

Culpeper's School of Physick: Or The experimental practice of the Whole Art. : Wherein are contained all inward Diseases from the Head to the Foot, with their proper and effectual cures; such Diet set down as ought to be observed in Sickness or in Health. With other safe waies for preserving of Life, in excellent Aphorisms, and approved Medicines, so plainly and easily treated of, that the Free-born Student rightly understanding this Method, may judg of the Practice of Physick, so far as it concerns himself, or the cure of others, &c.; A work never before publisht, very necessary for all that desire to be rightly informed in Physick, Chyrurgery, chymistry, &c.; / By Nich. Culpeper, late Student in Physick and Astrology. The narrative of the Authors Life is prefixed, with his Nativity Calculated; together with the Testimony of his late Wife, Mrs. Alice Culpeper, and others. The general Contents of this Work are in the next page: With two perfect Tables very useful to the Reader. / [Nicholas Culpeper].

Contributors

Culpeper, Nicholas, 1616-1654.

Culpeper, Alice.

Gadbury, John, 1627-1704.

Publication/Creation

London : O. B[lagrave and R. H[arford & sold by R. Clavel], [1678]

Persistent URL

<https://wellcomecollection.org/works/ay4yw5mn>

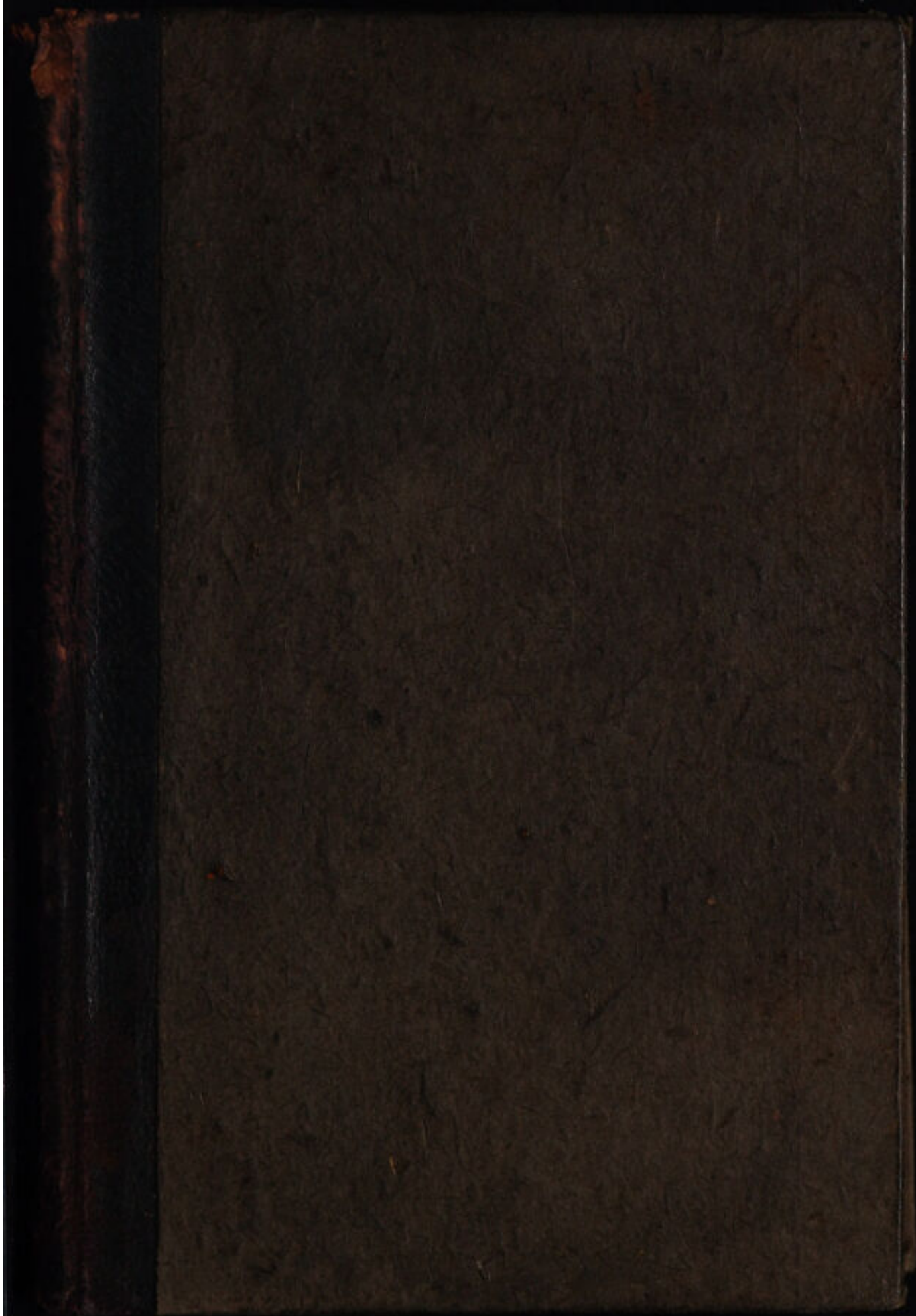
License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>



