

A treatise, wherein is declared the sufficiencie of English medicines, for cure of all diseases, cured with medicine / [Timothie Bright].

Contributors

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BRIGHT — 1580

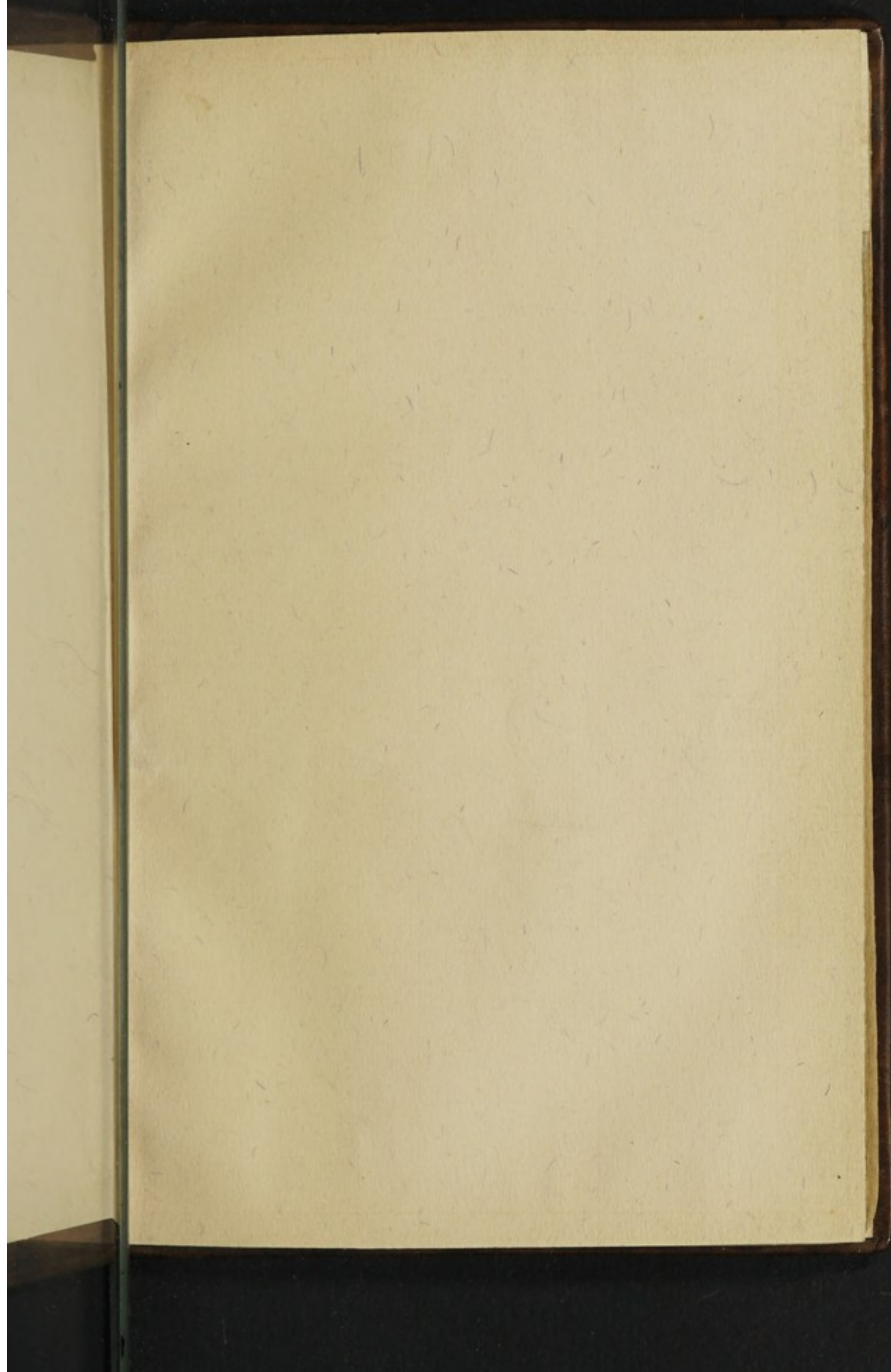




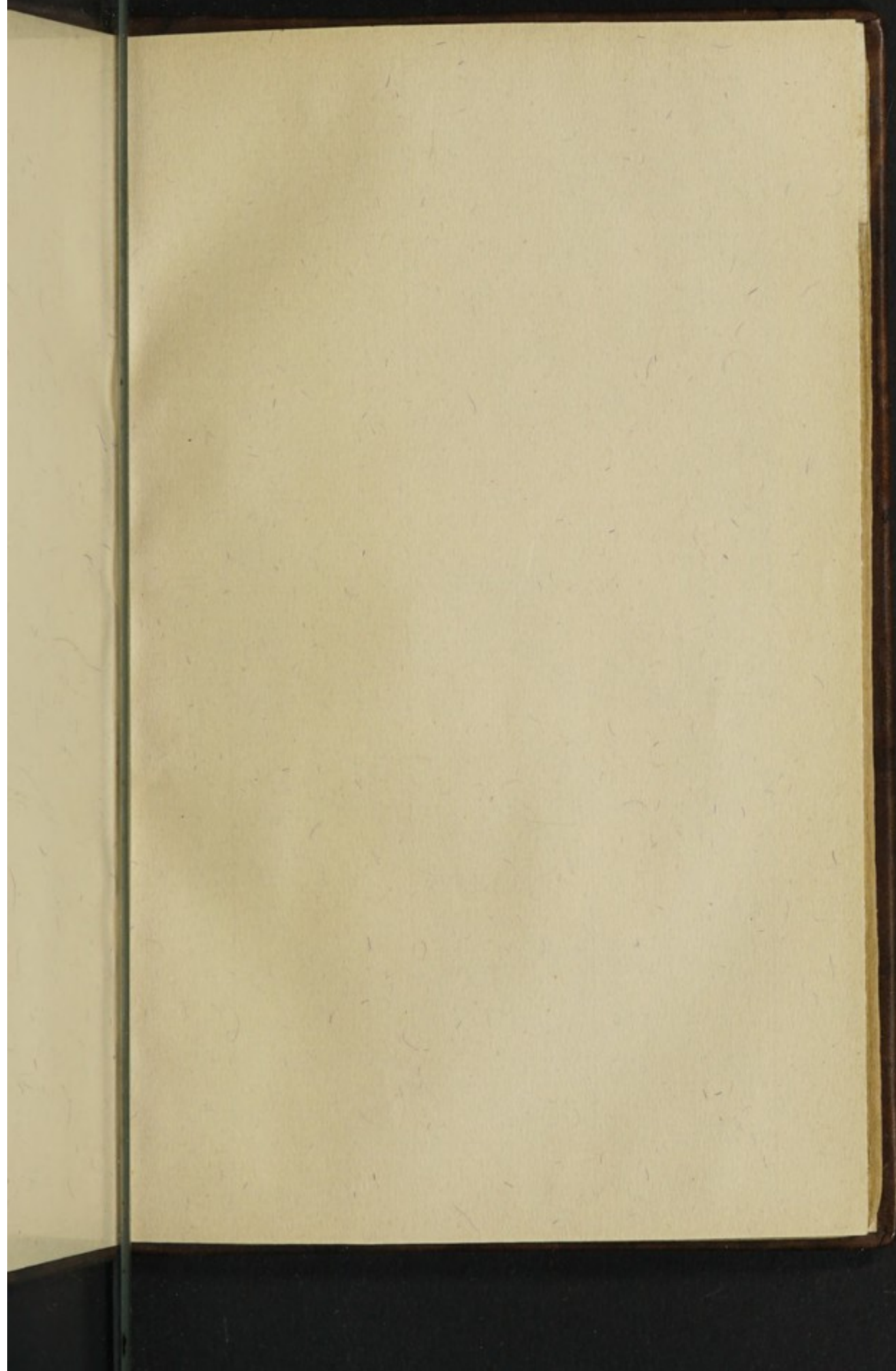


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A TREATISE:
wherein is declared the
sufficiencie of English
Medicines, for cure of all
diseases, cured with
Medicine.



AT LONDON,
Printed by Henrie Middleton
for Thomas Man.

ANNO. 1580.



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TO THE RIGHT HO-
nourable, the Lord Zouch.

T. B. wisheth prosperitie in this
world, and eternall life in the
world to come.



*HAVE bene (right honourable ,
and my. very good Lorde) since the
time your honour vouchsafed to take
knowledge of me, and to shew both by
benefits and other wayes, especiall fa-
vour towards me) desirous that some
testimonie might remaine of my du-
tie, & thankfulnessse againe to your Lordship, which al-
though it be not able either to carrie with it the whole
affection of my minde, or in any sort match with your L.
bountie, yet may it be, as it were, an assay and taste of the
performance of that dutie, whereto both I am bound, and
my heart gladly yeldeth unto. This assay I present you in
this my simple Newyeares gift, being a defence of our na-
tive medicines, with disproofe of those of foreigne nations.
The question I once disputed in open place, and being re-
quired of certeine to shewe my minde more at large there-
in, I thought good to communicate it with moe then one or
two, adding thereto my reasons to be examined by men of
wisedome and understanding, that if I erre in this point, I
might haue the moe reformers : if my sentence be appro-
ued, the benefite thereof might be reaped of many. Nowe,*

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THE EPISTLE.

my request is unto your Lordship, that this my simple gift be accepted with regard of my heartie good meaning, rather then of the thing it selfe, beeing too base in respect of your honours person and desert. You knowe well the price of Scholers giftes, who as their treasures are of the mind, and not of golde, or siluer, so therein lyeth the recompence of all good turnes, in which kinde I confesse in deed my gift might haue bene greater then it is, yet presuming of your Lordships taking in good part that which proceedeth from an entire affection, and considering whatsoeuer could be on my part, were too little in comparison of your merites, I am bolde to salute your honour with this poore present at this time, publishing the same vnder your honours name, that if any commoditie redound to the common wealth thereby, the thanks might be your Lordships herein, who pricked me to take such kind of acknowledgement of your goodnesse towards me, as therewith some benefite might also arise vnto others. The Lord of Heauen and Earth blesse your Honour with many good Newe yeares, with increase of honour and good dayes, euen to see peace vpon his Israel all your life long.

Your honours bound in the
Lorde T. B.

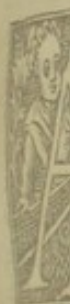
To

TO THE GENTLE READER.

Would not haue thee ignorant (gentle Reader) of the affection wherewith I set forth this small treatise, it is not with any carping minde, I assure thee, against any person or state, or with desire to publish a newe toy, thereby to seeme to be some body. But considering the benefites which might arise of the trueth of this matter, which seemeth to me most true, I was willing easily to yeeld vnto the requestes of certeine, who thought it good I should make it common with thee, which so much the more willingly I doe, in that I hope this my enterprise shall be a meanes to prouoke others to deale with the same argument more plentifully, and kinde in vs a greater diligence to inquire after the medicines of our owne countrie yeelde, and more care to put them in practise. The case is neither mine nor thine onely, but the common wealthes, the benefite whereof all are bound who are members thereof, according to their place and calling, most diligently to seeke. And this I desire of thee: if thou art of an other minde then I am in this matter, thou wouldest keepe moderation of thine affections towards my person: and in the searching out of trueth ioyne with me: and as I giue thee leaue to thinke in this point what listeth thee, so disdain not him who easily giueth his eare to reason, and hath dedicated his dayes to serue thy commoditie, which if he misseth of, his good will yet remaineth with thee, which he also requireth to be yeelded on thy part to him againe. Farewell.

