, as also his owne eye and hand to guide him vnto the vnderstanding thereof? For there is reason in nature, and reason of vnderstanding. Reason in nature is the constant course and order of nature according to which she governeth and ordereth all things. Reason of vnder-

¶ Ratio manus

intellectus. Scal.

¶ Quæ virtus

mouet sor, quæ mutat succum in cibos, quæ distribuit, quis dicat id sine ratione age-

re? Sine ratiocinatione quidem non sine ratione. Scalig. de Subtil.

¶ Natura est ratio

Vniuersi. Scalig.

¶ Natura est ratio

Vniuersi. Scalig.

¶ Natura est ratio

Vniuersi. Scalig.

¶ Natura est ratio

Vniuersi. Scalig.

¶ Natura est ratio

Vniuersi. Scalig.



standing is that <sup>h</sup> light and eye of the mind, whereby is discovered what is according to reason in nature, good & euill, true and false. Thus the reason of man hath his excellence and perfection, consisting in finding out and vnderstanding the excellence and perfection of <sup>i</sup> reason in nature. This is the top and heigh of all humane wisdom, knowledge and learning. Hereby is distinguished the subtile<sup>k</sup> and wise from the meane vnderstanding, from the foole and idiote; the counsell of the prudent, from the rash and vnaduised; the sharpnesse of wit and discerning vnderstanding, frō sottish amazement & stupiditye. Hence are onely settled and cleared all doubts, difficulties, and ambiguities, by which otherwise for euer men remaine voide of counsell and of truth. Hence it cometh to passe, that as men more or lesse earnestly seeke the wisdom, order, and reason of nature in her dispensation of the whole world, and therein more or lesse dispend their studious paines, so they diuersly obaine answerable measures and proportions therein, growing in wisdom more or lesse according as they are more or lesse of generose desire and ingenuous<sup>d</sup> exercise therein. The order of nature in all her works is <sup>e</sup> constant, full of wonder, and vnchanged truth in the continuall & cohesion, sequence and fatall necessitie of all things, their causes and effects: wherein therefore how the Almighty Deitie hath commanded all things by an vchangeable law to be ordered, is both true and necessarie wisdom to vnderstand, and the true <sup>f</sup> patterne, rule, and square of euerie discrete, sober, and wise designe and consultation. Hence vpon the principles of nature stand euerlastingly founded all arts & sciences. For science is the faithfull and truly studied apprehension of the mind, of the neuer<sup>h</sup> deceiuing generall grounds in the generall dispensation in the nature of all things: and

<sup>h</sup> Ratio est vis animæ quæ mouet se ab effectibus ad causas inuestigandas & vicissim à causis ad effectuum illarum sunt.

Scal. de Subtil. i Quid est Ratio nisi Naturæ imitatio? Senec. k Soletia est acerrima coniectatio ex iudicij summi adytis penitus eruta. Aristot. eth. 6.

d <sup>i</sup> τὴν τὴν ἀκριβέ-  
τητον καὶ τὴν διδασκαλικώτατον καὶ  
ἐν τῇ φύσει τῆς φύσεως ἵστανται. &c. Qui rerum causas & Naturas maxime diiudicat & docet maxime sapientem iudicamus Aristot. metaph. i. c. ἡ δὲ φύσις τῆς φύσεως ὁρᾷ ὅτι οὐκ ἔστιν ἄλλοτε ἢ οὕτως. Nihil eorum quæ Natura sunt aliter affuecit. Aristot. eth. 2.

g Est enim naturalis ordo

οὗτος οὗτος τῶν πραγμάτων, ex æterno alijs ad alia consequentibus incommutabili manente eiusmodi complicatione. Gellius, Noct. Artic. f Natura dux optima. Naturam ducem si sequamur, nunquam aberrabimus. Cicero. h Scientia est conueniens, firma, & nunquam à ratione declinans cognitio, Galen. in Medico. opt.



i Ars est habitus  
cum ratione fa-  
ctius. Eth. 4.  
k Ars medica  
quoad naturam  
propriam theo-  
remata & præ-  
cepta Artis in-  
dubitata est si  
dei, vera, firma,  
stabilis, Naturæ  
principijs sem-  
per consentanea,  
solum quoad  
subiecta varia,  
medentium o-  
peras, & inde e-  
uentus instabi-  
les coniectura-  
lis. Galen de  
Sect. opt.  
l In medicina  
perpetuum est  
quod sequi de-  
beat, non sem-  
per perpetuum  
quod sequi con-  
uenit, Celsus.  
d Hæc est vni-  
uersalis tu-  
endæ consilium,  
& προφυλακτικὴ  
e Medicina est  
adiectio neces-  
sarium, detra-  
ctio inutilium.  
Hippocrat.  
i Physiologiæ  
necessitas per-  
petua medico  
non ad discen-  
dam modò sed  
ad exercendam  
quoque artem. Galen. de Med. opt.

art is the learned and skilfull habite<sup>i</sup> of imitation there-  
of in humane action. And all true arts thus founded vpon  
the vndeceiuing grounds of nature, in themselves are euer  
certain<sup>k</sup> and infallible, whose rules although discretion  
according to circumstance may continually diuersly vary,  
yet can no<sup>l</sup> time nor circūstance euer or at any time abro-  
gate. Hence aboue all other arts & sciences the art of Phy-  
sick must needs be most excellent and true, because it most  
continually conuerseth with nature, as her prime & proper  
subiect, and beyond all other most immediatly dependeth  
vpon the perpetuall study, view, & obseruatiō of nature, &  
the continual consultatiō with nature in euery actiō. For it  
is requisite in a cōpetent Physition, that he be truly able &  
fully furnished to be vnto nature a governor & moderator  
to preserue her, to conserue her, behootefully to dispose &  
d guide her in her best and rightest way, not only of being,  
but of being well, & well continuing. It is also requisite he  
be able as a prudent minister with knowledge to provide  
& reach vnto her<sup>e</sup> all needfull helps, and to remoue from  
her all harmefull impediments. Lastly, he must be a faith-  
full friend in her necessitie, needfully assisting, helping,  
and comforting her. And how can he duly performe these  
things vnto nature, that truly and perfectly knoweth<sup>i</sup> not  
nature? Aboue therefore and beyond all other Artists the  
Physition immediatly hath need & vse of exquisite know-  
ledge of nature. For since he is deputed to be helper and  
restorer of particular nature, how can he for that end but  
become scholler and imitator of the generall? For as all  
particulars do euer participate the nature and kind of the  
generall, and are therein comprehended, so besides that  
which vnto euerie indiuiduall nature is specially proper,  
there is an essentiall<sup>l</sup> propertie in it belonging vnto the ge-  
nerall: without which as the particular cannot be at all, so  
therefore is euer an eye, a respect and reference to be had,  
that those things which for the good of the particular are  
1 Species generis, indiuiduum vtriusq; naturam par-  
ticipat, vtrunq; & indiuiduum & speciem genus & facit & comprehendit.