Unable to display this page







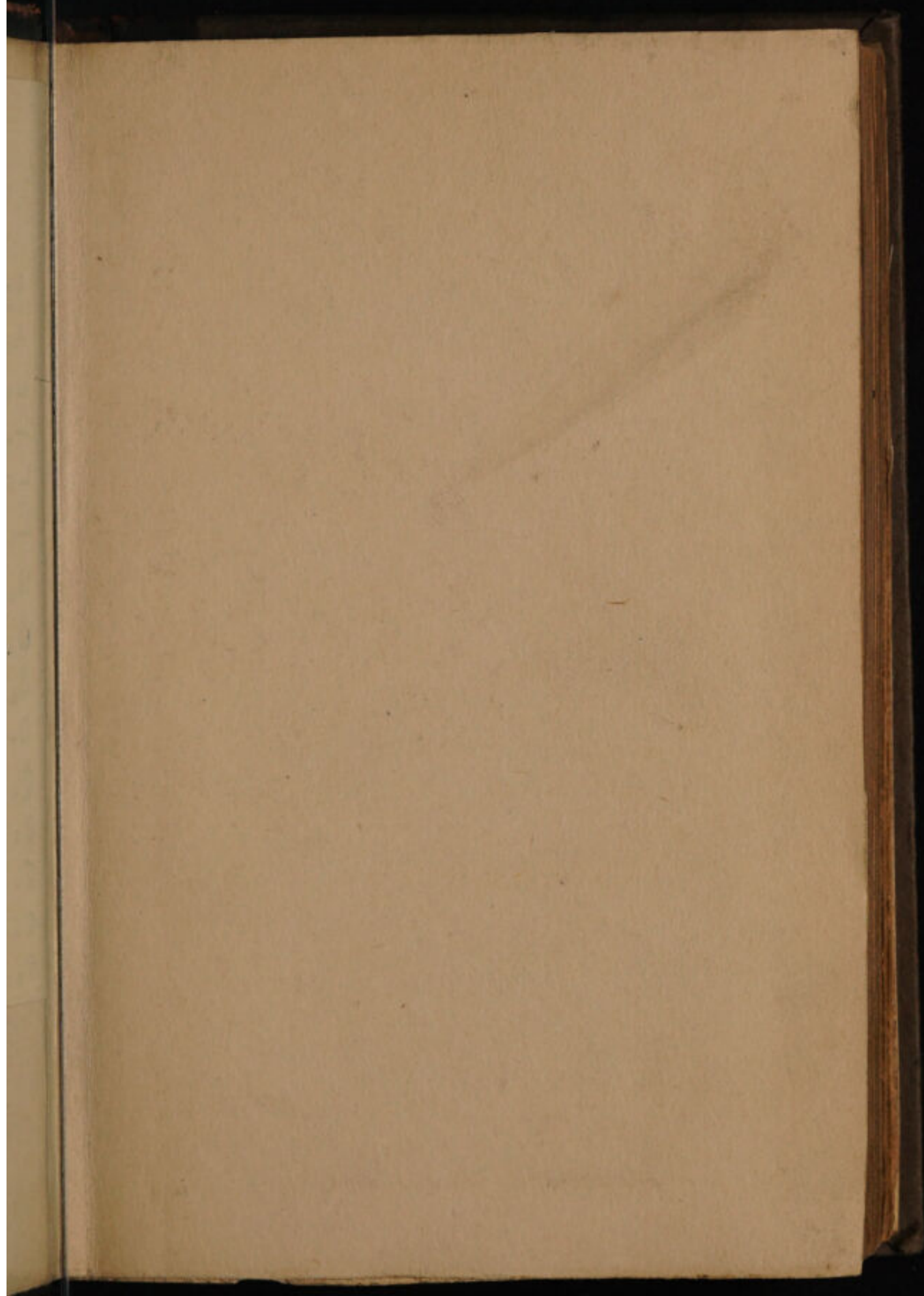
E. XIV.