A. H.

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*A TREATISE, WHERE-
in is declared the sufficiencie
of English Medicines, for cure of all dis-
eases cured with Medicine.*



ALTHOUGH I be not ignorant that truth oft purchaseth hatred, not of her owne nature, (then which nothing is more amiable and gracious, but by reason of the great corruption of mankinde, whereby, as men are plunged in blindnesse and error, so they dasse with their eyes at the light of truth, and fauour the things onely which agree with their corruption) although I say this hath bene alwayes the condition of truth in the world, and such euill grace findeth it with the most of men, especially when it first offereth it selfe to be acknowledged for that which it is in deede: yet for the loue I beare it, being a Philosopher by profession, & for the publike benefite, being borne vnder that condition of men, whereby one is bound to imploy his gifts for the benefite of an other: I haue ventured vpon the displeasure and disgrace of men, & haue taken some paines to bring to light one daughter of Truth, of Time seeming to haue bene forgotten, which if she be receiued and embraced of thee gentle Reader, as she deserueth, shall requite thee with no lesse pleasure and profit, then many of her elder sisters. For what can be more pleasant vnto thee, then the inioying of medicines for cure of thine infirmities out of thy natiue soyle, and countrie, thy Fielde, thy Orchard, thy Garden? and what more profitable vnto thee, then thereby to auoyde the infinite charges rising vpon the vse of straunge and foreigne medicines, whereby not onely thy substance is wasted, but thy health oft times greatly impaired? This is then that truth which I commend vnto thee. As England aboundeth plentifully with all things necessarie for thy maintenance of life, and preservation of health, so needeth it not, partly through natures instinct, partly by the industrie of men, sufficiencie of medicine to cure the sicknesses and infirmities, wherevnto our nation is subiect: which my opinion and iudgement, considering the vse and custome hath long bene to place greatest value in straunge medicines, and
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the practise of the most doth ratifie the same, I knowe must needes seeme strange vnto thee, but read, consider, and then iudge, and at the least let me enterchange my paines with thy attentiu waying of that which thou shalt reade preiudice set aside: and that a way may be made for the playner handling of this matter, I briefly define a remedie, a medicine, a disease after this sort as followeth. First beginning with a remedie which I cal the work of the Physician, wherby health may be repaired. Physicke is an art which taketh charge of y^e health of man, preseruiug & mainteining it present by the right vse of meate, drinke, and exercise, with other such helpes of nature: and restoring the same decayed, by diet, medicine, helpe of hand, or surgerie instrument seuerally vsed, or by ioynt force applyed. Which three are Physicke instruments, whereby the action of curing is performed, which action I call a remedie. And y^e second of these instruments, namely a medicine, I define an aduersarie force of some naturall thing, equally matching y^e proper or next cause of y^e disease. Of which medicines, Hearbes, Trees, Stones, Mineralls and metalls, Earthes, Waters, and all Fruites, are matter onely, and not the very medicines them selues, for as Physicke it selfe is an art, and the action artificiall, and not of nature, so are the instruments of the same action artificiall, and not natural. And as nature affourdeth not to vs of her owne worke, either garments, or houses, or any kinde of instrument, but onely the matter whereof such instruments may be made, leauing with vs an industrie rightly to frame them, and wisdom to vse them: so, no more is *Lettis*, *Poppie*, *Rheubarb*, or *Scammonie* a medicine, then an Oake a Table or Ship, or a quarrie of stones, an house. Moreover, all medicines standing in a kinde of relation to the disease which by meanes of the patients age, sex, time of the yeare, custome, and such like occasions greatly varie, no nature which alwayes keepeth constant in the owne kinde can therefore either be a medicine, or properly beare the name thereof: which I wish to be noted, least it be thought the simples, and such other naturall things were medicines, bicause commonly they carrie the names of them. And thus much shall bee sufficient to haue faide of the nature of a medicine. Nowe a disease (which remaineth last to be defined) is such state of the bodie, as thereby it is vna bled to performe aptly the actions thereto belonging or those actions which the soule doth accomplish, by the instrument of the bodie. Thus much briefly concerning the explication of the termes wherein
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this trueth is propounded. Nowe the reasons, whereby both I am moued to be of this iudgment, & am so hardie as to propound it to others to be receiued, wherof the first riseth from the Christian doctrine of Gods prouidence, which as it serueth greatly to establisth the chiefe pointes in Philosophie, so being drawne, and more particularly applyed to the maintenance of mans life, carieth with it as a sufficient prouision for maintenance and preseruacion of health, a like furniture, and as aunswerable to the necessitie of the patient, health beeing decayed. I will not stand to intreate of prouidence being well knowne to Christians, being a trueth in Diuinitie, and Christianitie, can not be false in Philosophie. Although the best of the auncient Philosophers and Poets haue alwayes kept it as a sure ground, who as they serue little to establisth vs, hauing a surer foundation, yet may they iustly condemne the Atheist of this age, who so farre hath quenched those remnants of the light of the first creation, that all thinges seeme to him Fortune and Chaunce. There is no nation vnder heauen so poore and destitute, but it hath of the owne countrie soyle sufficient to content nature with, of foode and apparell, which as they bee two pillars of life, so from them are taken the meanes of preseruacion of health, which as to beastes are applyed by naturall instinct, so are they vsed of man, by reason the temperer of appetite and affection. This prouision of sustenance is most agreeable with the goodnesse of the Creator, who as he is authour of being to the Creature, so sayleth he not to maintein and preserue the same Creature the whole terme of the being thereof, and bycause the necessitie of the Creature is perpetuall, his wisdom hath also foreseene, and prouided a perpetuall supplie of such sustenance, as is fit for that nature which standeth in neede thereof, and bycause the neede is not once for all, but parted into times, varying, according to the diuers disposition and nature of that for which this prouision is made, he hath also so bestowed his goodnes in this point, that at all times to all things, necessarie sustenance should not be to seeke, and this extended not to men onely, but euen to bruit beastes, and all things which require nourishment. The end of this prouision is the preseruacion of y^e Creature, which Nature most carefully studieth (if it might be perpetuall and eternall) thereto to bring it, the goodnesse of the Creator, will nothing wanting, his wisdom will haue it waite vpon the necessitie of the Creature, wherefore as the Earth is called the mother of all things, not bycause it brin-

geth them forth onely, but yeeldeth them perpetuall nourishment, so is the countrie of all people to them named, the parent of all parents. Then by natures lawe, all things being abundantly ministred vnto vs for the preservation of health at home in our owne fieldes, pastures, riuers, &c. howe can the wisdom of God, and his goodnesse stande with the absence of Medicines and remedies necessarie for the recouerie of health, the neede being as vrgent of the one as of the other: and so as great an occasion of practise of the same goodnesse and wisdom in the one as in the other? which beeing most plaine and euident, it followeth necessarily that the medicine should be as readie for the sicke, as meate and drink for the hungrie and thirstie: which except it bee applied by the natie countrie, can not be else performed. It is knowne to such as haue skill in nature, what wonderfull care she hath of the smallest of creatures, not onely giuing to euery part of them a carefull discharge of sundrie duties, as of attraction, retention, concoction, expulsion of excrements, distribution, and such like, but also to the whole creature, a knowledge of medicine to helpe them selues, if haply diseases annoy them: neither out of *India*, nor *Arabia*, but from their very haunt: which being not denyed to them, much more is graunted to vs, in so much as (the worke of nature being most excellent in man) she is more vigilant quer mankinde then ouer other creatures, as by the shape thereof most plainly appeareth. The Swallow cureth her dimme eyes with *Celandine*: the Weasel knoweth well the vertue of *Heabgrace*: the Doe the *Veruen*: the Dogge dischargeth his mawe with a kinde of *Grasse*: the Spider is *Triacle* to the Munkey: the *Hippopotamus* dischargeth y^e abouandance of his bloud by opening a vaine: & *Ibes* is said to haue shewed the vse of the *Clyster*: and too long it were to reckon vp all the medicines which the beastes are knowne to vse by natures direction onely, and those not so farre fetched as our drugges, but familiar with them, and taken from the place of their foode: it being very probable she hath bestowed this gift euen vpon al, one hauing interest in natures care as well as an other. By this then may we gather, if nature faile not the very beastes in this behalfe, neither sendeth them to borrowe a farre of, much more is that performed vnto vs the Lordes of all the creatures, and for whose vse all thinges were created: except we be thought lesse subiect to diseases then they, wherein we be so little priuiledged, that no creature in that respect is so fraile as we, and those most subiect

to infirmities, which are governed & dieted by vs. So that we of all creatures haue greatest neede of Nature's liberall hand in this behalf. For be it for the most part, we are more healthfull then sickly, and so haue greater vse of the meanes of keeping health, then of restoring, yet hardly can a man say which of them is more necessarie to be readie and prest at hande, the daunger of diseases being alwayes imminent, although diseases them selues be not alwayes present. Nowe, if to any the reason seeme weake from that which should be to inferre a being therof, we are to vnderstand in the workes of God, what so euer should be, is: he being a workman of an absolute power and cunning. But saith one, the East and West Indies, *Arabia*, *Barbarie*, the red Sea, are the Mines, as it were, and the fountaines of medicines, and *Spaine*, *Portugale*, and *Venice*, the ventes of such thinges, and Nauigation the meanes to obtaine them. It can not be denied, but those countries yeelde many straunge thinges, whereof we take vse with great delight, and Nauigation serueth greatly for communicating of commodities and enterchange of merchandise: but howe farre, and of what commodities? Verily of such as if our delicacie would giue vs leaue, we might wel spare, being things rather of superfluous pleasure then necessarie reliefes, and seruuing rather for a certeine pompe, then for maintenance of life: and which without great working of the wittes, might be proued to bring more harme to our countrie men, then commoditie: both in respect of the diuersitie of complexion of our bodies from those of straunge nations to whome they properly belong, the corruption of their outlandish wares, the selling of one thing for an other, and the withholding from vs the best of choyce, but of this hereafter. Moreover, Nauigation being of a later inuention then the necessitie of medicine, neither practised of many nations at this day, can not supplie this want, or if men began then first to be diseased, when they beganne to find wayes in the Sea to those farre countries, doth it not greatly detract from that prouidence whereby all thinges are guided, to lay the recouerie of mans health vpon the aduentures of Merchantes? and the disease beeing in the one parte of the worlde, to haue the medicine in the other, yea, as farre distant as the East is from the West, and the life and death of a man to stande vpon a halfe penie weight of *Scammonie*, or a dramme or twaine of *Rheubarb*. Nay, which is yet more absurde, that the health of so many Christian nations

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should

should hang vpon the courtesie of those Heathen and barbarous nations, to whome nothing is more odious then the very name of Christianitie? And who of malice do withhold from vs such medicines as they knowe most for our vse? Wherevpon the Turke denyeth vnto the Christians at this day the *Terra Lemnia*, a medicine to be preferred before the chiefe of those we persuaue our selues to inioy. The corruption of their drugges, is it not so great, that in this light of all knowledge, scarce is one able to discerne the right *Bolus Armena*, from the Ocre of *Apulia*, or to discouer the adulterating of *Ambergreece*, and *Muske*, with a number of other corruptions, which haue gotten strength by custome of error. *Thamarinds* are counterfeted with termes, *Scammonie* with the milke of *Spurge*, *Manna* with *Suger*, and the leaues of *Sene*, *Aspalathum* with the inward part of the roote of an *Oline* tree. *Frankencēce* with *Rosin*, *Edellium*, and *Sarcocalla* with gooms, for *Bohis Armena* is solde a red earth out of *Apulia*, for *Malabathrum* a leafe of a *Limon* or *Orange*, for *Turpeth* some other roote dipped at both ends in *Goom*. Which be as like in vertue to the simples whereof they beare the visard and maske, as Chalke to Cheese, according to the prouerbe. And greatly thou art deceiued, to thinke our Nauigations store vs with auncient Medicines, wherewith Phyficke in olde time hath bene furnished. For at this day neither is *Balme* knowne vnto vs, neither *Pylobalsamum*, nor *Cardamomum*, nor *Amomum*, neither *Cosius*, neither *Calamus odoratus*, *Aspalathus*, *Agallocum*, *Narcaphithum*, with the most of the noble auncient Medicines, so that Nauigation hath not at any time supplied this want vnto vs, and howe it should hereafter I knowe not, except *Galen* take paines againe to saile into *Cyprus*, into *Palestine*, and *Lemnos*, to gather and make choice with his owne handes. For what hope is there to be had of the prouision made by Merchants? who buy to sell onely, and thereof to reape gaine, and by reason they be vnlearned if they would be faithfull, yet must they faile greatly in this point, and then must we vse such Medicines as we can come by, and the patient recouer such health as he may. For the most part, these drugges come out of *Spaine* or *Portugale*, eyther fetched of vs or brought of them. Yet neither of the euer hath borne name of yeelde of the best simples, so that if they be of those countries, then they are not such as they should be: If *Spaine* and *Portugale* fetch them else where, then lyeth y assurance vpon their credite. Or let me know how they discerne the *Cornu den* of *Ethiopia*, the blacke *Helleborus* of *Cyrene*.