considered



considered or consulted, may neuer be disproportioned from the generall: which he that knoweth not, cannot consider. He therefore that shall rightly and prudently dispose for the good of any man, ought as well to know and aduise what and how he participateth with the generall condition, as not to be ignorant what is peculiar <sup>a</sup> vnto himselfe. For if he know not the <sup>b</sup> generall kinds and natures of things, what powers, faculties, priuiledges, prerogatiues, properties, indowments, belong indifferently to all, as well as differently to the speciall, he shall oft omit and ouerslip a larger portion offered in the common good, then any specialtie shall after recompence or counteruaile in it selfe. Contrariwise also, if he onely know the general, and vnderstand not to compare, consider, apt and fitly sute it vnto the <sup>d</sup> particular, he shall neuer from the common deriue thereto ought pertinent or truly accommodate. It is necessarie therefore a Physition vnderstand both what nature hath allowed man in vniuersall, with all other things, and also no lesse what proper to himselfe, and inclosed in his owne. For if he know not nature in her special kind, <sup>e</sup> when her self is separate and free from other implications, how shall he iudge or know her iust reduction thereto, when he findeth her oppression requiring his assistance to bring her home vnto her selfe? Neither must he here onely consist, but must farther view and consider, what God either in heauen or in earth, in the whole world, or the wide ocean, from all the elements or elementary things hath ordained for any good or vse of man. For as God hath created all things for the good of man, so hath he appointed the Physition to fit and accommodate all things vnto the necessitie and need of man, and hath farther also deputed him to supply vnto man euen those things which <sup>f</sup> nature her selfe oft times cannot. Nature

<sup>e</sup> Qui ignorat corporis affectum secundum naturam à quo actio producitur, prorsus cognoscere non potest affectum præter naturam à quo actio læditur. Galen. de meth. med.  
<sup>g</sup> Natura non potest aratro boues iungere, neq illorum opera terram scindere, arte vstrumque fit. Scalig.

<sup>a</sup> Huc spectat idiomatum generum specificarum differentiarum, & proprietates rerum occultarum.

<sup>b</sup> Sed & Medicus & exercendorum corporum magister optime singulorum curam rationemque habuerit, si genus vniuersum cognouerit. Nā qui bonus artifex & ad res percipiendas & contemplandas idoneus effici velit, ad genus vniuersum illi progrediendū est, atque in illo cognoscendo elaborandū. In hoc enim scientias positas esse scimus. Aristot. Eth. 10. d Vniuersū enim ei qui febre afflictor inedia & quies utilis est, alicui autem fortassis inutilis. Aristot. Eth. 10.

<sup>f</sup> καὶ οὐκ ἔστιν ἡ φύσις ἡγεμονία, ἀλλὰ ἡ τέχνη.



d Quo natura  
vergit tendendū  
medico natu-  
ræ ministro.

'Α δ' εἰ δ' ἐν, δ' αὖ  
αὖ μὲν ἵσται πῶς  
ταῦτα δ' ἐν, δ' αὖ.  
Hippocrat.

e Vt natura re-  
ctē operans imi-  
tanda, ita abē-  
rans reducenda  
& adiuuanda.  
Natura enim  
aliās agit satis,  
aliās parum,  
aliās nihil.

Galen. de venæ  
sect. contra Era-  
sistrat.

ὁ δ' ὁ θεὸς δὲ οὐκ  
ἐστὶν αὐτῶν μὴ.  
οὐκ ἐστὶν αὐτῶν.

Est enim Deus  
omnium causa-  
rum causa &  
principium.

Arist. metaph. i.  
i Natura est or-  
dinaria Dei po-  
testas. Scalig. de  
subtil.

i Natura quid a-  
liud quam Deus  
& diuina ratio  
toti mundo &  
partibus eius  
inserta? Senec.  
lib. de benef.  
k Sanitas opus  
Dei. opera verò  
nostra. Scalig.

cannot either open the necessarie veine, or ventilate or e-  
uacuate the corrupt blood from the bruised part, or in the  
right and behouesfull quantitie. Nature cannot with ele-  
ction or regularly purge the right and proper humor, fit-  
ting the cause and necessitie. Nature cannot fetch home  
from the fields and mountaines her medicinall herbes,  
fruit, wood and plants vnto her owne necessitie; but Art  
transporteth them vnto her at seuerall seasons, and for se-  
uerall needs. Nature cannot decoct, infuse, compound,  
mixe or prepare her rootes, mettals, or other drugs and  
simples, in number and nature infinite; but Art is vnto her  
benefite and seruice therein accurate. As therefore the  
Physition must euer haue Nature for his chiefe<sup>d</sup> counsel-  
lor, so must he euor againe be sufficient and able substitute  
and<sup>e</sup> helper vnto her. Not to speake of his excellent sub-  
iect (which is the life and health of mankind) his diuine  
direction in his calling (led by the vnchanged order and  
wisdom of God himselte, manifested and set forth vnto  
him in the structure and great frame of heauen and earth)  
doth exact and require in him all possible perfection to  
sound and fadome the depth and height thereof. For as it  
is manifoldly and vnmeasurably infolded and wrapped vp  
in the intricate wisdom of his vniuersall workmanship,  
so must long dayes and time carefully spent, indefatigable  
studie, paines and meditation, restless vigilance, a cleare  
eye of vnderstanding, and sincere affection worke and la-  
bour it out, and thence must his prudent and wise action  
deriue the ground of all his counsels and consultations.  
And thus must the true Physition euer behold God as his  
guide, and be gouerned and directed by his hand. For God  
is nature<sup>h</sup> aboue nature, and nature is his hand<sup>i</sup> and sub-  
ordinate power: God being therefore the cause of causes  
in nature, he is the giuer of health and life in nature, and  
the Physition is his<sup>k</sup> seruant & minister therein. To learne  
of such a teacher, to imitate so absolute a patterne, what  
wisdom is sufficient, what sufficiency worthy? If any man  
thinke it a light labour to finde out the order and reason  
of



of ſo infinite a workman in the immense worke of all things, or but an eaſie difficultie to imitate his example in infinite actions, he knoweth not what is the height of humane wiſedome, which being to know moſt<sup>d</sup> among men, (although what in that knowledge is neareſt vnto God, is the leaſt ſhadow of himſelfe) yet is it ſo much as is able to make men juſtly admired, and happie that obtaine it; as all other that want it, worthily as vnhappie and infortunate as ignorance can make man. Ignorance is euer blind, blindneſſe continually ſtumbleth and oft<sup>e</sup> infortunately falleth; but knowledge giueth eyes, and the happineſſe of ſight declineth the vnhappineſſe of our liues perpetuall groping error, and the miſerable conſuſion of the darknes of mind. Since then knowledge is the eye and ſight of the mind, and all knowledge cometh either by the ordinarie light of nature, or the extraordinarie illumination of the Creator of nature, whence ſhall the ordinary diſpenſation of mens wayes and actions borrow counſell and light, but from nature? And then how neceſſarie is the knowledge, learning and ſtudie of nature, not onely vnto the accompliſhment and ornament of our better being, but vnto the eſta bliſhment of prudence and diſcretion, and the happie conſe quences thereof in all our liues and actions? If prudence and wiſedome flow from hence, and the miſerable condi tion of man perpetually craue their ſupply, and the neuer ceaſing mutable vncertaintie of circumſtances continually multiply occaſion of conſultation from thence, how can any action or purpoſe of man be rightly tried, appro ued and aſſured vnto him, but by the complement and per fection of this knowledge? And if knowledge onely re ſtiſie and make happie mens workes, endeouours and acti ons in all things, how is it much more chiefly and abſo lutely requiſite and neceſſarie in a Phyſition? His ſubieſt, which is the ſafe guard of life<sup>f</sup> and ſuccour of nature, ex acteth the moſt exquisite wiſe and warie working. His rule in working (which is the prudent obſeruation and imita tion of his Creator in the created order and reaſon of all

R

things)

διὸ τοι χαλεπὴν  
γενναίαν δυνάμιν  
ἔχειν ἐκείνην αἰ-  
δρῶντες ζήλωσιν  
ὡς τοὺς οὐρανούς.