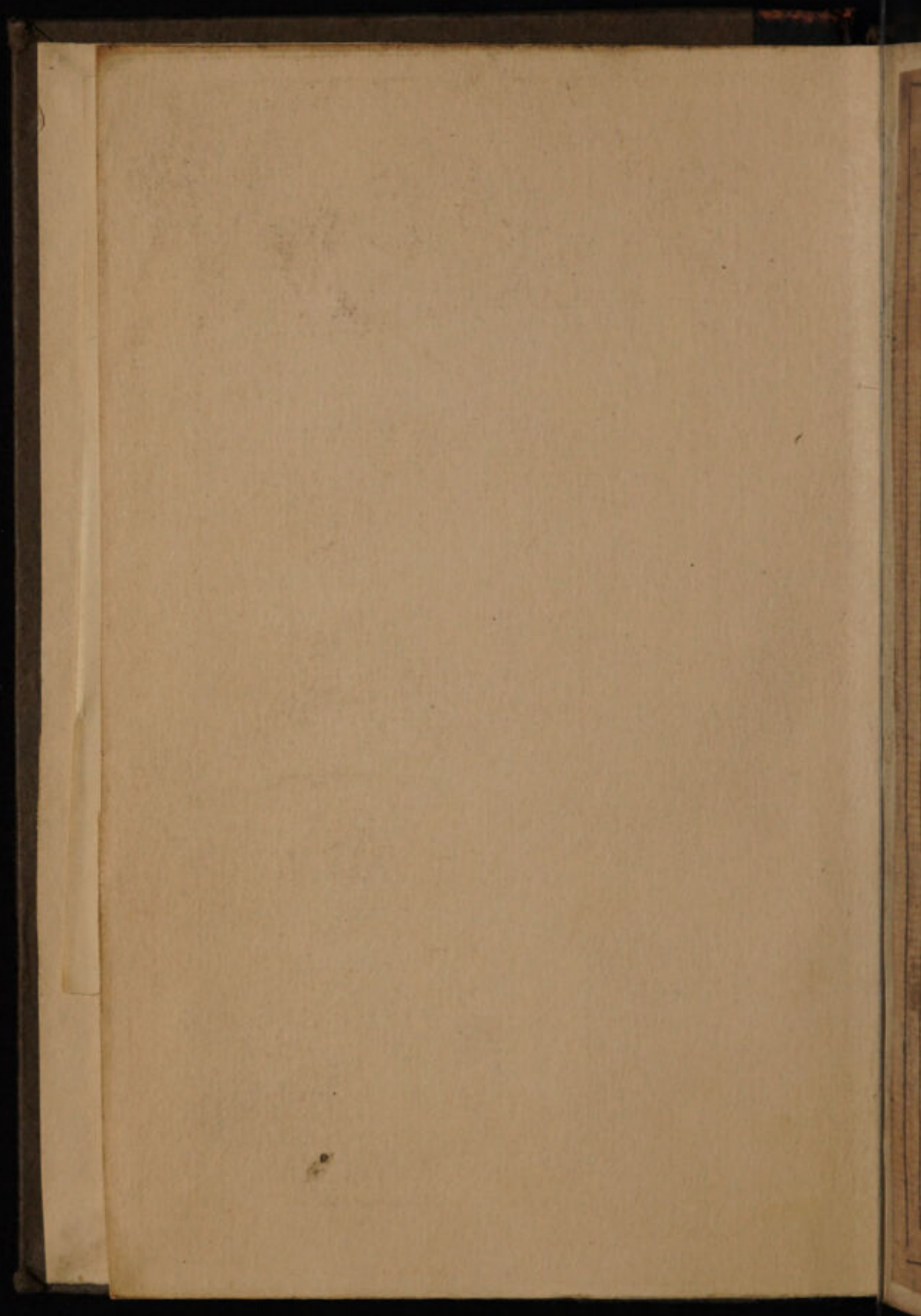
17/
c

19396/A

The followings leaves are
missing (28 in all) :-

| <u>Sig.</u> | <u>Pages</u> | <u>Sig.</u> | <u>Pages</u> |
|----------------|--------------|-------------------------|--------------|
| A ₂ | | R ₃ | 213 - 214 |
| L ₃ | 117 - 118 | T ₁ | 241 - 242 |
| L ₄ | 119 - 120 | T ₂ | 243 - 244 |
| L ₅ | 121 - 122 | T ₃ | 245 - 246 |
| L ₆ | 123 - 124 | T ₄ | 247 - 248 |
| N ₈ | 159 - 160 | T ₅ | 249 - 250 |
| O ₅ | 169 - 170 | T ₆ | 251 - 252 |
| O ₆ | 171 - 172 | T ₇ | 253 - 254 |
| O ₇ | 173 - 174 | X ₁ | 273 - 274 |
| Q ₂ | 195 - 196 | X ₂ | 275 - 276 |
| Q ₃ | 197 - 198 | X ₇ | 285 - 286 |
| Q ₄ | 199 - 200 | X ₈ | 287 - 288 |
| Q ₅ | 201 - 202 | Cc ₃ | 357 - 358 |
| R ₂ | 211 - 212 | Ff | 401 - 402 |
| | | also pp. 403 - 61, 9 u. | |





CULPEPER'S
School of Physick:
OR THE
Experimental Practice of the whole Art.

Wherein are contained all inward Diseases from
the Head to the Foot, with their proper and
effectual Cures; such Diet set down as
ought to be observed in Sicknes
or in Health.

with other safe waies for preserving of Life, in excel-
lent Aphorisms, and approved Medicines, so plainly
and easily treated of, that the Free-born Student
rightly understanding this Method, may judg of the
Practice of Physick, so far as it concerns himself, or
the Cure of others, &c.

A Work never before publisht, very necessary for all
that desire to be rightly informed in Physick, Chy-
rurgery, Chymistry, &c.

Noſce teipſum.

By *Nich. Culpeper*, late Student in Physick and
Astrology.

The Narrative of the Authors Life is prefixed, with his
Nativity Calculated; together with the Testimony
of his late Wife, Mrs. *Alice Culpeper*, and others.

The general Contents of this Work are in the next