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the *Anonum Scythia*, the *Myrrha Troglodytica*, the *Opium* of *Apulia*, (which are counted the best) from the same growing in other places, which neuer caried name of commendation for such simples. The *Coloquintida* growing alone vpon the plant, is much suspected of good Physicians, the *Squilla* that hath no fellowes, is thought to saour of a venemous nature, likewise the *Thymelea*: now, when these are gathered to y Merchants hand, who shall tell him how they grewe, or who shal inquire but the Philosopher that knoweth what may come thereby to these simples, neither is the daunger lesse in the manner of laying them vp, and keeping them ouer long, besides the iust time of gathering, being either ouerpast, or preuented, greatly diminisheth the vertue of the Medicines. As the vse of *Euphorbium* is perillous before it be a yeare olde, and after three yeares it is naught worth, so *Agaricke* gathered before it be ripe, or kept past two yeres, becommeth vnwholsome. And as the *Peonie* roote is to be gathered in the wane of the Moone, and the *Crayfish* to be taken after the rising of the Dogge starre, the same entering into *Leo*, so are there many other, which if they misse their due time of gathering, faile greatly in their vertues. To these corruptions moreouer may be added the washing of the sea, the long iourneys they are brought, whereby it should seeme nature had denyed vnto vs the vse of them, as to whome they were not of her yeilded, with such difficultie, and as it were, by constraint, they come to vs. Then if the best of ancient simples be partly vnknowne and wanting, partly adulterated, partly by age and other meanes spent, before they come to our vse, what shall we say to our compounds and mixtures, which rise of these simples? Can the temper mende them? or a *quid pro quo*, as they call them, serue the turne? No verily, not our turnes, to whome the substitute Medicines, as I may cal them, were not appointed, beeing in great part as hard to come by, as the Medicines whose substitutes they are, and as much vnknowne vnto vs. As for *Agalloctis Calamus odoratus*, for *Anonum Acorus*, for *Castorium*, *Bilphium*, for *Crocamaigmo*, *Agalocus*, with a number of the same sorte, which these fewe leaues of paper will not admit. Neither is it to be thought these *Lieutenant* Medicines serue at all turnes in the place of the right Medicines, for so should *Ginger* serue the turne of *Folefoote* to purge by vomite, which it can not, no more then curds of Cowe milke can soften and supple like butter, or the dunge of the stocke Doue purge like *Euphorbium*: or the Docke roote draw flegme from

the head like *Pellitorie*, which *Galene* notwithstanding maketh substitutes of these medicines which haue such operation. I conclude therefore, seeing Nauigation can not afford vs either the simples which we seeme to neede, and those which it doth, both corrupt and counterfet in the greatest part, we haue neither to craue thereof in this point aide, much lesse to trust therunto. Now y^e simples being but (for the most part) bastard ware, howe can the compoundes that amount of the same be other then counterfet? Wherevpon as *Cardanus* saith in his Methode of curing, the wise Magistrates of *Venice* haue oftentimes forbidden the making of *Triacle* and *Mithridatum*, because the simples could not be had, whereby they should be compounded. which if *Venice*, y^e greatest Mart in this part of the world of such wares can not auouch, what can we hope for from other places? that a man would maruell to see the great store of them in all shops of Apothecaries vnder the names of *Triacle* and *Mithridatum* of *Andromachus*, and it being required in *Triacle* before it be vsed, it should haue a time, as it were, of mellowing, which of *Galene* in his booke of *Triacle* to *Piso* is extended to 12. yeares, and of *Paulus Egineta* in his 7. booke by 7. yeares, for those that are bitten or stonge of venemous beastes, or haue dronke poyson, or are infected with y^e pestilence, and in other diseases, from ten yeares till it be 20. of age. I maruell what assurance we haue of the age of this *Triacle*, which is ordinarie in vse, or if we haue none, howe we dare vse it at aduerture, knowing by age the vertue thereof hath no small alteration. I would these inconueniences were the smallest, which I haue but briefly, and as it were, for a taste run ouer, yet were euen they sufficient to stay our ouerhastie vse of such straunge Merchandise, and to moue vs to betake vs to those wee knowe both in the blade and in the seede, in the roote, and in the fruite, and knowe the aire, the hill, the valley, the medowe where they growe. But this trust vpon, outlandish Medicines hath much more neerely touched vs then so. If a man would say by this ouerhastie embracing, what so euer straunge nations doe as it were, purge ouer vnto vs, we drinke diuers times rancke poyson in steede of wholsome medicine, I trow it would iustly moue vs to be aduised, and not to passe ouer the enquirie of a reason, why such a one should thinke so, being one whose vocation tendeth to y^e charge of y^e health of mens bodies. The right *Hermodytis* are commended for excellent medicines against al paines in the ioynts, as y^e *Gout*, y^e *Schiatica*, & such like, from which they purge grosse flegme.

Dorom.

Doronicum Comanum hath great commendation for comforting the heart, expelling poyson, against the Cough, for auoyding of humors which ouercharge y^e Chest, which are great vertues doubtles in them both. Now if they in the shops, as thei beare the name of these medicines, so caried not with them in steede of these vertues dangerous poyson, then should I haue lesse cause to exhort our nation to betake them to their Gardens, and Fieldes, and to leaue the bankes of *Nilus*, and the Fens of *India*. The common *Hermodactylis* being a kind of poison called *Exhemerum*, so named, bicause with such swiftnesse it chargeth & ouerchargeth our vital spirits, that it killeth him that hath taken it in one day. The other commonly called *Doronicum Romanum*, and vsed for an especial cordial, so that it hath place in the electuarie of pretious stones, in the electuarie of *Amber*, in the cordiall powder, this *Doronicum*, I say, called of *Mathiolus* *Demoniacum*, that is to say, diuelish, noting thereby the vertues thereof, is no baser poyson then a very kinde of *Aconitum*, by *Mathiolus* experience, which he confesseth himselfe (before hauing ben abused by the common errour) first to haue learned of *Iacobus Antonius Cortusius*, a man very skilfull in the nature of simples, which *Iacobus* taught him the experience by giuing it to dogs, which it killeth. Nowe if by reason no such danger hapneth to vs, by the vse of them, they seming not so dangerous: we are to vnderstand they be giuen in smial quantitie, and mixed with diuers remedies against poison, y^e good prouidence of God prouiding so, that otherwise they should not be ministred, as in y^e purging electuary of *Diaconin*, *Hermodactylis* are bridled with *Cinamon*, & y^e powder of *Diatraganthū frigidū*, where in deede it hath somewhat too large scope, being better tempered in *Benedicta*, with *Cloues*, *Parsey* seeede, *Galanga*, and *Mace*, and in the pilles of *Hermodactylis* with *Aloe*, *Mirobalans*, *Bdellium*, the seeede of *Herbgrace*, which haue force against poyson, the which smial quantitie of them being bridled, & dulled with other medicines, especially such as resist the force of poysons, is not deadly vnto vs, although great hurt thereof must needs ensue. I haue stood the longer vpon this point of straunge medicines, in answering the supplie by Nauigation, the rather, bicause it seemeth most to make against vs in the maintenance of our home medicines, & breedeth, as it were, a lothsomnes of those blessings of God, which we daily may at cōmandment enioy. But hitherto hath only ben shewed y^e corruptions & counterfeting of foreigne medicines which belōgeth to certeine only, & not to al: (although those certein be y^e chiefe

cheefe, and of greatest price) and that being foreseene, the provision out of straunge and farre distant nations, may seeme wel to stand with that prouidence wee speake of: and except they be in respect of their straungenesse hurtfull or vnprofitable vnto vs, the skill of sayling being a meanes to present them at our neede, natures care should seeme no whit to bee blemished. The reasons which I haue before alledged, I leaue to the indifferent Reader to consider of, and bycause I am so farre vrged, I easily sticke not to holde, we receiue no small hurt from all the kindes of straunge medicines, whereof I yeelde these fewe reasons which followe.

Our English bodies, through the nature of the region, our kinde of diet and nourishment, our custome of life, are greatly diuers from those of straunge nations, whereby ariseth great varietie of humours, and excrements in our bodies frō theirs, and so the causes of diseases rising vpon breach of diet, (the diet being of an other sort) must needes be vnlike, whereupon, although their humours be in kinde, and in a generalitie agreeable to ours, as bloud, choler, flegme, melancholie, & such like, yet rising vpon other matter then the same in vs, and otherwise framed by a farre other state of bodie, by reason of a diuers kinde of life, the Medicines which helpe them must needes hurt vs, not finding the like causes to striue with: and this no doubt is the cause why we are not able to beare such dose or quantitie of their Medicines as those nations are to whome they be natiue. Besides, they worke in our bodies after a farre more vnkinde manner then they report them to do in theirs, nay, they destroy vs, and helpe them, which is an argument to me, that euery Medicine hath a relation to the diseases of the inhabitant, which if it be profitable to strangers, yet doeth it by a constraint and not halfe so kindly. The Greekes, as it may appeare by *Dioscorides* in his fourth Booke and a hundreth and two and fiftie Chapter, intreating of *Scammonie*, are able to beare a greater quantitie, yea, double then we of *Scammonie*, which is an ordinarie purger with vs. Who saith, 30. graines therof may be giuen with 20. of blacke *Hel-leborus*, & 60. of *Aloe* to make a iust purgation, & of *Scammonie* alone 60. graines. Nowe common experience teacheth vs the great oddes betwixt *Scammonie* rawe, as they call it, and the same corrected which we name *Dacrydium*, both in vehemencie of purging and tormenting the body: yet hardly dare we passe about 20. graines of the same, and this mixed with *Cordials* and stomach Medicines. Moreouer, their slender correcting

ting of it, doth argue it to be farre lesse noysome to them then to vs, who correct it onely, or at the least, are contented with the correction thereof by a little *Salt* and *Pepper*, or a little *Ginger*: who for the plentie of excellent simples, which we both want and knowe not, and for their skill in the nature of those we correct with, might as well haue qualified it as we, who first wash it in *Rosewater*, wherein *Cytrea Myrobalanus*, *Spike*, and *Cinamon* haue bene boyled: in which also we let it steepe foure and twentie houres, then drye it, then mixe it againe with oyle of sweete *Almonds*, and some *Goom* for *Agacantha*, and last of all bake it in a *Quince*, couered round with paste. who hath not horror of the torments which both the *Hellebores* bring to the body? yet saith *Paulus Egineta* in his seuenth Booke, and fourth Chapter, the blacke *Helleborus* purgeth yellow choller from the whole body without paine: which can not be verified of our bodies, how so euer it be in theirs, and therefore we feare to minister the powder thereof in any sort, but the steeping only of the barks of the roots, from 20. graines to 60. they being bolde to take a whole dramme thereof in substance, which is more then treble y quantitie, for one dose. These straunge workings of these foreigne drugges in our bodies, and a more gentle and kinde working in theirs, doth it not manifestly declare vnto vs, that they were not created for vs? doe they not force vs oftentimes with petill of our liues to giue them ouer? that the patient knoweth not diuers times whether hee should stand rather to the courtesie of his disease, then of his potion? There is a simple which hath not many yeres bene in vse, brought out of *India*, and highly commended, called *Mechoaca*, it purgeth gently say they, without vexing or grieuing the body, without annoying the stomake greatly, and ceaseth purging at your pleasure, with a little supping. These be great vertues doubtlesse, and I wish we could finde them in *Mechoaca*. For experience the touchstone hath bewrayed it in our bodies, to be of a farre other operation, it tormenteth the body, it annoyeth y stomake much, neither doth a supping stay the vehemencie of purging, and this haue I partly by mine owne experience found in *Mechoaca*, and partly by the experience of my friends, who vpon the vse thereof haue much complained of these accidents. That iuice or rather milke of *Poppie*,

G.

which

which is brought out of *Asia* named *Opium*, it is not vñ knowne to all the world, what a maruellous force it hath in benumbing the sence of feeling, and vtterly extinguishing the naturall heate of the body, so that we feare to giue thereof into the bodye about the weight of two graines, & those corrected with *Saffron*, *Castorium*, and such like, least it cast the patient into such a sleepe, as hee needeth the trumpe of the Archangell to awake him. Nowe, the same *Opium* being taken of the Turkes, Moores, and Persians, bringeth to their wearied and ouertrauelled bodyes, a maruellous recreation, in such sort, as they ordinarily vse it therefore as a present remedie, not in the quantitie of two graines or twentie, but euen an whole ounce or twaine at once. And *Hollerius* in his *Scholia* vpon his chapter of Phrensey, saith, that *Rondelet* a learned Physician, and the French kings Professour at *Montpellier*, reported vnto him, that he had seene a Spaniard take thereof into his body halfe an ounce at one time, without hurt. Wherefore if the difference of our bodyes from those of straunge nations be so great, that the thing which helpeth them, destroyeth vs, that cureth them without annoyance, doth vehemently torment vs: I would wish vs to bee better aduised, then to be so readie to embrace them, as to contemne in comparison of them, the medicines which receiue, as it were a taming, and are broken vnto vs by our owne soyle: neither art thou here to looke the wisdom of the Physician should consider the varietie and diuers dispositions of the bodyes by age, complexion, region, sex, &c. and thereafter to temper these medicines, and so to auoyde the daungers, for the question is not of the maner of vsing these thinges, for then should such consideration haue place, but euen of the very nature, which no manner of vse can alter. Yet are these simples excellent creatures of God, made for the vse of men, but not for all men, and although we may receiue helpe from them, by a certaine generall communitie that our bodyes haue with those of *Arabia*, *Barbarie*, and the rest, yet no dout, as I haue shewed in a fewe, so we receiue by the vse of them so much the lesse good by them, as we most differ from them, and that which wanteth of the performance of good to vs, must needes turne vs to much harme, the vnhelping part, (as I may call it) alwayes working, and so euer harming. Neither