Qui maximè  
homini diffi-  
cilia cognitu po-  
tis eſt cognof-  
cendo aſſequi,  
ille ſapiens. A-  
riſtot. metaph. i.  
e Animus lu-  
mine mentis &  
intelligentiæ  
orbatus, igno-  
rantia quæ tene-  
bris & caligine  
demerſus, ſibi  
ipſi mentitur,  
ſe ipſum perpe-  
tuo fallit, & in  
capitales frau-  
des faciliè im-  
pellit vndique.  
Oſor. de reg.  
inſtit.

f Morbus cum  
ſit vitæ humanæ  
capitalis hoſtis,  
Medicus vnicè  
natura duce eſt  
morbicida. Pul-  
chrè Riolanus.



g. ἡ φύσις τοῦ  
 φάρμακου ἐστὶν ἡ  
 φύσις τοῦ ἀνθρώπου  
 πρὸς τὴν ἰατρικὴν.  
 Morborum  
 medici naturæ  
 sunt, naturæ ve-  
 rò minister  
 medicus.  
 Hippocrat.

3 Operatio est  
 finis syllogismi  
 practici. Arist.  
 Eth. 6.

things) challengeth the helpe and assistance of all possible worthinesse and excellence, the highest perfection of counsell, and most incomparable sagacitie of vnderstanding. For what wisdom, learning and knowledge, can be more then needfull vnto his vse and helpe, whose continuall employment and exercise consisteth in executing the perpetuall decrees and counsels of s creation, in restoring the ruines and decayes of generation, in rectifying, reforming and moderating the errors of continuall mutation and alteration, in opposing death, and enlarging life; lastly, in arming the seuerall true trials and iust estimates of the natue vies and properties of all things, substances, quantities, qualities, formes, seasons, and circumstances, according to the command of the generall commander of heauen and earth, and the edicts of nature, for the good of man? What humane science can affoord more ample matter and occasion of diuine cogitation? what employments are more continuall workes of charitie? what vertue cometh nearer vnto God in goodnesse and mercie? God createth man, the healthfull and helpfull hand of the Physition restoreth and repaireth his daily lapses. What wisdom more inwardly conuerseth with the hidden and secret workes of God and nature? And though his better and more erected thoughts oft humble themselves vnto the necessities of miserable men, (which proud and foolish minds contemne) yet hath the example of the sauing Deitie herein most exalted him whom vertue instructeth, wisdom formeth, prudence counselleth, and Art firmly guideth; without the competent concurrence of all which, the necessitie of their houely vse doth altogether denie sufficiency in a Physition. How worthy reuerence in themselves, and how happie for others were it, if more wontedly and vsually our Physitions would first labour for this settled perfection and <sup>d</sup> generall idea of prudent deliberation, before they so readily rush vnto particular practise and action? For although it be experience that indeed giueth vnto reason the true reflexion of it selfe, yet is it the rule of



of reason that first <sup>e</sup> guideth experience forth vnto likely  
 prooffe. But now in these dayes this excellent knowledge,  
 so worthy in it selfe, how vnworthily is it esteemed by o-  
 thers, because so slightly sought and found in Physitions  
 themselues, euery man hastening to run before his know-  
 ledge either of <sup>f</sup> himselfe or his action, vnto particular tri-  
 als of confused conceit and confidence in opinionate  
 grounds? Hence as mechanick offices and administrati-  
 ons are rather more commonly conspicuous in our ordina-  
 rie practitioners, then any weight of prudent perpen-  
 sion or liuely stampe of iudicious disposition or ordering; so  
 doth the generall slightnesse and lightnesse herein of most,  
 sprinkle a common disgrace and ignomie vpon all, casting  
 the excellent facultie it selfe inestimate almost behind the  
 most inferiour science. To leaue therefore the proud and  
 disdainfull contemners herein vnto the iust contempt of  
 God and nature in his greatest need, that others deserue  
 not so ill, and all may learne rather to chuse the good from  
 the ill, then to despise the better for the worse, I will here  
 point the inquisition of the best, who though haply rarely  
 found, yet may the patterne commend the nearest thereto,  
 and draw the well deseruing vnto his safest choise. In all  
 cases and subiects of election, it is wisdom chiefly first  
 to seeke that is most excellent; next, where excellence is  
 not, prudently to accept mediocritie, but euer knowingly  
 to auoide euill. The patterne of perfection doth shew the  
 more and lesse perfect, and manifesteth the more or lesse  
 imperfect, fro which the farthest distance is the greatest de-  
 fect, and the nearest affinitie the best excellence. Of medi-  
 ocritie are many degrees. There is mediocritie ascending  
<sup>b</sup> from it selfe toward perfection or excellence, and medi-  
 ocritie descending <sup>c</sup> from it selfe vnto the lowest step of  
 meanes. All that are contained within the latitude of me-  
 diocritie, participate the same true rules and grounds with  
 those that consist in the highest top of excellence, onely  
 herein differing, that the latter with a more piercing eye  
 searcheth the marrow of the same truth, the other more

<sup>e</sup> Prudentia rei  
 futuræ consul-  
 tum curat ex  
 disciplina non  
 ex antegressis  
 actionibus.

Quare hic habi-  
 tus omnibus ar-  
 tibus commu-  
 nis sit necesse  
 est. Scalig. Po-  
 et. 3.

<sup>f</sup> Huiusmodi  
 turbam vulgò  
 videmus à pri-  
 mis literarum  
 rudimentis con-  
 tinuo se ipsam  
 Medici nomine  
 iactitantem,  
 & venditantem,  
 inuidam, male-  
 dicam, obtre-  
 ttatricem, no-  
 uam speciem  
 Cynicorum, a-  
 uaram, supinam  
 ignauam, simul  
 atque ignaram.  
 Scal. Poet. 3.

<sup>c</sup> Mediocritas  
 in confusio bo-  
 ni maliq̃ue po-  
 sita est. Col.  
 lib. 4.



d Alius alio  
sapientior,  
alius alio  
πραγματικώτερος

e ο μὴν πομπὴς  
ἰδὲν, ἄλλο πλὴν  
καλῶς. Eurip.  
Malus nihil ali-  
ud præterquam  
malus.

shallowly soundeth the same profunditie. This difference of mediocrities distinguisheth onely the severall measures of the same perfection, whereby they differ, not in kind but in degrees of comparifon. Thus are men termed d good, better, and best of all; all considered in the same qualitie, every one an Artist, every one rightly vnderstanding, but some more clearly, readily and fully, other lesse, and all truly. Vnto whom therefore either excellence doth giue true splendor and eminence, or mediocritie maintaineth within different bounds of true Art and science, he is either in the one worthy, or in the other intollerable. He whom farther vnworthinesse hath exempted out of both these, is in himselfe vnprofitable, and in others vse e harmfull. The first and second, and the second by the first thou mayst here view in the following description of this latter booke, and the third and last in the first and second going before.

## CHAP. II.

a Artes omnes  
ratione & me-  
thodo acqui-  
runtur. Aristor.  
metaph. 7.

b Sine generali  
methodo nulla  
ars discitur, ne-  
que disci potest.  
Galen. de meth.  
Med.

d Artes institu-  
untur & accipi-  
unt principia  
ex scientijs.

Scalig. de Subt.

e Intellectus speculatiuus, actiuius, factiuius, habent principia vniuersalia communia.  
Scalig. de Subt.



S all ages haue deriued and acknowledged the foundation of Arts from the principles of nature, a reason, prudence, and knowledge or science; and experience hath euer confirmed their profite and necessarie vse vnto constitution b of Arts by

daily prooffe: so vnto the complement and atchieuing first of knowledge, and after of the right composing of Art, from d thence all times and men haue with one generall decree and consent determined a necessitie of seuen euer presupposed conductiue helps thereto, without which neither knowledge nor science can preexist, nor art from thence e exist or haue firme being. These seuen Hippocrates with consent of his owne time, and assent of since suc-

ceeding



ceeding times, hath in this order numbred. <sup>f</sup> Nature, <sup>g</sup> precept, <sup>h</sup> place for studie, <sup>i</sup> studie, <sup>k</sup> institution, <sup>l</sup> industry, <sup>m</sup> time. Aristotle with some others haue named only three, nature, precept, industrie; but in these three by consequent hath included all the rest. For studie and contemplation must necessarily attend precept and industrie both. Studie without fit place and some certaine seate, can neuer deeply settle, vncertaine motion distracting and interrupting serious cogitation and assiduitie; and time is necessarie to be supposed in all. By nature we must not generally vnderstand the first mouing and being power which is in all <sup>a</sup> things in vniuersall, but more specially for this subiect, procliuity, naturall aptnes or fitnessse, peculiar <sup>b</sup> disposition in the helpes and gifts of nature, ripenesse of wit, capacitie, reason and docilitie. By precept are vnderstood the maximes, axiomes, and <sup>c</sup> ancient golden rules of truth, which many ages and aged obseruation from time to time for common good and ease haue commended, compiled and summed methodically into generall orders heads and numbers. By place fit for studie, are not onely vnderstood the narrow inclosures of retired silence, and abdication vnto priuate contemplation, but also the places of the societies and common assemblies of the learned, where both by priuate <sup>d</sup> conference, and also by publike <sup>e</sup> hearing the daily readings, teachings, and exercises of logicall <sup>f</sup> disceptations of schooles allotted euery facultie by it selfe, the mind may vsually receiue redoubled memorie of the maximes, axiomes and rules of euery art and science, whereby continuall <sup>g</sup> inculcation may both more firmly settle them, and occasion their more frequent and better laboured examination and ruminatiō. That in

<sup>e</sup> *quidam ita ratiō. Conuersatio artes peperit. Eurip.* <sup>f</sup> Etenim sicut lapidum collisione ignis: ita ex disceptationibus elicitur veritas. Scalig. de Subt. <sup>g</sup> Optima illa est docendi ratio quæ viua voce traditur. Neque enim quenquam ex libro nauclerum vel alterius artis artificem euadere licet. Libri enim sunt ipsi qui antea eruditi fuerunt monumenta, non rudium & indoctorum doctrina perfecta. Galen. de Alim. fac. lib. 1. <sup>h</sup> Qui sapiens & doctus euadere cupit, *πρὸς τὸν διδάσκαλον καὶ τὸν μαθητὴν εἶναι oportet. Plato. de Rep.*

<sup>f</sup> Naturam.  
<sup>g</sup> Præceptionē.  
<sup>h</sup> Locum studijs aptum.  
<sup>i</sup> Studium.  
<sup>k</sup> Institutionem  
<sup>l</sup> a puero.  
<sup>m</sup> Industriad.  
<sup>n</sup> Tempus.  
<sup>a</sup> Omnis substantia Natura dicitur. *Πᾶσα γὰρ φύσις φύσις καὶ τῶν ἄλλων.* Aristot. in Metaph.

<sup>b</sup> Natura etiam pro peculiari indole, ingenio, more accipitur. Sic apud Virgilium.

Nunc age, naturas apibus quas Iuppiter ipse Addidit, expediam.

<sup>c</sup> Axiō, propositiones sunt per se fidem facientes, omnibus doctis in consensu & perpetui.

<sup>d</sup> al de Meth. Med.

<sup>e</sup> Grata colloquia & iucundi dialogi opulentiora quàm perpetui libri. Scal.



h Animus habi-  
tat in auribus.  
Herod.

i Vox scripturā  
ad audiendum  
longe præstan-  
tior & disertior,  
auriumq; sensus  
potior magi-  
ster. Plato.

a Studium est  
vehemens ani-  
mi applicatio  
ad aliquid. Pe-  
rot. in Epigr.  
Martial.

e οὐ γὰρ ὁ πόρ' ἔν  
νόστον δ' ἄνευ  
τοῦ δ' ὁ δ' ἄνευ  
ἀδύνατον.

Infirmos om-  
nes sanos facere  
est impossibile.  
Hippocrat.

d Educatio est  
nutritio & pro-  
uectio à tene-  
rioribus annis.  
Sic Terent.

Eduxi ē paru-  
lo, &c.

Et Virgil.  
Nascentes edu-  
cat vuas.