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ther doe I see why the medicines of *India* or *Aegypt* should be laide vpon vs, more then the *Indian* or *Aegyptian* diet, which is to eate Lizards, Dragons, and Crocodiles: for if the proper medicine doth alwayes regard his proper aduersarie, which causeth the disease (as no doubt it shoulde doe) then there being a great difference betwixt our humours and theirs, as much in a manner as is betwixt the flesh of a Crocodile and of a tender Capon, our medicines which are to fit vs, must needes be of an other kinde then theirs, which in our bodies not finding such humours and excrements, as that straunge diet doth ingender, must needes seaze vpon the very substance of our bodies, to haue somewhat to worke on: which painefull working especially of the purgers, causeth the common saying among the people, to the great discredite of our art: there is not a purgation but it hath a smacke of poyson. Trueth it is, no purgation can worke without natures anoyance, being in part a pricke of nature to auoyde her excrements: but when she is so prouoked that she sweateth colde sweats, that she giueth ouer, that the patient swoundeth not by the excesse of purging only, but for the most part through the euill qualitie of the medicine, it is surely an argumēt, it wanted his proper subiect to worke in. If needes wee will take vnto vs the practise of such straunge medicines, (I call them medicines according to the common phrase, else properly bee they matter onely) it were to bee desired (which in part is performed) y^e such medicines as bee so perillous, might be planted in our natural coutry, y^e through the familiaritie of oure soyle, they might first growe into acquaintance with vs, before wee entertaine them, not into our bosomes, but into our heartes, and chamber them with our vitall spirites. And as it is saide of the tree *Persea*, which in *Persia* being poyson, translated into *Aegypt*, becommeth wholesome, bearing fruite to bee eaten, & good for the stomake: so those natures receiuing such mitigation of our soyle, might in time better fit vs then they doe, which as it can not alter their nature being impossible to be done by chaunge of place, so doubtlesse might it purge away that euill qualitie which anoyeth vs, and seemeth rather to bee an euill complexion, and as it were a *cacochymie* and disease of the thing, them any neces-

farie proprietic belonging to y nature. This which hath bin sayd of *Persia*, is also to be seene in other simples, which in other places are poyson, and kill with the very shadowe, yet brought into *England* & planted with vs, cleane change that venemous qualitie. Vgh called *Taxus*, of *Dioscorides* is saide to be so dangerous, and of such venemous nature, that in *Nauarre* the very shadowe thereof poysoneth him that sleepeth vnder it: and *Egineta* saith, being taken inward, it stranglenth, and swiftly killeth. This *Taxus* notwithstanding, being so perillous in other places, our English soyle hath so reformed, that boldly our children doe eate of the fruite thereof without daunger: the like may bee verified of our *Hemlocke*, which although it bee to bee numbred among the poysoning hearbes, yet it is farre behinde that which groweth in *Candie*, or *Megara*, or *Cilicia*, scarce to bee accounted poyson in comparison of that in those countries. Now if thou shalt thinke (gentle Reader) as the change of region altereth some qualities, so all, and thereby empayreth the vertue of the medicine: thou maist easily be deceiued. For as they depend not one vpon another, so may the one be well without the other, though by one cominon forme, they seeme to be linked together to make one nature. *Rheubarb* is knowne to haue two qualities, one contrarie to an other, of purging the body, and stopping: yet by steeping may the one be separated from y other, the purging vertue being drawne out by steeping, and the stopping still remaining in the substance steeped: so likewise may the noysome qualitie of the medicine be eschewed, the wholesome and medicinable vertue notwithstanding, being in full force, yea greater retained, I say greater, in so much as the hurtful qualitie would hinder the operation of the healthfull, which being freed, and vn-yoked from the other, doth farre better accomplish his worke. Of all kindes of *Honie* that of *Greece*, and namely of *Attica* and *Hible* are most commended; the next price is giuen to the *Honie* of *Spaine* and *Nauarre*: yet it is certainly knowne by experience, that the English *Honie* is most agreeable to our English bodyes, and greater quantitie thereof may be taken, with lesse anoyance, yea none at al to those which are not of too hot a temper: the other kindes being more fetic, more apt to engender choler, and to inflame the blood, and more vsfit to loose the body.

dy: whereby we may evidently see, that Nature vseth not one shoore for euery foote, but either ministreth a diuers commoditie in kinde, or else by the countrie aire, and soyle, doth so temper it, that greater vse may be thereof to the inhabitant of the same countrie. By this then which hitherto hath beene saide, it is manifest wee receiue great hurt by the vse of straunge medicines, and not vpon reason onely, but from plaine experience, euen with hurt to our owne bodyes, which as it is the greatest price of knowledge, so therefore ought we the more to set thereby, and more carefully to seeke to auoyde the daunger. Againe, it is euident, that the planting of straunge simples frameth them more to our vse. Wherefore as there be many excellent Gardens in *England*, especially in *London*, replenished with store of straunge and outlandish simples, it were to bee wished such endeouours were of others followed, that so we might acquaint vs better with these straungers, and by *Vsicopie* make them our owne. But what soyle will brooke all things? it is true, yet no doubt of those that it will brooke, which I dare say are foure or fise hundreth, this frugalitie of nature toward vs as it is thought, might beare a greater shewe, and we more safely vse them, especially the purgers, which carie with them greatest annoyance. Nowe if it be objected, the force of outlandish simples are thereby more feeble, as we finde the *Organ of Candie* surpassing ours in strength, I meane the same kind with that of *Candie* planted in our Gardeins, which may be said also of other straunge hearbes planted by vs. It can not be denyed but they are so, neither can the straunge simple in all pointes be equall with his kinde keeping his natieue soyle, yet is the difference scarce halfe a degree vnder, or if it were a degree full out, what reason were it to fetch that one degree with much perill, and charge, as farre as *Candie*, *Spaine*, or *Venice*, or from an other world; whereas a little increase of the quantitie of the thing, would easily supplie that want, though I mention not the gaine of freshnes of the same, which maketh no small recompence of wanting in the force: neither is the nature or vertue of a medicine to be esteemed by taste or sinell, neither by the force it hath against the disease, the nature of a medicine lying in an equall matching of the cause of the disease, which if it ouermatch, so farre off it is from the praise of an whole-

some medicine, that it becommeth a cause of a contrarie disease. wherefore the commendation of a medicine lyeth not in force, but in such force. and therefore the counsel of y^e best Physicians is, if the disease will beare any delay, as y^e most doe, rather to apply a medicine of weaker force, then at once with a vehement one, to shake the frame of nature. And the weaker medicine being weake, either in respect of the nature of the simple, or the small quantitie, they counsel rather to vse y^e kind of curing which is by the feebler medicine in kind, then by reason of y^e vnder quantitie. For what skilful Physician would cure a small distemper of heat, and as it were in the first degre, with a smal quantitie of *Opium*, or *Mandrake*, or *Henbane*, being colde in the fourth degre, rather then with the iust quantitie of *Endine*, or *Succorie*? or diminish a small excesse of humours, with an vnderquantitie of *Coloquintida* or *Scammonie*, rather then with y^e iust quantitie of a feebler medicine? Wherefore vpon good reason they conclude it to be farre safer for the patient, to cure with contraries of feebler force, either often repeated, or in a greater quantitie applyed, then with a maine force of a medicine of equall strength at once to expell the disease, nature abhorring all vehement and souden either emptying or filling, heating or cooling, or any other kinde of souden alteration, which being grounded vpon good reason, the delaying of the force of straunge medicines by our soyle, serueth greatly for the commendation both of planting them with vs, and of the medicines them selues planted. The simple still keeping within the compasse of matter of a medicine, neyther beeing so diminished, but that by increase of the quantitie it may match with the disease, which no man with reason can deny. Nowe, if the greatnesse of the quantitie happily procure loathsomnesse to the patient by extraction, that inconuenience may easily be auoyded: by which meanes a pound may be brought to an ounce, an ounce to a dram, and a dramme to a fewe graines, to please the patient with. Such of straunge medicines as will not brooke our climate, thereby declare the euill disposition they haue to cure the infirmitie of our bodyes. Euery medicine is as it were a meane betwixt nourishmentes and poysons, excepting those medicines which are applyed outwardly, which may both bee of nourishments and poysons.

In this meane betwixt these extremes, there is such a scope and breadth, that some medicines incline to the one, and some to the other. nowe the best are such as rather incline to nourishments then poysons, which as they doe fight against the disease, so haue they a certaine token and pledge of agreement betwixt our bodyes and theirs: whereby they acknowledge vs for friendes, and not common enimies with the disease the other medicines which haue no such token and earnest, being apt, as well to destroy vs, as to take away the disease, and so ioyne fellowship with ranke poysons. Then our natue soyle being by the ordinaunce of GOD the fittest to yeelde vs nourishment, from which our cattell and fruites haue a nutritiue or nourishing iuice, which render the same againe to vs, what can wee thinke of those medicines to whome our soyle hath not a droppe of iuice to yeelde vnto, and giueth no entertaynement. Verily we are both to learne thereby, that nature doeth furnish vs otherwayes, and also greatly to suspect them to bee of an extreme kynde of medicines, the spices onely excepted, and such as are saide to be sympatheticall to certeine partes of our bodies. which notwithstanding, lesse serue that vse, the more strange and foreigne they be. what should I speake of the vnmeasurable charge and cost these strange medicines put vs vnto? in my opinion, if it were but that, wee might be stirred vp to this or such like cōsideration: Hath God so dispensed his blessings, that a medicine to cure the iawndies, or the greene sicknes, or y^e rheume, or such like, should cost more oftentimes then one quarter of the substance y^e the patient is worth? & the prouision of an whole yere, wherof wife and children, & the whole familie, shuld with things necessarie be mainteined in health, be wasted vpon y^e curing of a Palsey, or a Cholike, or a swimming of y^e braine, or any other disease whatsoeuer? is Physicke only made for rich men? & not as wel for the poorer sort? doth it only waite vpon Princes palaces, & neuer stoope to y^e cottage of the poore? doth it onely receiue giftes of the king, and neuer thanks and prayers from him that hath but thanks and prayes to bestowe? or doth the Lords goodnesse passe ouer them of lowe degree? hath hee respect of persons? yea, hath GOD giuen the beaste a remedie out of his owne foode and pasture (as it is most certainly knowne)

knowne) with a skill to vse it, and hath he set a iourney as far as from the Sunne rising to y going downe, as it were a wall of brasse, and the fierie sword of a Cherubim to keepe vs from the attaining of salues for our sores? iustly may we thus complaine, especially those of the poorer sort. And if Physicke (as it is in deed) be an art common to all kinde of men, all sorts of nations, all estates, and conditions of men: I would knowe why the meanes also of performing the actions belonging to the same art should not bee as common? And if it bee ordinarie to all nations to fetch their medicines farre, let me knowe why, as we cease not to trauell for to store vs with outlandish drugges, wee carie not thither also our countrie medicines for chaunge, or they of those nations giue not the like aduenture for ours? but they are contented with their owne store, and so ought we with ours. If it be not ordinarie, why should it be more extraordinarie to one then to an other. The most of our Apothecarie ware is brought from the most vile & barbarous nations of the world, and almost all from the professed enemies of the Sonne of GOD: shall we say the Lorde hath more care, or setteth more store by them then by his owne people? that he so furnisheth them, and leaueth vs destitute? or shall we rather condemne the vanitie of our owne mindes, who vn satiably desire straunge things, little regarding, or rather loathing that which is alwayes at commaundement. But God (saith one) hath not bestowed all things vpon all nations, but hath left some thing to be supplied by the commodities wherewith one nation aboundeth, and an other wanteth, that therevpon mutuall duties arising, the societie of men might be vpholden. Which obiection, if it caried with it what things they were, and of what kinde, that one nation supplyeth to an other, and what sort of commodities they be that one nation needeth the helpe of an other in, a more direct answer might be made then otherwise I may hit vpon: but I gesse it is neither of water nor fire, nor yet of aire, nor of any thing necessarie for maintenance of life, otherwise should the native countrie of each one be rather a stepdame to vs then a naturall mother; but it is of those thinges only which with healthfull, and lastie bodies wee might be without, if custome had not too much preuailed with vs. And to go no farther then to the vse of Wine in England,

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England, in many respectes it greatly hurteth vs, yet our
 ordinarie vse thereof hath giuen vs such a longing there-
 after, that we thinke if we should want it, many of our
 dayes were thereby abridged. whereby notwithstanding
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 naturall moysture and heat of the body ouerhastily wa-
 sted, and swift olde age brought vpon vs, with an infinite
 number of discommodities besides. Which the nations
 finding where we haue it, do so delay it, y rather thei seeme
 to drinke wined water, then watered wine, except the aged
 or such as are feeble stomaked. And diuers nations which
 may haue of the best, bicause they would be sure to banish
 the vse of it, count it sacriledge to taste it: as the Turkes at
 this day, who vse in steede thereof a distilled water of Rice
 steeped in Milke, thereby supplying the vse of wine. Nei-
 ther do we find this discommoditie of wine by the abuse of
 drunkenesse or surffeting only, but euen keeping within
 the three cuppes that *Enbulus* powreth out to wise men:
 wherof the first is of health, and nourishment: the second
 of myrth, and ioy of heart: and the thirde of sleepe, so that
 a drought or twaine doth maruellously distemper our bo-
 dyes: which inconuenience we finde not by our ordinarie
 drinke, yea, though it be stronger then wine. If I should
 compare our Mede with the best wine, and the Metheglin
 of the Welchmen, with Malmsey, I could take great ar-
 guments from the nature of Honie to proue it. especially
 being tempered with certeine wholesome hearbes, which
 haue vertue to strengthen the partes of the body. And by
 experience it is knowne, that Honie mixed with water,
 turneth in time to a wholesome liquor, in taste much like
 to wine. Wherevpon *Pena* in his Chapter of Honie, folio
 22. doubteth not to affirme, that the Mede of the *Polonians*
 and *Muscovites*, and the Metheglin of the Welchmen, are
 more wholsome and pleasant, then many of the best kinds
 of wines, he him selfe being a French man, and therfore in
 his iudgement lesse partiall. Wherefore to conclude this
 argument, seeing wine (which is the glorie of straunge
 merchandise) is but an hurtfull superfluitie, the rest must
 needes be farre other then necessities. But medicines being
 such as without which our health and life runneth into in-
 finit perills, by causes inward & outward, through breach
 of diet, vnwholsomnesse of meate, woundes, bitings of ve-