Nonius Mar-  
cellus de pro-  
prietat. Serm.

sic habet: Alere  
est vitam victu  
temporali su-  
stentare, educa-  
re autem ad sa-  
tietatem perpe-  
tuam educere.

studiofi, Cicer.

whose admission two senses beare testimonie, and by two waies doth enter, hath firmer possession. The weaknesse or wearinesse of the sight or eye in priuate reading sometimes mistaketh, oft omitteth, and not seldome ouerslippeth; but the vnderstanding standeth readie at the gates of the eares, euer giuing easie entrance, and with readie attention more due<sup>i</sup> perpenfion, the most faithfull remembrance by the care conducted vnto the inward seats and selles of the soule and contemplation. By studie is generally conceiued the continuall occupation and imployment of all<sup>a</sup> the faculties of the mind in serious disquisition, prompt apprehension and reception of generall rules and precept, and frequent oft after reuiew of their former seuerall notions, reflecting the vnderstanding vpon it selfe in the recognition of his passed intellection, and in due rumination vnto right digestion; from whence by long exercise and vse therein gaining an habite and true methode thereof, the firme knowledge and science of assured infallible rule and principle, doth beget art, and art bring forth the end and perfection of art, which is the honour of the Artificer, the euer-reasonable satisfaction of needfull vse and necessitie, and for the<sup>c</sup> most part desired issue. By institution is conceiued education, early beginning, & inchoation from<sup>d</sup> young and tender yeares, whereby the grounds and rules of knowledg growing vp with age, become in shorter time more naturall, permanent, familiar, easie, more cleare and free of difficulties, which vnto sodaine apprehension bring confusion and impediment. By industrie is vnderstood<sup>f</sup> continuall care, exercise, and paines to make euerie benefite and vtmost vse of natures bountie, of precepts worthie of place and euerie other behoofefull circumstance, to perfect institution, to saue, preuent, and redeeme time and opportunitie, with serious affection and desire to whet, vphold, and maintaine alacritie, constancie, and perseuerance through labour and diligence vnto perfection. By time is vnderstood the seue-

f Industrij homines ijdent qui laboriosi, amantes laboris, agendi pulchra  
rall



rall competence of yeares to euerie single vse, and due in all. The necessitie of the helpfull concurrence of all these vnto any one perfection is easily manifest. The want of naturall helps of wit and other reasonable parts of man, must needs be <sup>a</sup> vncapable of precept. Without precept (being the rich compiled treasure of the excellent knowledges of many ages and generations) how shall any single liues sufficiencie otherwise truly attaine the precious worth and benefite of due perfection in any art? Without studie also precept is neuer daigned, because not deserued, God and nature perpetually blessing and proportioning seuerall measures of knowledge and vnderstanding, to some equalitie of thoughtfull <sup>d</sup> search and assiduitie. Where is not place fitting studie, and allowing the prompt concurrence <sup>e</sup> of learned conference, studie must needs want those readie helps which mutuall speech, speciall example, and many common reciprocall auxiliarie assistances in learned societie, do manifestly, profitably, and continually supply. Where wanteth <sup>f</sup> timely institution, either later springs bring slower growth, or too sodaine sproutes soone wasted springs. Where industrious affection and exercise either fainting waneth, or is not euer in the full, eclipsed care must needs proue dull, and paines slow, and without paines shall euer succeed but meane profite. Lastly, where full time is scant, <sup>h</sup> defect is large, and where season <sup>i</sup> short, no good <sup>\*</sup> prooffe long. And thus it is apparent, that none, and no one of these may be wanting, where is desired any reasonable perfection; and this is the same infallible truth in all faculties and professions. For many instances, behold but one, and see by common consent of all learned, by testimonie of reason and experience, how progresse of knowledge doth in euery part answer the nature and custome of husbanding seed. Compare <sup>k</sup> the fecilitie

diuturnus, quod nimis celeriter est maturitatem assequutum. Cicer. <sup>k</sup> *τὸν αὐτὸν τρόπον γὰρ μαντικὸν ἢ φυσικόν, γὰρ ὅτι δὲ οὐ παιδεύεται, σπερματικὸν δὲ αἰτῆς λόγων ὑποθήκει.* Analogiam habet natura cum tellure, agricola cum eo qui præceptis instituit & instruit, semen cum salubribus præceptis, Plutarchus. *ἐπεὶ παιδ. ἀρχή.*

a Quod natura negat reddere nemo potest. *ὁ θεὸς τ' ἀρχὴν ποιοῖ τοῖς πᾶσι.* Di) labore vendunt bona mortalibus.

e Schola. *ἡ ψυχὴ διδάσκει τὰ καλὰ καὶ ἡ θεωρητικὴ παιδεύει τὴν ψυχὴν.* Basil f Tantum enim vim habet puerilis institutio, ut sine illa nemo ad vllum decus eniti possit. Oforius.

f *ὁ μακροὶ ἔνδοξα φέρει τὸ πᾶν ἡ ἔτιος ἐνὶ τοῖς ἐνέαν ἐβίῃσιν, ἀλλὰ σαρματικῶς.* Non

parum igitur sed plurimum quin potius totum refert, sic vel non sic homines ab adolescentia assuefactos esse. Aristot. Eth. 2.

h Veritas filia temporis. *Ἀγὼς δὲ ἵε φῶς τῆς ἀληθείας χρόνος.*

i Emuntur artes tempore & diligentia. Laert.

\* Non potest in eo succus esse

*τὸν αὐτὸν τρόπον γὰρ*



e Pueritia ad 14  
annum nume-  
ratur.

d Venaticus ex  
quo Tempore  
ceruinam pel-  
lem latrauit in  
aula,

Militat in syluis  
catulus. Nunc  
adhibe puro  
Pectore verba  
puer, nunc te  
melioribus of-  
fer. Horat.

f Adoleſcentia  
hæc eſt, ab an-  
nis pueritiæ du-  
xans ad 20. &  
25. annum, huic  
ſuccedit iuuen-  
tus & progred-  
itur ad 35.

g Iuuenilis hæc  
eſt ætas.

h Conſiſtit ætas  
à 35. ad 50. aut  
circiter, & vel  
paulo magis  
vel minus pro  
temperaturarū  
differentijs.

i Studia in Ado-  
leſcentia ſunt  
tanquam in her-  
bis, quæ annis  
poſt maturiori-  
bus pulchræ

fruges ſunt futuræ, nam quæ ſeminauerit in iuuentute metet cum ſenuerit. Plutarch. *ἀρετὴ καὶ δόξα.*

a Tu nihil inuita dices faciesue Minerua. b *φύσις μὲν γὰρ ἀρετῆς διαφθεί-  
ρει παύσιμα, φιλότης ἡ παρηγορία δ' ἰσχύει.* Innatam virtutem ignauia & deſidia deſtruit, & cor-  
rumpit, naturalem ineptitudinem ruſticitatemue corrigit & emendat doctrina. Plutarch.  
*ἀρετὴ καὶ δόξα.*

hath



hath euer bene any right subiect, rule, or measure vnto wandring confused thought and contemplation? Without studie and <sup>c</sup> industrie was neuer gained worth, nor without institution euer purchased assurance of any perpetuities. In want of fit and settled place, the most desirous in-deauour doth find wearisome losse of so faire and helpfull opportunitie, and there is no goodnesse by <sup>e</sup> time vn-settled hath euer bene after well <sup>f</sup> confirmed. From hence it must necessarily follow as a certaine conclusion, that according as men are more or lesse wanting in any of these, so do the number of the wants truly measure the quantity of their defects. And since these are seuen so inseparable companions & guides vnto sufficiencie in those by whom it is truly acquired, they must needs therefore by necessa-rie consequent be therein faire likelihoods and proofes of that sufficiencie vnto others also whom it shall concerne to know and enquire it for their owne direction and satisfac-tion. And as these are thus necessarie to be enquired, so is it as easie for the meanest to trace and discover them in any particular knowledge. Nature doth expresse her selfe in her owne indowments open to euery eye in common conuersation. The hope and opinion of good precept, doth vnto the most ignorant giue prudent guesse, either by the particular knowledge, or at least in-quisition of precedent timely institution and likely insti-tutors. Good and pertinent institution, deriueth probabi-litie of it selfe, from the testimonie of conuenient time and fit place of institution. Industrie cannot be hid, and studie by his <sup>a</sup> assiduitie doth euer proue it selfe, and by conti-nuall exercise of it selfe, as it first giueth, so it after perpe-tually <sup>b</sup> holdeth sufficiencie, and manifesteth it selfe there-by, both past and present, vnto any one. And as education it selfe is of all learned esteemed and iudged absolutely be-yond <sup>c</sup> exception or dispensation necessarie, so are his places common, and therefore not obscure. Lastly time well dispent doth point his prooffe vnto examination of

mentis, non luxuriz. Hieronym, c Recta institutio caput, omnis virtutis. Plat. de Leg.

S

his

*c. h. τὰ μὲν ἐξ ἡ-  
νὲς ἀμειψόμεθα φθ-  
γες, τὰ δὲ χαλεπα-  
δεύ. Quæ facilia  
sunt cognitu su-  
giunt incuriam,  
quæ verò diffi-  
cilima elegan-  
tia concinna ca-  
piuntur. Plutarc.  
e Annus in a-  
prieis maturat  
collibus vinas.*

Ouid.

*f Illud ingenio-  
rum velut præ-  
cox genus, non  
temerè vnquam  
peruenit ad fru-  
gem. Quintil.*

*f Festinata ma-  
turitas occidit  
celerius. Idem.*

*a In omni lite-  
rarum profectu  
stylo, libello &  
vix perpetuo est  
opus. Isocrat.*

*b Literæ mar-  
supium non se-  
quantur: sudo-  
ris comites sunt  
& laboris, sociæ  
ieiuniorum, non  
satiætat, conti-*



de Eradenda cu-  
pidinis prauis  
sunt elementa,  
& teneræ nimis  
mentes alperio-  
ribus formandæ  
studijs. Horat.

¶ Fœlices essent  
artes si de ijs so-  
li iudicaret ar-  
tifices. Aristot.  
g. Artis cuiusli-  
bet iudicatio-  
nes primæ om-  
nibus homini-  
bus sunt notæ,  
sequentes soli  
artifici. Gal. lib.  
6. de Meth.

Med.  
b μέντοι ἀρετὴς  
ὅτις εἴη καὶ τοῦ καλοῦ  
Eurip.

Bene qui con-  
jiciet vatem  
hunc perhibe-  
bo optimum.  
Cicero de Di-  
uin.

c Artificialis  
coniectura ē  
probabili erui-  
tur ratione &  
proximè sepe  
accedit ad veri-  
tatem. Galen.

his severall degrees of groweth, both how in<sup>d</sup> childhood and youth, vnto the yeares of discretion, disposed, and how also after that time in manhood and confirmed age vnto consistence, disposing himselfe. These are those easie notes, whereby from the necessitie, partly of their continuall presence, and partly precedence in euerie facultie, the meanest capacitie together with the best may confirme and better satisfie their prudent hope or feare in choyce. These marks though common and indifferent vnto all, yet do they bring more or lesse different behooffull vse, according to different iudgings and<sup>e</sup> vnderstandings. Such as are learned in the same facultie, beside these outward and common informations are farther enabled to assure this inquisition by the presence and knowledge of the same sufficiency in themselves, when they find it represented vnto them in another, Such as are learned in different faculties, or are generall readers or schollers onely, by the signes cōmon vnto all kinds of learning may better iudge of a common facultie in generall knowledge, but vnproperly determine of a s<sup>e</sup> speciall worth. The first haue therefore more certaine vnderstanding, the second somewhat more aduantaged coniecture. He onely that is altogether vnlettered and vnlearned, for that he cannot help his iudgement frō any of these two former inward lights, or intelligence of his owne vnderstanding, must therefore chiefly deriue his information frō without, and from these outward signes, from whence it is also better to raise<sup>b</sup> probable reason and coniecture to resolue himselfe, then altogether to trust report and others faith. For that which is probable cometh<sup>c</sup> neare vnto truth, and he that industriously exerciseth himselfe in discerning rightly true probabilitie, shall alway more wisely walke, and most seldome erre or be deceiued.

CHAP.



## CHAP. III.



And thus with a plaine sensiblenesse vnto vulgar capacitie, I haue deliuered the sententious summe of those things which the learned in the largenesse of many volumes haue widely scattered and confounded: which as according to the first

promise and purpose, it giueth vnto the meanest a light vnto a larger field of prudent consideration, so doth it also vnto the yonger student yeeld a profitable taste of that true way and method which prosperously guideth vnto perfection. And although sharpe witted folly in the ambition of proud conceit hath oft times deuised and imagined easier and shorter wayes and cuts vnto an higher pitch, yet after-time hath still otherwise proued it vnto erroneous men, when for the most part their eyes and time are almost out, and folly hath already too sufficiently fattened it selfe to glut repentance. I will not spend time in blaming this our time herein, dayly experience is iust reproofe. From that which hath formerly bene discoursed, there seemeth yet remaining a doubt demanding answer: whether none but men, as before, knowne learned, may proue of safe or commendable vse? Where the causes and diseases are both common and vulgar, and no circumstance requireth more then ordinarie consult, there without doubt ordinary harmlesse remedies without deeper counsell or aduice, may by themselues sufficiently satisfy an vsuall need. For this cause the Emperick is iustly to be preferred before all other sects, for that (for the most part) neuer changing his approued ordinary good remedies, he thereby in ordinary cases doth more commonly benefite; while other sectaries from the wilde composition of their confused and deceiued minds (euer therefore vainly con-

e Huiusmodi  
fuere illi Thes-  
salij asini & ipse  
ipsorum parens  
Thessalus, qui  
in sex mensium  
spacio totam  
medicinæ ar-  
tem non modo  
vorabant ipsi,  
sed & alios do-  
cere profite-  
bantur.

c Sed & me-  
dicus optimè  
singulorum na-  
turâ rationem-  
que habuerit  
qui genus vni-  
uersum cognou-  
erit. Verunta-  
men nihil pro-  
hibet quo mi-  
nus etiam is qui  
sit nescius vni  
alicui pulchrè  
consultat, dum-  
modo experi-  
endo quæ cui-  
que accidunt  
accuratè pro-  
spexerit: quem  
admodum mul-  
tos sibi ipsis op-  
timos medicos  
videmus, cum  
alteri subuenire

atque opitulari non possint. Aristot. Eth. 10. d Methodici debitæ pharmacorum com-  
positionis ignari opera Artis inuertunt. Galen. de Sect.