nemous beastes, infections of the aire, and such like, it followeth necessarily, that they be not such as God would haue one nation gratifie an other with, which if thei were, greater reason were it to charge the neighbour nations therewith, that thereby their mindes might with performance of such mutuall duties so necessarie, be in streigh-ter amitie and peace linked, who cease not for the enlarging of limites to vex one an other, rather then the nations so farre distant, who haue neither fellowship of loue, nor quarell of hatred equall with the borderers. Neither would I be so taken, as though I knew not at some times, that one nation hath neede of an other, euen in things necessarie, as the supplie made by *Ioseph* to his father *Iacob*, & other nations out of the store of *Aegypt*, but the contro-uerfie is of an ordinarie course, which the Lorde vseth in bestowing his blessings, wherewith he doth fully satisfie the neede of all nations with thinges necessarie, sauing when he punisheth with famine or want of victuals, which is extraordinarie in respect of his accustomed course of preserving his creatures. Nowe, if the straunge medicines (for the moste part hotte) shoulde seeme rather in the whole kinde, then by reason of aboundance superfluous to them, and so more fit for vs, being of a colder temper: we are to consider the vse of them, is manifolde to the inhabitants, and not onely to warne them, as the *Aethiopi-ans* called *Troglodites*, although they be parched with vehement heat of the Sunne, are saide to liue with *Pepper*, not to correct the distemper of their bodyes, which would rather increase it then diminish, but to correct their euill waters, and waterish fruites, wherewith they in part doe liue. Againe, we are to vnderstand, that the disease which is most agreeable with age, sexe, region, custome, complexion, is alwayes most dangerous, as ingendered by an exceeding vehemencie of the cause, whereto nature hath yelded, & so requireth a like vehemēt medicine: wherfore if the Arabian, the Indian, the Spaniard, fall into colde diseases, or such as followe colde: no maruell though nature hath ministred vnto them plentie of strong wines and spices, which the Northren nations need not. Who as they be more apt to fall into such diseases then they, their temper thereto agreeing, the aire and region furthering the same, so are they not thereof so dangerously sicke as they

of

of the South countries, and therefore require not so forcible a medicine. But I minde not to stande to shewe the vse which foreigne nations haue of their comodities, let them see to it. Hitherto hath bene shewed, both that they be hurtfull vnto vs, and that it is not absurde for hot regions to abound with hot simples, the vse of them being diuers, both in respect of curing their bodyes, and other vses without the compasse of khyicke. These be the reasons which moue me to suspect the vse of straunge drugges, and driue me to thinke, that Nature hath better prouided for vs, and as the Indian, Arabian, Spaniard, haue their Indish, Arabian, and Spanish medicines, so also the Germane hath his, the French man his, and the English man his owne proper, belonging to each of them. I know gentle reader, nothing doth more hinder the accepting of truth diuers times, (especially such as see with other mens eyes) then the person of him who first propoundeth the matter, being taken rather to be an opinion of one, then an vndoubted trueth to be cherished of all, as who haue interest therein. wherefore that such might be satisfied, I will adde to my former reasons taken from the nature of the thing, the authoritie of moe doctours then one, who agreeing with this which I holde, may be a meanes to drawe the gentle reader the more seriously to consider of this matter, and trueth may take some strength thereby, and winne the more credite. *Plinie* in his foure and twentie Booke of his historie, and first Chapter, hath this sentence, thus much in English: Nature would that such onely should be medicines, that is to say, which easily might be come by of the common people: easie to be found out, without charge taken from the things whereby we liue, but in procelle of time, the craft of men, and sleighes of their witts, found out these shoppes of strange drugges, in which a sale of mens liues is offered, whereupon confections, and infinite mixtures beganne to be extolled, India and Arabia a man would thinke he were in them, and for a little gall or small vlcere, a medicine must be fetched from the redde Sea: whereas euery day the poorest doe suppe with true medicines. And in his two and twentie Booke, and foure and twentie Chapter, We doe not medle (saith hee) with the medicines taken from the merchandise of India or Arabia, or of the new world,

they are not fit for medicines and remedies. they growe too farre off, they are not for vs, noe, not for the nations where they growe, else would they not sell them away. If we shall needs vse the (saith he) let them be bought for sweet perfumes, and sweete oyles, and dainties, or to serue superstition, bicause when we pray we burne *Fräkenfence & Costus*. And thus much out of *Plinie*, whose iudgement as it is auncient of a 1000. yeares, so is it of him, who most diligently sought out the mysteries of nature, and published them for the vse of posteritie. Nowe if haply it be obiected, that *Plinie* might well verifie that of Italie which England can not performe, we must vnderstand, that *Plinie* reasoneth from nature, which serueth for al nations of the world as well as for Italie, and directeth his penne not onely against the medicines straunge to Italie, but euen against all that are farre fetched and dearely bought, as appeareth plainly by his wordes. To this sentence of *Plinie*, I will adde the iudgement of two Physicians of late time, least *Plinie* being no Physician, should be thought an vn sufficient testimonie. *Fuchsius* in his first booke of compounding of medicines, and 76. Chapter: thus agreeth with *Plinie*. If we were not so carried away with the admiration of straunge things, and were not fooles (saith he) who had rather vse medicines fetched from straunge and farre countries, (contemning our natieue medicines) then such as grow in our gardens: we might make Honie serue in steed of *Manna*. But with the exceeding cost and charge which those medicines put vs vnto, we are worthily punished for our follie. Loe, here two witnesses, the one a great Philosopher, and the other both a Philosopher and a Physician, comparable with the best of late dayes.

The thirde witnesse with *Plinie* and *Fuchsius*, is *Martino Rulandus*, to whome the students of Physicke owe much for his *Medicina practica*, and other workes. This *Rulandus* in his preface to *Medicina practica*, hath these wordes: thus in English: We haue simple medicines (easily had, homely, of our owne countrie of Germanie, to be bought with little monie or none at all) ready (saith he) and intreated of in writing, by which onely all kindes of diseases are certainly and vndoubtedly cured, oftentimes better and much more easily (beleue reason and experience, saith he) (and that with no hurt or daunger) then with the long
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compounds of the Apothecaries, which are costly, euill gathered without knowledge of the Physician oftentimes vnperfectly mixed, and vnskillfully confused, and as vnskillfully boyled, oftentimes putrified, and by age of force wasted, slouely and with great negligence confectioned. In which wordes *Rulandus* briefly hath comprehended in a manner all the discommodities of straunge medicines. These testimonies I rather haue alledged gentle reader, that thou mayest knowe this my opinion is not mine only, and newe sprung vp from the leasure of a student, who might easily be ouertaken with a speculation which neuer could be showne in vse and practise, but hath with it the voyce of authoritie, and suffrages of excellent Philosophers and Physicians, although they haue not of purpose and in a set treatise handled this argument, as thou seest: which notwithstanding contayneth indeede the matter of a great volume. Hitherto hath bene shewed the great inconueniences and dangers which rise of the vse of strange medicines, by reason, by experience, by authoritie of Philosophers and Physicians. If my reasons be euill gathered, the experience false, the authoritie not authenticall, what haue I lost thereby? a fewe houres meditation, and a fewe lines writing, or my credite impaired will some say. If my credite could either buy such vertues to straunge medicines as they carie the name, or purge the shops of counterfet stuffe, or redeeme the harmes they haue done, I would verily esteeme as much of the chaunge, as he which made exchange of brasse for golde. Although I weene it be a proprietie to mans weaknesse vnauoydable of any to erre, and therefore if obstinacie be not therewith coupled, alwayes found pardon. But if my arguments rise from the causes and effectes of these foreigners, and causes and effectes of our bodyes, which are of all arguments the most forcible to establishe or ouerthrowe any thing to be decided by reason, and the authorities such, as iustly exception can not be taken against: blame me not (gentle reader) though I be caried into this perswasion my selfe, and of a loue and zeale to benefite thee, haue published that which I haue conceiued of this argument. If I be deceiued in my iudgement of straunge drugges, (which I wish with all my heart I were) these reasons, the wofull experience, the authoritie of such men haue induced me, which if all may

be answered, that which seemed more then doubtfull before, shall by this controuersie shine most cleare, and truth as it were wrought with the fire of reason, receiue greater strength and perfection. Thus much touching the vnablenesse of strange merchandise to performe vnto vs sufficiencie, yea, any measure of medicines, as belonging vnto vs properly, and the discommodities of them. Nowe, if straunge medicines serue not our turnes, and al medicines be either straunge or home borne, it must needs follow, that the home medicines are most naturall and kinde to vs, except a man would say all medicines bring harme vnto vs, which is not of the nature of a medicine, being an instrument of perfourming remedies vnto vs, or if it were so, yet haue we this by experience, that straunge medicines doe more anoy vs then straungers, yea, destroy vs, and restore them: wherfore home medicines and of our countrie yeelde, of equitie must necessarily performe the same to vs, which their medicines doe to them. Else I would know why we should be inferior vnto them, or one nation more priuiledged that way then an other, the need beeing common, and the prouidence of God all one, yea such as rather then remedie should neede the chariot of the Sunne to fetch in from one end of the world to the other, or be so farre to seeke as our common drugges are, he hath linked the remedie in many things so streightly to the cause of our hurt, that euen the selie same which harmed vs, carieth with it amendes. As the Scorpion rubbed vpon his stinging, cureth the same. Likewise the *Ranie* diuided and applied hot to the wound, cureth her venemous biting, & so the *Pastinaca marina* as it bringeth most dangerous hurt, it refuseth not (being thereto applied) to minister remedie. Which practise of nature might verily moue vs to thinke her meaning is not to send vs either into Arabia or India for ayde of our griefes, but thereby to commend her care vnto vs, and giue occasion of prayeing Gods prouidence, and stirring vs vp to make diligenter search into our owne prouision, and to take better triall then we are wont of the same. Wherein the great liberalitie of GOD appeareth in such large measure, that rather superfluitie then sparing may be noted herein: in that both one simple nature carieth with it the vertue of many medicines, and many simples, remedies against such diseases as we might

be

be thought like neuer to be subiect vnto, and such things as in respect of their nature might seeme vile vnto vs, as foorde vs (being skilfully applyed) most soueraigne medicine: whereof for a taste I giue two or three examples: *Milke* is either to be considered in all the partes together, or them seuered. Al kinde of *Milke* boyled, especially burned with stones taken from the sea shoare, helpeth all inward vlcers, chiefly of the iawes, the lunges, the guttes, the blader, and the kidneys, it is good against the itch and wheales, and it helpeth bloudie fluxes. Newe *Milke* is good against frettings made with poysons receiued inward: as of *Cantharides* and such like: it is profitably gargled against swellings and frettings in the iawes. The whay of *Milke* is good to purge the body, especially of such as be melancholike, and disposed to the falling sicknesse, leprosie, and breaking out with scabbes. The cheesie part of it, as curds, fresh without salt, softneth the belly, which pressed & broiled stayeth the laxe. Cheese laide on, helpeth the inflammation of the eyes. The butter of *Milke* dronke, softneth the bellie, and serueth against poyson for want of oyle, rubbed vpon their gooms with honie, helpeth the tooting of children, and cureth the itching of their gooms and soares of their mouthes. It helpeth such as are bitten of the serpent called *Aspis*. The soote of butter is very effectuell against watering eyes, and swiftly skinneth sores.

Thus thou seest reader what treasure is hid in *Milke* (euen an excrement) being vsed both whole and in partes. That which I haue saide of *Milke*, belongeth also to most of creatures, which both al serue for medicine, and each of them for sundrie purposes. whereby Natures endeuour to furnish vs with all helpe of medicine may evidently appeare, yea, most of all when she seemeth to be so ielouse ouer our health, that she prouideth against *Drysinus*, against the Scorpion, the Viper, and *Cerafies*, and the most of venomous bitings of Serpēs, wherwith notwithstanding we are not as other nations encombred, and those not common medicines onely, but euen proper vnto them. As the venome of *Drysinus* is abated & vtterly extinguished with the *Trifolie*, and with all kinde of mast, be it of the *Beech*, or the *Oake*, or of any kinde of tree that beareth *Acornes*. *Peneriall* cureth the Scorpions sting, against the byting of a Viper, *Garlike*, *Onyons*, and *Leekes* newe gathered, are principall triacles.

triacles: wherewith also the venome of *Ceraſtes* is ouermatched, Ergo, if Nature ſayle vs not againſt the venomes of ſtraunge ſerpents, from which we be freed by reaſon of the temper of our region, repugnant to their natures, (All thinges being done in the actions of nature in exquisite wiſedome, and by a precise rule of Gods prouidence) much more are we furniſhed againſt the diſeaſes bred in our bowels. That which hath bene ſaide of venomous beaſtes, may alſo be ſhewed in the cure of ſtraunge diſeaſes, wherein nature ſeemeth to be as carefull as in the other. The French pockes is an Indian diſeaſe, and not knowne to this part of the world within this hundreth yeares, before that voyage of *Charles* the Emperour, which he tooke againſt *Naples*, where being brought ouer with ſpaniards which returned with *Chriſtophorus Columbus*, who firſt diſcouered the Weſt Indies, it hath ſince infected the whole world. Nowe, this ſtraunge and Indian diſeaſe hath nature prouided remedie againſt, not only out of India, as the *Guaicum*, and *Salfa parilla*, but euen out of Europe as effectually: as the *Smilax aspera*, wherewith *Fallopins* ſaith at *Piſa* he cured diuers of the French pockes. And *La Riuere* in his French Apologie, affirmeth the ſame to be done with the eſſence of the *Primroſe* and *Couſlip*. The anoyntings with *Mercurie* are knowne by daily practiſes what force they haue, againſt this moſt grieuous diſeaſe, which although ſome do miſlike, becauſe vndiſcreetly vſed, it is ſomewhat dangerous: yet *Antonius Chalmeteus*, a ſkilfull Surgion, in the 5. Booke of his *Enchiridion* and 5. Chapter, affirmeth, that therewith he hath perfectly cured diuers without danger, and if it hath otherwiſe fallen out with ſome, that it hath rather proceeded of vnskilfull vſing, then by the nature of *Mercurie*. Nowe, gentle reader, thou art to vnderſtand the Pockes in India, being the ſame diſeaſe with ſe we cal the French Pocks, is there a gentle diſeaſe, not much differing from the Scabbe, voyde of ſuch grieuous ſymptoms as it bringeth to theſe quarters, corrupting not only the fleſhie partes of our bodyes, but euen the very bones alſo. This teſtifieth *Fallopins* in his booke of the French Pockes. Yet neede not our medicines craue the helpe of India for the cure thereof, no, not although it rage farre more fiercely (as it doeth) againſt vs then againſt them, which being euident, let vs conſider howe juſtly nature may

may be blamed to fayle in the prouision of medicines. Scarfe would a man looke for any great vertue of medicine in the worms of the earth, being a creature so abiect: yet ioyne they, and clewe together wounded sinewes, they cure tertians, they helpe the paines of the eares, the toothache, & the pouder of them dronke prouoketh vrine. The little vermine called *Sowes*, which being touched run together round like a pease, who would thinke they cured the difficultie of making water, the Iawnes, the Quinsy, for which purposes they be of great force, and for to discharge stuffed lunges, with tough and grosse humours, nothing may be compared. Likewise the Cornes of horse legges called *Lichenes*, although they be base and vile excrements, yet helpe they such as are taken with the falling sicknesse. The decoction of Frogges with salt and butter, is a triacle against the bitings, stings, and poysons of all serpents, and the ashes of them burnt, stayeth the flux of bloud being thereto applyed. These base creatures the rather I propound, that being knowne, the treasures which Nature hath hid and layde vp in them, with such varietie of vertues, we might the better esteeming of her benefites, and the blessings of our owne countrie, both acknowledge them, accept them, and be more thankfull vnto God for them. The which base creatures the viler they seeme to be, the more commend they the goodnesse of the Creator, who would not the abiectest thing that is, should altogether be without wherewith to serue, and do homage to his Lord and master: which if these things affoord vs, what may we iustly promise to our selues, and require of the rest more excellent creatures? Let not the reason seeme straunge and weake to the reader, who art a Christian, which is taken from the prouidence and wisdom of God, to proue the sufficiencie of his execution and performance of the same. For if *Galene* thought it reasonable, (as it is most reasonable,) to gather the wisdom and prouidence of the Creator by his worke in the Creature and maintenance thereof, which he in the end of his bookes of the vse of parts, calleth a point of diuinitie, farre to be preferred aboue the whole Art of Physicke: much more reasonable is it for me, and the reason sounder which is drawne from that diuine prouidence, to the practise thereof. And if *Galene* had that religion in him, being a Gentile, and gro-

ping only in the mist of natural knowledge of God, could not satisfie him selfe with a Psalme or Hymne (as he him self calleth it) of seuentene staues, euery staffe contayning an whole Booke (for thus he him self calleth his Bookes of the vse of parts) of the wisdom of the most wise God, esteeming that duetie more acceptable vnto him then sacrifices of an hundreth Oxen, or the most costly perfumes and incense, let it not be harsh in thine eares gentle reader, to heare nowe and then the goodnesse of our God, his wisdom and prouidence, to be both intreated of and aduanced of a Christian Physician, and to Christians, to whome the sunne of righteousnesse hath shined and scattered those mists of natural darknesse, and hath giuen the earnest of immortalitie. And be assured there is no trueth in Philosophie, but may stand with, yea rather may rest, and be vpholden of Christianitie. But let vs proceede. *Julius Bassus, Nicerates*, and *Petronius Niger*, as saith, *Dioscorides*, thought their countrie medicines, and those which the natiue soyle yeelded, most worthie to be exactly intreated of them, belike either thinking them sufficient for the inhabitants, or more agreeable with them. Which homely practise of the nations where he trauelled, *Dioscorides* confesseth to haue bene the matter whereof he compounded his golden booke of medicines, which at this day remaineth a rich storehouse to al Physiciā. Now then I would know why we should more be prouided of medicine against one disease then an other, of our countrie yeeldis it bicause such diseases which require straunge medicines are more dangerous, or lesse: if more dangerous then should y remedie for the be more at hand, then for other: if lesse, why are the the straunge medicines esteemed as most forcible, and if we be lesse subiect to such diseases as are cured with them, & so the absence of them may seme tollerable, why then are tertian agues chiefly cured with *Thamarines* and *Rheubarb*? whereof the one commeth out of India, and the other for the most part out of Barbarie. What so euer nature is yeelded to any nation, it serueth either for nourishment or medicines, or being neither nourishment nor medicine, is plaine poyson. Now a subductiō being made of each of these, one from the other, what part shall wee thinke wil nourishments leaue to medicines? a farre greater doubtlesse then they them selues be, and as they ex-
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exceede nourishments, so greatly doe they and beyond all comparison exceede the poysons. Wherefore if the most of creatures in euery nation, be a fit matter of medicine, greatly no doubt are all nations stored with them: which store declareth, y^e as diseases partly rise of breach of diet, and partly through poysons, so Nature would furnish vs with medicines in number aunswerable to the causes of both, which being not sufficient, argueth that Nature misfeth of her purpose, hauing sufficiently declared her endeavour: but Nature alwayes bringeth her workes to perfection, except in case of monsters, which are not ordinarie. Wherefore her will, (she being an instinct of Gods) euer going with y^e executioⁿ therof, must needs performe y^e to vs which he pretendeth in y^e varietie. But y^e thou maist (gentle reader) haue better hold & greter assurace of y^e sufficiencie of thy coutrie medicines, I wil set down briefly according to the varietie and sorts of al diseases cured with medicine, medicines taken from our natue soyle aunswerable vnto them, and effectually to cure them. And bicause medicines haue relation to diseases, I will first touch the diseases, and thereto ioyne the medicines. All diseases are either in the complexion, or frame of the body: such as are in the complexion are all cured by medicine, which I named in the beginning of this treatise one of the instruments of Physicke. Of diseases in the frame, these onely are cured with medicines. Quantitie superfluously increased, or diminished: obstructions, ouerstraightnesse or ouerlargenesse of passages in the body. These are onely the diseases properly to be cured with medicine: other diseases which rise of these, either of their owne accord, vanishing by the cure of these, or else to be cured by surgerie, as euill figure and shape through want of proportionall quantitie, that being restored, the figure forthwith returneth, or if not, rather is to be cured with helpe of hand. And luxation of ioynates, and euill coupling of partes, if they rise of distemper onely, that being taken away with medicines, returneth oftentimes with it, good situation of partes. Likewise, the situation peruered through distemper, the complexion being restored, the other consequently doe followe. Nowe, hauing declared in generall the diseases which only require medicine, that euery disease may haue his proper one, I will subdiuide them more particularly, ioyning to euery

disease that medicine which thereto belongeth. The diseases in the complexion are either in al the parts of the temper thereof, or in one or twaine. In the whole complexion are such as are ingendred of venemous causes: and those either ingendred in the body, or happening thereto outwardly, they which are with age ingendred in y^e body, are Cankers, Leprosies, falling sicknes, Suffocation of the matrix through nature corrupted, Swoundings through corruption of Wormes ingendred in the body. and these be the diseases of venemous causes bred in the body. Such as happen thereto by outward occasions, are either by poison taken into the body, or by outward touching procured, taken into the body, as the poyson of *Toades*, *Henbane*, *Nightshade*, *Hemlocke*, *Ratsbane*, *Quicksilver*, and such mineralls, and last of all infected aires, causing pestilence, and Carbuncles. Such as are outwardly procured, are either without woundes or with woundes: without woundes, infection passing from one to an other, as the French pockes. With woundes, venemous bitings and stingings of beastes, as of Serpents and madde Dogges. And these are all the diseases saide to be in the whole temper of the body, which hauing first shewed to be sufficiently cured by home medicines, in like manner will I prosecute the rest. And herein (gentle Reader) thou art not to looke I should set downe all medicines which our native soyle is knowne to bestow vpon vs for cure of these diseases, which would grow to an infinite volume, I herein referring thee to the works of those who of purpose haue written of the nature of simples, and are authours of practise, but it shall I hope suffice for this purpose to picke out amongst a great many, those of choyce for these diseases. And first to begin with Cankers, which being not exulcerated but remainyng humors, are cured (if with any medicine) by the iuice of *Nightshade*, all the sortes of *Endine* and *Succorie*, with *Agri-monie*, with *Saint Johns wort*, wilde *Clarie*, called *Oculus Christi*, the flesh of *Snayles* boyled, *Crayfishes*, greene *Frogges*, and to conclude, with all kinde of metalls and mineralls, and among them *Leade*, howe soeuer it be vsed, is most soveraigne. If it be exulcerated, then herein haue the mineralls and metalls the chiefe place. To the exulcerate Canker belongeth the *Woolfe* (which is naught else, but a Canker exulcerated.) The *Gangrene* and *Speacelus*, are cured by

by the remedies of the Canker and Woolfe, the one being a degree of an Ulcer in which the partes begin to be mortified, the other when they haue now lost life altogether. The Leprosie is an vniuersal Canker, and for outward medicines requireth no other, among the inward, *Plantine*, *Whay*, *Hedghogs* dryed and dronke, help greatly. And thus much for Cankers and Leprosies, which as they be diseases hard to be cured by any medicine, so receiue they as great helpe by these our home medicines, as by any of strange countries. The Falling sicknesse, if it be in such as are aged, and haue bene long diseased therewith, is a disease hardly or not at al to be cured. But where it is curable, these medicines be comparable with the best: the roote of the *Mistletoe* of the *Oake*, the runnet of an *Hare*, the *Peonie* roote, *Enula Campana*, the scalpe of a Man, an Asse hoofe, *Hysope*, the mylt of an Horffe, the stones which are found in the mawes of the first broode of Swallowes, fwe leaued grasse, the iuice of the *Couflippe*, the iuice of *Horehound* with *Honie*. Al suffocatiōs of the Matrix are cured with *Plantine*, *Peneriall*, *Herbgrace*, and by an infinite nūber of home medicines. Wormes and y infectiō, is taken away by *Coriander* seed, *Colewort* seede, *Garlike*, *Wormwood*, and in a maner with al bitter hearbs, with y iuice of *Purslane*, with the fylings of *Stags* horne, little inferiour in vertue to that which is commonly taken for the *Vnicornes* horne. *Peach* leaues, *Hysope*, *Mints*, *Purslane* seede. Thus much touching medicines against diseases ingendred of venemous causes within the bodie. Nowe touching such as happen by outward occasions: & first of those that by mouth are taken into the body. Against which generally it helpeth greatly to drinke store of butter in steede of oyle, with warme water or the decoction of *Flaxe* seede, *Fenigreeke*, or *Mallowes*, and therevpon a vomit, which done, *Sothernwod*, the roote of *Seahuluer*, y seed of *Neppe*, the iuice of *Horehound*, the seed of wild *Rue*, *Walnuts*, *Turnops*, *Heerbgrace*, fwe leaued grasse, with an infinite number of natieue medicines, expell the poyson, and restore the patient. More properly to the poyson of *Cantharides*, belong *Peneriall*, to *Luprestis* al kinds of *Peares*, and womanis milke: to the *Salamander*, *Chamepitis*, *Seaholy* rootes: to the wormes of the *Pine* tree, such as cure the poyson of *Cantharides*, against the poyson of y *Toad*, the roots of *Reedes* and *Cyperus*: against the *Camelion*, radish rootes &