e Galen. lib. de  
 sectis in suafor.  
 ad artes. lib. I. fa-  
 goges Med.  
 d Eadem in  
 ijdem affecti-  
 bus medelæ ab  
 ijs quæ rationem  
 profitentur &  
 Empiricis me-  
 dicis trahuntur.  
 De ratione in-  
 ueniendi eas io-  
 ter eosdem dif-  
 sentio est. Galen  
 de Sect.  
 f Natura liqui-  
 dem utraque  
 hæc largita est  
 nobis, & ipsa  
 iudicia & fidem.  
 Naturalia iudi-  
 cia sunt sensus  
 & ratio. Ordi-  
 untur hæc à ma-  
 xime facillimis  
 vlu & cognitio-  
 ne. Fides & per-  
 suasio sine vlla  
 disciplina natu-  
 ra duce iudicij  
 ahibentur.  
 Galen. lib. 9 de  
 dog. Hipp. &  
 Plat.  
 g Non omnes  
 ita sunt solertes  
 vt ex solo vni-  
 uersali ipsi par-  
 ticularia inue-  
 niant. Galen.  
 lib. 5. de san.  
 tuend.

tinually varying the mixture of their medicines) must needs thereby both peruert the ordinary benefite of vsuall and tried medicines in common diseases, and in all other also by their misgouerned rules, and mistaking reason, euer either ouerrunne or come short of that happie and safe issue, which more distinct, iudicious and truly vnderstanding accommodation from more prudent right deliberation doth more certainly and assuredly bring forth. This is the reason that Galen instituting and counselling a yong Physition, doth chiefly instruct him first to bend all his whole labour and endeouour to aime at that vnsained puritie of sight and discerning sagacitie, which is onely proper vnto the truly learned and soly orthodoxe Physition, whereunto if his power and meanes wil not aduance him, he then aduiseeth him to make choise of the Empericke soly to imitate before all other sects; because his plaine constant course in ordinary diseases doth most oft good, and in other most comonly least hurt, though with the rest neuer sure, and not euer safe. And thus farre (deseruing reader) I haue pointed thy better remembrance into the right way of the most likely inquisition. Vertue is likewise a needfull companion vnto sufficiency of vnderstanding, a grace and ornament vnto a Physition, and in him a benefite and aduantage vnto the patient; by the one well gained, discretely and iustly steering his sufficiency, by the other well knowne, assuring his confidence: but being every mans common dutie to learne, the Philosophers subiect, and beside my promised performance, I will commend it vnto easie obseruation in every man his owne triall and prooffe, the ordinary iudgement more easily knowing vertue in the outward shape of faire action, then readily concei- uing or examining it by the generall & idea or large descri- ption. It onely now remaineth thou call once againe re- membrance vnto remembrance, by recovering in our pas- sed discouery in few words the generall brieve summe for better impression and continuance. It hath bene manife- sted how senselesse common vse doth draw fond custome vnto



vnto mechanall counsel. Reason and prudence haue also giuen thee a taste and better sense of the vnobserved mischiefe therein, and hath taught thee a more wise feare. Nor hath it bene the least wisdom, to know to hold suspected among those whom learning hath exempted out of the vnlearned multitude, such as make profession of double perfection in two<sup>d</sup> faculties, where one in true reason is neuer sufficiently or aboue needfull measure fulfilled in the most excellent, beside the perfection and right habit of vnderstanding, the attendance in care and circumspect action requiring neuer lesse then the whole and utmost endeuour; which he that thinketh too much for his owne calling, profession or facultie whatsoeuer, is the least of all worthy of it, or well deseruing in it. It hath bene likewise farther noted vnto prudent obseruation, that among men honestly limited within one calling, notwithstanding immoderate, extrauagant and impertinent curiositie too prodigally dispent in things of least moment, least pertinent or profitable vnto necessary vse, doth vainely sometimes diuert the more serious and chiefly fixed study and respect vpon the more maine ends and offices therein, (as hath bene before noted of curious Astrologers and superstitious Ephemerides-masters) whereby that which is most necessary, is dangerously oft neglected, and that which is least needfull, fondly more preferred and esteemed. Lastly hath bene pointed the man whom thou maist most discretely and with most likely safetie chuse to trust with thy life and health. First thou art aduised to consider that he be a man free from the former imputations; and secondly that he be commended vnto thee by the seuen forementioned testimonies: one whom nature<sup>a</sup> hath fitted and set forth by common good parts expressed in open and apert, iust and discreet word and action, and also in speciall prooffe and vse, the same in all occasions, capable, sensible, wise, temperate, and vnderstanding; in his profession carrying credited assurance by his former times, place, institution, study and industry well knowne, commendably formerly, and euer

d Sua ipsius  
propria agere  
& alienis nego-  
tiji non impli-  
cari, est iustitia,  
το αὐτῆς ἀγορεύειν  
καὶ μὴ τῶν ἄλλων  
μοιρῇ διαχειρίζε-  
σθαι. Plato de Rep.  
h Qui omnes in  
arte aliqua mi-  
nutias & subtili-  
tates persequi-  
tur, exitum nul-  
lum inueniet: si  
vero in illis mo-  
dum vtilitate  
terminauerit,  
non mediocrē  
fructum ex illis  
capiet. Non e-  
nim omnia ex  
singulis discipli-  
nis, sed necessa-  
ria, & ad vsum  
magis accom-  
modata sunt  
addiscenda.  
Olor. de Reg.  
instit.  
a Præclara autē  
studia non om-  
nibus ornamēto  
esse possunt, sed  
ijs tantum qui  
præclaro inge-  
nio & egregia  
virtutis indole  
præditi sunt.  
Olor. de Reg.  
instit.



g Prudentia ad  
rationis normā  
quæ cogitat  
quæque agit v-  
niuersa dirigit,  
& nihil præter  
rectum & lau-  
dabile facit.

Macrob.  
h Artem inple-  
xisque certam  
subvertere non  
debet paucorū  
vel in paucis er-  
ror, Galen. de  
Med. opt.

i *ἡ ἀρετὴ καὶ ἡ  
σοφία καὶ ἡ  
ἐπιστήμη, &c.*  
Omnia secun-  
dum rationem  
facienti licet nō  
succedat secun-  
dum rationem  
non est ad aliud  
transcundum  
dum manet  
quod à princi-  
pio visum est.  
Hipp. Aph.  
lib. 2.

k *ἡ δὲ διὰ τὴν χάριν  
τῆς ἀγχινοῖα.*  
Solertia est  
dexteritas in ve-  
rum scopum  
seu finem colli-  
mandi, Aristot.  
Eth. 6.

l Vir bonus &  
sapiens, qualem vix repperit vnum  
Millibus è cunctis hominum consultus Apollo, Iudex  
ipse sui, &c. Virgil. d Tantumac otij est à te tua tibi, aliena vt cures quæ nihil ad te per-  
tinent. Terent.