Wormwood: against *Ephemerum*, Asses milke or Cowes milke hot: against *Dorycinum*, Goats milke, Asses milke, Cockles, and Cray fishes: against the poyson of *Aconitum*, *Organ*, *Hearbgrace*, *Horehound*, the decoction of *Wormwood*. Against *Chriander*, *Wormwood*, *Salt*, broth made with a *Goose* or *Hen*, which expell also the poyson of *Flewort*: the poyson of *Hemlocke* is cured with *Mints*, *Hearbgrace*, *Nettle seed*, *Bay* leaues, which also cure the poyson of *Vgh*, and *Carpasus*. The poyson of that kinde of *Crowfoote*, called *Sardonias*, is cured with drinking store of *Mede*, and *Milke*, *Henbane* with *Nettle seede*, wilde *Endiue*, *Mustard seede*, and *Rocket*. *Cearuse*, with *Mede*, hot milke, *Peach stones*, with the decoction of *Barley*, with the decoction of *Mallows*. *Quicke silver*, with store of *Milke* dronk: *Mercurie* sublimed with *Chrystall*: *Lime*, *Orpiment*, *Ratsbane*, and such like, with the decoction of *Flaxe seede*, and *Milke* with *Mede*. And to conclude this point, there is no kind of poyson, but it findeth cure by our countrie medicines without borrowing. Thus much for the cure of poysons taken into the body by eating or drinking of them: *Pestilences* are cured (if with any medicine) with *Angelica*, *Carduus Benedictus*, *Arsnike*, worne about y body, the root of *Pimpinell*, of *Tormentil*, *Hearbgrace*, *Serwal*, *Walnuts*, the powder of *S. Johns wort*, *Iuniper berries*, *Veruen*, & the chiefe of al, the noble simple water *Germander*, and the *Dwarfsgentian*. For pestilent sores and Carbuncles, *Scabious*, of bit, *Loufestrife*, and the *Marigold*: to y pestilence may be referred the smal pockes and such like, which agree in medicine also with the pestilence. And thus much for the cure of poysons. Against bitings and stingings of venemous beastes, and poysoned weapons, there are also both general and particular remedies. the generall are these: the ashes of the cuttings of the *Vine* and of the *Figge tree*, with *Lee*, *Leekes*, *Onions*, *Garlicke*, the *Sea water*, *mustard seede*, *Endiue*, *Heth*, the roote of the *Sea Huluer*, *Bay berries*, *Hearbgrace*, *Dill*, *Sowf-bread*, *Penell*, *Peneriall*, the runnet of an *Hare*, the *Wesell* and these generall: particular, are such as follow. Against the bitings of *Phalangium*, the seede of *Sothernwood*, *Anise* seede, the seede of *Trifolie*, the fruit of *Tamariske*. Against the *Scolopendra*: wilde *Rewe*, *Thime* *Calamint*: against the *Scorpion*, *Basil seede*: against the biting of a *Viper*, *Adder*, *Snake*, &c: *Sothernwood*, *Bayes*, greene *Organ*, the *Bramble*,

ble, the braines of an Hen, Cole seede. Against the bitings of a madde Dogge, Crowe garlike, the riuer Crab, Balme, an actuall canterie, the luer of the mad Dogge broyled, the bloud of a Dogge dronke. And thus much for the bitings and stingings of venemous beastes, which also serue against poysoned wounds, else to be cured with the medicine which respecteth properly the poyson wherewith the weapon hath bene infected. The infection without wound is the French pocke, whereof (sufficient hauinge beene saide before) I will here say nothing. This then shall suffice to haue written of the cure of all diseases rising of venemous causes, wherein (if Nature of her owne accord as it were, and in this great neglect of our countrie and natieue medicines) hath shewed her selte so liberall, howe large would she be, if with set purpose and carefull endeuour greater trial of things were had, and prooffe made by learned and discrete men. Nowe followe the diseases which are by the excesse or defect of one or two parts of the temper. which are hot, colde, moyst, and drie, simple or compounded, which if they be not procured by euill humours, then require they altering onely by contrarie qualities. If by them: as flemme, choler, melancholie: then are these humors first to be auoyded and diminished.

Such as require altering, are cured by natures of contrarie qualitie, not only generally, but euen aunswerable to all degrees of excesse. And first to begin with hot diseases of the first degree, they are cured with such contraries as followe: Barley, sower Grapes, Roses, Violets, the Oake, Quinces, Damsings, Pellitorie of the wall, Dockes, Peares, Apples, Hartshorne, the flowers and whole heart of Malloves: of the second degree: the water Lillie, Duckes meat, Knotgrosse, Vine leaues, the Bramble, Plantane, Cherries, Leade, Cerusse, Barberies. Cowcombers, Mellons, Gourds, Citralls, whites of Egges, Medlers and Seruices. Of the third: Purslane, Housleeke, Mandrake. Henbane: of y fourth, Hemlock, Poppie. Thus much for hot diseases.

Medicines for colde diseases are these hot which folow. Of the first degree: Buglosse, Borage, Fumitorie, Sage, Horschooft, Lycoras, Maydenheare, Butter, Lillies, Flaxe seede, marowe and fat, Chamomile, Fenigreeke &c. Of the second: Dill drie, Mugwort, Parsley, Saffron, Honie, Balme, Salt, &c. The third: Anise, solefoote, Calamint, Commine,

cumine, fenel, hyssope, mintes, &c. The fourth: garlicke, cresses, mustarde, celendine the great.

For moyst diseases these medicines are good: of the first degree drie: Cabbage, beetes, chamomile, fenel, beanes, fenigreeke, &c. Of the second, dill, mugworte, shephardes pouch, doddar, lintils, hony, rosemarie. Of y third, worme-woode, Germander, hislope, Iuniper, fiue leaued gresse, organ, horehound, &c. Of the fourth, garlicke cresses, mustardseede, wilde rue.

Drie diseases haue these midicines, Buglos, Malowes, Turnops, Endiue, for the first degree, The second: violets, waterlillie, lettice, purselaine, &c. The third, & fourth degrees, as these are euill supplied by straunge simplies, so are they recompensed by increase of quantities of moyst in the two first degrees. And thus much touching medicines belonging to the cure of diseases in one part of the temper, which being in two partes, and without humour, require either temperinges the simple qualities aforesaid, in diuerse simples, or natures wherein such two do exceede which because they bee as plentiful as those I haue before mentioned, and that hereof none makes doubt, I will not touch: If this double distemper rise of humour, as for the most part it doth: Then is that humour to be diminished or altogether to bee voyded out of the bodye and then the distemper remaining to be altered. The humors are properlie to bee voyded by purgation, otherwise there be diuerse: as exercise, fastinges, sweating, vrine and such like. But properlie the vacuation of fleme, choler & melancholie, which are the causes of this double distemper, belongeth to purging medicines, which purgatiōs, as the greatest dour is of natures prouision in them, so they being supplied by our countrie soyle, the greatest part of this controuersie may seeme to be decided.

Purgations are either by vomit, or by stooles: by vomit our natue soyle ministreth greate choyce, as verie gentle: the radish rootes with the seede, the pepon root and nettle seed, with more vehemencie: solefoote, lese & root, the middle barke of the wall nutte tree, & the long blosomes thereof: and yet most vehemently the seedes of broome and the flowers thereof: and these for vomit. By the stooles and first to purge choler: the flowers and leaues of the Pech tree, Violetes flowers and seedes comparable with

with Rheubarbe, the greate gardene docke called the *Mū-*
kes Rheubarbe, Damaske roses, wilde Saffron, the poudre
of Fetherfewe, all the kindes of sparges, the roote of the
wilde Cowcomber, the roote of Bryonie, and Coloquin-
tida. Melancholie is purged with Coloquintida, the oke
fearne, the iuice of Mandrak, the flowers of broome, beare-
foot, and Antimonie. Fleame and water are purged with
Coloquintida, the iuice of Rhineberies, the grosse barke
of the Elme, the iuice of the roote of Walworthe, of
Elder, the gardine Flowerdeluce roote iuyced. The dry
leaues of Laurell, the sea wythwinde, scurby weede.
These are a shewe of our English store of purgers, which
if they bee to stronge, then are they to bee ministred in
smaller quantitie mixed with those of feebler working, if
to weake, then are they to be sharpened with quicker. If
they offend any part, they are to bee corrected partly with
cordialls, and partely with medicines respecting such par-
tes as they annoy. Which wantes are not onely to bee
charged vpon our countrie medicines, seing euen the best
of forayne purgers are to be touched with the same. As
scamonie is corrected with quinces, otherwise troubleth
it the stomach with a gripinge and gnawinge, it purgeth
ouer vehemently, it hurteth the liuer, and is enemie to the
heart, and doth exulcerat where it passeth, and procu-
reth dysenteries, that is to say, vlcers in the gutts. Turpeth
is corrected with ginger and longe Peper, Mastich with
oyle of sweet Almonds, & Suger, else ouerthroweth it the
stomach, troubleth, and ouerdrieth the bodie. *Coloquintida*
with oyle of sweet almonds, goome, tragacant, or mastich,
else troubleth it vehemently the whole body, procureth
the bloudie flixe, and miserablie tormenteth the guttes.
So, Agaricke requireth to be steeped in wine with ginger
and cloues, yet scarce abstayneth it from ouerthrowing the
stomach. Cassia marreth the stomach, and requireth to bee
mixed there with stomach medicines. The excessiue dri-
nesse, and binding of Rheubarbe is corrected with some
moystening syrope. Also requireth Mastich and Goome
Trageacanth to mitigate the freating thereof. *Sene* mar-
reth the stomach, and either through windines, or through
vehemencie of scouring tormenteth the body, and there-
fore nedeth Ginger, Cinamon, or Spike, sweete Prunes, fat
broth and Raisinges. *Hermodactiles*, offende the stomach,
and cause winde, and require Ginger, Cumine, or Spike:

and to be shorte, there is no purger of straunge drogues which requireth not correction of great faults, which correction is taken from such medicines as respect those partes chiefly which the purgation doth annoy, wherof such is our store, that in all parts we be sufficiently armed therewith: but of these shall hereafter be spoken.

Nowe if any man thinke for wante of *Cassia*, *Manna*, *Sene*, *Rheubarbe*, these humours can not bee voyded, or not so wel, let me then knowe how the *Grecians* wanted them, and yet founde no lacke, vsing onely *Scammonie*, *Helleborus* and *Colocythis*, *Aloes*, and *Agaricke*, for their chiefe purgations. The other beeing brought in of late in comparison, by the *Arabians*, who both in knowledge of physicke, and in the workes thereof were farre inferiour to the *Grecians*, to whom I say (I meane the auncient of them in *Galens* time, and before) neither *Manna*, nor *Cassia*, nor *Sene*, nor *Rheubarbe*, nor *Hermodactyles*, were knowne either at all, or at the vttermost for purgers: and as for *Manna*, *Fuchsius* saith, that certaine hauing beene aboute the *Mount Libanus*, made reporte that the inhabitantes of that mountaine hauing eaten their fill thereof, neither feele them selues any white troubled therewith, nor their bodies loosed, but vse it for an ordinarie sustenance: where by againe appeareth a greate diuersitie of workinge of straunge medicines according to the varietie of countries. But what shoulde we saye of the nature of purgers, it is doubtlesse one of the hardest pointes at this day in all naturall philosophy, neither minde I at this present to deale therein: but this may I say, as by preparation, one nature may according to the varietie thereof receiue diuerse, yea contrary vertues, so seemeth it to me y this vertue of purging may be procured to natures of themselves destitute thereof, by preparation. Diuerse and in a maner all the metals, and mineralles, being burnt and washed, giue ouer their freating nature, and quickesyluer (which of it selfe, is not sublimed, or precipitated) becommeth a vehement scouring medicine: so likewise Antimonie, before it be turned into glasse or oyle, is not knowne to purge the bodie, which beeing done, is grealy commended against the dropsie, the French pockes, melancholie, and diuers other diseases, which it cureth by purging: so that it seemeth art of preparation, as it maketh no nature (that being

being a worke of the vniuersall nature) so may it not only be a preparer, but euē a maker of medicines, which medicines are not natures as hath ben before declared, but qualities in natures, euē as health, and sicknes are not of the nature of mans body, but euē accidentes thereto. whiche being certaine, let vs then consider what an infinit variety of medicines would arise of things, the same beeing vsed not only entire, but diuersely prepared & euē corrupted: wherein the industrie of *Alchymistes*, is verilie greatly to bee commended, and farre more excellent then the common *Pharmacopolia* rather so to be called then *Pharmacopoiya*, by the skil wherof diuerse natures in one thing are so exactly seuered, euery one hauing a diuerse operation. Now oftentimes bicause the humor to be purged is grosse & tough & so hardly yeldeth to the medicine, or hath some other euil qualitie wherewith it might greatly hurt the partes, whereby it passeth: nature not forgetting this point, hath as abundantly supplied such helpes in this behalfe, as need requireth: as for the preparing of choler: Plantaine, Roses, the verduice of the grape, endiue, suchorie, sorrel, sperage, &c. For melancholie: violetes, borage, buglosse, baulme, fumitory, doddar, ceterach, or fingerfearne, &c. For flegme fenel, persely, betonie, neppe, peneriall, thime, sauerie, germander, &c. Of these I lesse stand vpon, bicause the preparers of humours are least in controuersie, although from hence may an argument be drawen not lightly to be passed ouer to proue the store of purgers, seeing nature hath ministred sufficiencie of preparers, and as it were harbingers to the purgers of countrie yeelde. But I will drawe to an end, and thus much shal suffice for this present purpose to haue said of medicines, belonging to the cure of all diseases in complexion. The other kinde of diseases are in the frame of the bodie, and of those, if quantitie be superfluously increased, and that in the whole bodie, medicines which do vehemently wast, as those of the third degre hot, diminish the same. If in the part onely, medicines whiche we cal eaters, and fretters, dispatch the same: as coperous, the ashes of spurge, burnt alum, mercurie sublimed & precipitate, verdigrece, burnt salt, &c. If measure bee diminished, and that without losse of substance, the glewing medicines bring cure: wherof our natie soyle is so stored, y for woundes, the Surgions need neither to send into Barbarie, nor India, as Plantane, Hounds tongue, the flowers &

leaves of willows, yarrow, carduus benedictus, betony, scabious, veruen, elme leaves, adders tonge, moone worte, hearbe turpence, Selfeheale, and these if the woundes bee in the fleshy partes. If it bee breaking of bones, such are ioyned with fine flower, the brayne of a dogge, with woll, and the white of an egge, the holyhocke roote, the mosse of y oke, glewe, roses, wormewoode, &c. If there be losse of substance in the fleshy parts either by wound, or vlcere, Incarnatiues, sayle vs not: as barlie meale, fenigreeke flower, figbene meale and to be shorte all such as be of the first degree hot, and drie without egernes or fellnes. Now the diseases in the straightnes of passages, or obstructions, if they aryse of the humours aforesaid, and in those places whereto the medicine maye conueniently come, then are they to bee sette free by purginge. If vppon other causes, or in such places whereto the force of the medicines which purgeth can not come, or hardely entereth, or of such causes as be no humors, but through some other straunge matter, or by streightnes of the vessels, wherethrough the passage is, then are other remedies to be vsed whereof we haue greate plentie, as softners, loosers, and such as enlarge the pores of the bodie, of which sorte are such as be not aboue the first degree hote: as Chamomile, Lillies, newe butter, Swines greace, Linseede, fenigreeke, brionie roote, all marrowes. Also medicines which make the matter thine or cut it, and diuide it into sundrie partes, of which sort are they of the second degree hote to the third degree, as Dill, Penciall, Sauerie, Organ, Thime, Marioran, Saint Iohns wort, Wormewood, &c. Nowe if the humour prepared be to be voided by place medicine, then salt, salt watter, Lie, Ashes, Alame, and Lime, take place, and if more vehemencie be needfull, Calamint, wilde Cresses, Triacle, Mustard, Gardine Cresses, Mustard seede, Nettles, Dragons, all the spurges are to be numbred among the best, and if these serue not, the roote of Crowfoote wil make the supplie. If the humour cannot be voided conueniently, except it be altered into an other matter, of which sort is pent bloud out of the vaines, then are ripening medicines first to be applyed: as butter, wheateflower, forel, horschoofe, Lillies, Marchmallowes, Onyons roasted: which are al singular ripers. If the matter be tough and clammie, these scourers auoyde y inconuenience: Endiue,