dispent. If thou make this carefull and likely good election of thy Physition, thou shalt not so vsually find so many lucklesse euents of after-repented choices, nor so cōmonly heedlesly draw vpon thy selfe so many miserable calamities as daily fall out in want of more reasonable foreconsidered care thereof. Happie is he who doth conuerse with the prudent, & consulteth the wise, trusteth the iust and honest, and imploreth skilfull helpe. God hath promised his blessing vnto the prudent, in his vnaltered decree destining vnto prouidence both more certaine preuention of euill, and also more likely forestalling of otherwise more casuall good. In the wise (with caution and difficultie euer admitting any suspected or doubted trust) succeedeth euer for the sometimes<sup>h</sup> deceiued issue, ordinarily redoubled recompence, of fooles vngusted, but vnto the<sup>i</sup> end deseruing it, repaying the vnknowne inexplicable nectar of infinite acquiescence of mind, and ample content of rich ioy of heart vnto it selfe. In the skilfull, error is barred frequence, and folly common or ordinarie<sup>a</sup> admittance. These things common experience doth rarely know, because seldome regarded: follie for euer possessing this world of fooles, and a<sup>b</sup> mite of wisdom being euer more rare<sup>c</sup> then ten mines of gold. Know thou therefore the best patterne, aime euer to attaine his nearest affinitie, with discrete coercion of that desire in want of so plenti- full supply, contentedly also accepting reasonable medio- critie, but euer eschuing the hated name and inured note of knowne ignorance & adulterate<sup>d</sup> bigamie of two cal- lings, the one in common vse wholly insufficient, the other for the most part, but in part able to supply either outward presence or inward worth. Commit thy life into his hand that esteemeth it worth his whole studie and endeauior, that vnderstandeth the causes in nature, wherein consisteth life, and is skilfully able to draw forth thy destined line



vnto the vtmost length and date in nature : that knoweth  
 the price and opportunity of life , that feareth God, & lo-  
 ueth man : vnto whom knowne danger giueth carefull  
 f caution, safetie securitie, iudgement resolution, variable  
 circumstance more warie circumspection, and generall  
 s knowledge vnscanted counsell in all occurrents. Thus  
 shalt thou not betray thy life to follie, nor by thy blame  
 shall others<sup>h</sup> ignorance deseruedly punish and interrupt  
 thy quiet ease. Thus maist thou both liue in more free con-  
 tent, and oft more happie daies, and die in thy full time  
 a by a ripe and mature death, in the blessing of God, and  
 right of nature, yeelding thy life vnto the common law  
 b of mortalitie, not falling vnder the heauie burthen of thy  
 owne guilt in rash expofall, or carelesse neglect.

f πρὸς τὸν δόξαν  
 μοι, &c. Medicū  
 vti prouidentia  
 vt mihi videtur  
 optimum est.  
 Hipp. lib. i. prax.  
 not.

g In medico  
 nulla potest esse  
 perfectio sine  
 illa encyclope-  
 dia quæ homi-  
 ni viam munit  
 ad felicitatem.  
 Scalig.

h ἡ τὴν λυπρὴν  
 τὴν συνειρήνην  
 τοῖς μὴ σφαιρῶν.

Est & hoc vile & miserum cum stultis & fatuis insipere. Ecrip. a *Fœlix qui potuit tran-*  
*quillam ducere vitam, Et lætas stabili claudere sine dies. Maximian.* b *Quasi poma ex*  
*arboribus cruda si sint vi auelluntur, si matura & cocta, decidunt: sic vitam adulescentibus*  
*vis aufert, senibus maturitas. Cicero.*

FINIS.

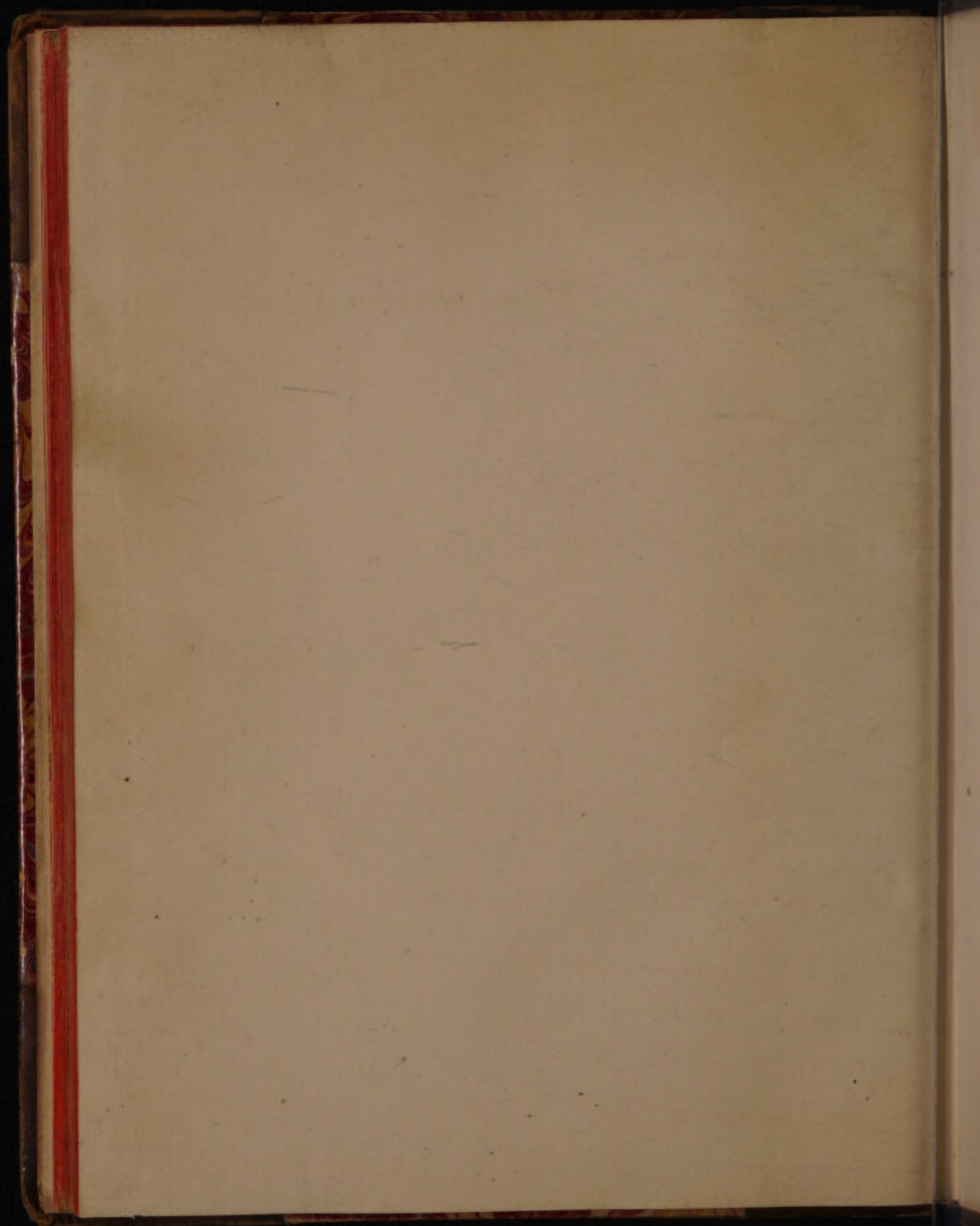






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