Atre
 liue, Suchoric, ro
 ony, Horschoofe
 &c. Now if the
 or bladder, then
 Grummell seede
 roote, the stones
 furfrage, &c. I
 watters, and dist
 cure of obstru
 varietie of place
 take to them
 the bladder of
 In the synowes
 Asthma, and so
 be stopped & stre
 which sort in a m
 ues, the Brier, and
 quinces, and such
 clammie as whe
 fier, washed with
 all good cure,
 but the part all
 the cause of the
 cause, which be
 with provided
 vely, that the w
 here: As for the
 night, Lavender
 grace, lettuce, the
 nightshade. For
 na, killope, lin
 water germand
 barre, buglosse,
 bone of a stagge
 betonic, bawlin
 Liver, Dartspine
 suchoric, liuer
 age, fingerfeare
 the tree. For
 volume, Saxifrag
 for the wombe
 iper. For y loim
 m, primrose, &c

Endive, Suchorie, red Roses, Plantaine, House lecke, Agrimonie, Betony
ony, Horehound, wormwood, Baulme, Pimpernel, Watergermader,
&c. Now if the matter which stoppeth be the stone, as in the kidnies,
or blader, then are these medicines moste conuenient for that vse:
Grummell seede, goates bloud, the iuice of mugworthe, Seahuluer
roote, the stones founde in the great snayles heades, radishe rootes,
saxifrage, &c. If any hard matter be in other parts, the softeners &
wasters, and dissoluers are to be applyed. Thus much touching the
cure of obstructions and straight passages, which according to the
varietie of place where they light, cause sundrie diseases, or rather
take to them sundrie names. As in the brayne, the apoplexie: in
the bladder of Gall, the yellowe Iawnes, in the Splene, the blacke.
In the synewes of motion, the palseye or trembling, in the longes
Asthma, and so forth. Now if these passages be to large they are to
be stopped & streightned with coolinge and drying medicines, of
which sort in a manner are all of sharpe and sower tast: as Vinelea-
ues, the Brier, and the Bramble, Barbaries, Medlers, and Seruices,
quinces, and such as are of them selues, or by mixture with liquor
clammie, as wheate flower, beane flower, the white of an egge, plai-
ster, washed lime, litharge, and ceruse. Nowe moreouer bicause in
all good cure, not onely the cause of the diseases is to be oppugned,
but the part also to be strengthened, which muste needes partly by
the cause of the disease and partly euen by the conflict of y same
causes, which be wanting vnto vs for the restoring of health, nature
hath prouided euen speciall munition for euerie parte of the
body, that the whole furniture against all diseases might be cō-
plete: As for the head, Aniseedes, folefoot, betonie, calamint, eie-
bright, Lavender, bayes, marioran, pionye, sage, rewe, or herbe-
grace, lettise, the leaues and flowers of water lillies, roses, gardine
nightshade. For the lunges, calamint, dragons, licoras, Enula campa-
na, hislope, linseed, horehounde, the lunges of a foxe, scabious,
water germander, barley, gardine poppe, violets, horsehoofe. For the
harte, buglosse, borage, saffron, baulme, basill, rosemarie, violets, the
bone of a stagges harte, roses. For the stomach, wormewood, mint,
betonie, baulme mint, quinces, medlers, Sorell, purselane. For the
Liuer, Dartspine, or chamepitys, germader, agrimonie, fenell, endiue,
suchorie, liuerworthe, barbaris. For the Splene: Maiden heare, spe-
age, fingerfearne, dodder, dodder of thime, hoppes, the barke of the
she tree. For the kidnies: Sea huluer, Grumel, Parseley, Kne-
solme, saxifrage: Mallowes, Plantane, Pellitorie of the walle.
For the wombe: mugwort, peneriall, fetherfew, sauine, walwort, lu-
piper. For y Iointes: chamomile, saint Iohns wort, organ, rue, mul-
len, primrose, and coweslippes, the lesse centaurie, and chamepitys.

Thus haue I (gentle reader) briefly runne ouer the diseases cured by medicine, hauing passed by those which either rise of these, as euill figure by immoderate excesse, or defecte of quantitie, vnequally increasing or wanting, or number, euill situation for wante of good couplance through distemper, and such like as also the compounde of those, which require (onely composition excepted) the same medicines. Whereby evidently maist thou see, the goodnes of God towards thee, in so plentifully furnishing thine owne soyle with such varietie of medicines, which if it yelde thee suche plentie in this neglect, & lothing of our countrie remedies, what fruites were thou to looke for, if diligence and paynes were vsed. Verilie, right well might we both auoyde the daungers before declared, ease our selues of immoderate charge, and haue better assurance of our medicines then we haue: yea verie well satisfie our daintines euen with straunge simples, or finde out such as shoulde not only in vertues match with the spices of India (which is a plaine case) as Rosemarie matcheth Cinnamon: Basill, Cloues: Sage, the Nutmegge: Saffron Ginger: Thime, Muske: Sauerie, the leafe called Malabathrum, but euen in pleasauntnes of tast expresse the same. And as Auens doth most liuely represent the tast of cloues vnto vs, so likelie is it, if search were made, and this enterprile of examining and trying our natiue simples taken in hand by men of wisdom, and vnderstanding, we shoulde no more be destitute of spices the *India* or *Arabia*, although nether *Indi*, nor *Arabike*: & as the small iaggies of the rootes of Auens, faile little from cloues in tast, so might we as likely find that which were little inferiour to Cinnamon, ginger, nutmegges, and mace, not onely in likenes of workinge, but euen in similitude of nature: but I will referre this to that time, when either men shall be more carefull for publike benefite then priuate gaine, or sufficient allowans bestowed of such men as shoulde spende their dayes onely in searching out the vertues of natures, which at this time is greatly wanting, euen as for all other professions of artes. Our English soyle is greatly commended, as it iustly deserueth, for temper of the aire, and of such as haue experience therof, of straungers, & great masters of simples, for varietie of excellent medicines carrieth great prayse, who reporte they finde such simples in the valleys and woodes of our North partes, as they finde in the toppes of mountanes in the South countries. So that certaine gardines in Englande, especially in London, are able to affourde great varietie of medicines euen of foraine simples to all diseases. And if the Dittanie of Candie, the Cipres tree, the Nicotian out of *India*, Coloquintida, the Almon tree, the Pomegranate tree, will brooke our soyle, and flourishe therein, as they doe,

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wee neede not doubt, but certaine and sufficient prouision of all medicines, (I meane all kinds, but not all of euerie kinde, whiche were vnnecessarie, neither can any countrie challenge y^e same) might be made partly a voluntarie yeelde of the same, partly by planting, and sowing, with iust temper of the moulde, and situation of the plant, out of our owne countrie, both with lesse charge and lesse daunger, for all diseases. Nowe if it be demaunded why then both the practise is, and hath beene hitherto otherwise? I will onely say thus much for aunswere, although much more might be said. The whole art of physicke hath beene taken partly, from the *Greekes*, and partly from the *Arabians*, and as the precepts of the art, so likewise the meanes and instruments wherewith for the most part y^e precepts of the same art are executed, which hath bred this errour in times past, nowe by a tradition receiued, that all dutie of the physitian touching restoringe health, is to be performed by the same remedies, not in kinde onely, but euen specially with those which the *Grecian* and *Arabian* maisters vsed, who wrote not for vs but for their *Greekes* and *Arabickes*, tempering their medicines to their states, although their rules be as common as reason to all nations. *Galen* saith in his first booke of preserving health, hee giueth the rules thereof no more to *Germanes*, then to boares and beares, but to the *Grecians*, which declareth they respected their owne nation both in rule and medicine, whome also the *Arabians* in the same point followed. Nowe wee receiuing the same medicines with the rule, must needs fall into the absurdities afore saide, much like to the euill Musitian which playeth onely vpon the instrument whereon his maister taught him, which if he assay vpon an other, committeth diuerse discordes among other euill graces in musike. But the wise and learned physitian, being furnished with other artes more generall then his owne, whereto naturall philosophye most highly approacheth, beeing a knowledge of all naturall thinges, not of *Arabia*, or *India*, or *Greece*, but vniuersally, findeth in all countries medicines for diseases, nature yelding sufficiencie of contraries to all sorts of them, whereto the inhabitantes are subiect, at the least, in all quarters, which rise not of a blind tradition, but from a certaine knowledge of nature. This then I take to be the cheefe cause of this custome in vsing straunge medicines, which ignorance of nature doth feede, and nourishe dayly. I blame none, neither tax I anye man, and I dare say there is not a learned physitian in this lande, who is not able to performe this poynte with English medicines, if they would take the matter in hande, whereto I rather exhorte them, then instruct them, beeing a thinge sufficiently known vnto the. For it is not the Nutmegge, or the Mace y^e strengtheneth

theneth the braine & cureth cold diseases, & moyst diseases therof. But a drying & warming vertue, with a secret agreement which they haue with the braine to preserue y^e same, which being found as sufficient in Sage, in Rosemarie, in Betony and such like, the nutmegge & the mace, with such other spices, for that turne may be discharged. The same may be said of al strang natures, which although we wāt, yet haue we such as are as sufficient to serue in steede: for as euerie nation hath a peculiar condition of the same diseases, so must the medicine also needs be of an other sort, and as the medicine varieth, so why the matter of the same medicine should not also varie I knowe not. The medicine varieth in respect of the complexion of the patient being other in one country, thē in an other: which medicine is as it were leazed in nature which hath many qualities besides y^e medicinable, which qualitie if the medicine be good, must agre with the patients complexion, if not, then hurteth it gretly. If it agreeth with the cōplexion of a *Moore* an *Indian*, or *Spaniarde*, then must it needes disagree with ours, which disagreeemēt & want if it be patched vp vnto vs by correctors, yet declareth y^e patching, y^e the medicine is rather by force constrained, then naturally yeldeth it self to the remedy, & so of it self vnmeet. wherfore as wel y^e matter therof is to be chaunged, as the medicine it selfe. And if those correctors need also correction, what then? I will not say y^e all simples need their correctors, although it be auouched of some, & such as carrie great authoritie for their skill in physicke. Thus haue I (gentle reader) for thy benefite I hope, made a way to the greater v^e of our home medicines, wherin if I haue said freely my minde against straūge drogues, thou maist vnderstand y^e otherwise the way were stopped to our English medicines, & blame me not, if I say asmuch for ours, as the strangers say for theirs. And if as yet by cūstome it seeme harde to alter the cōmon course, let ech practiser looke to y^e, I set no lawes to any, only I craue libertie in this point, both pleasant & profitable to English men. Wherin I haue examples of excellent Phylosophers and learned Physitiā, nether broch I any idle cōceits of my own. Of this mind is *Plinius Secūdus*, *Fuchsius*, *Rulandus*, *Symphorianus*, *Cāpegius*, *Ostavianus Horatianus*, Physician to *Valentinian* the Emperor, that al countries haue sufficient medicines for all diseases. I knowe much more might be said of this point. But this I thought sufficient for the present time, breaking as it were the y^e I hope to others, who hereafter shall more copiously deale in the same argument. or at the leaste, drawing the first lines (of a more large treatise to my selfe which as leasure, & opportunitie shall serue may hereafter be accomplished) this gentle reader I desire thee to accept in such sort, as I offer it vnto thee euen with a mind to spend my dayes according to my small talent, for thy benefite. God keepe thy soule and bodie for euer.

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