Page: With two perfect Tables very useful to the
Reader. The Second Edition.

L O N D O N,

Printed for O.B. and R.H. and to be sold by *Robert Clavel*
at the *Peacock* in *St. Pauls Church-yard* 1678.

M.D.L.VII.

39849



1.
Jap
rig
the
the
2
dif
the
con
var
3
of
Ad
4
of
the
Cur
5
in
Bad
Dis
6
ed
ion
7
Cho
Hea
p. 1



The general Contents of the several
Treatises.

1. **T**He School of Physick, or the English Apothecary; a Treatise of the transcendent sufficiency of our English Herbs, as they may be rightly used in Medicine, being a brief account of the whole concernment of the Herbarie Art; as also the excellency of our English home Physick. p. 1.
2. The Sovereign Vertues of Carduus Benedictus, in English, The Blessed Thistle, which for the operation and great efficacy that God hath given to it, may be rightly so named; as also of the rare Vertues of Angelica. p. 71.
3. Fragmenta Aurea. Four Golden Centuries of Chymical, Physical, Judicial Aphorismes, and Admirable Secrets. p. 87.
4. The Garden Plat: or, a very brief account of such Herbs, &c. that excel, and are some of them most useful in Physical and Chyrurgical Cures on emergent and sudden occasions. p. 176.
5. The Celestial Governours: or a Discourse, in which is plainly declared what Members of the Body are governed by the twelve Signs, and of the Diseases to them appropriate. p. 182.
6. How the Members of the Body are governed by the seven Planets, and of the Diseases to them appropriate. p. 186.
7. Cardiaca Simplicia, a brief Account of some Choice Simples, as are chiefly appropriate to the Heart: A Treatise left unfinished by the Author. p. 186.
8. The

The Contents.

8. *The Chyrurgeons Guide : or, the Errours of some Unskilful Practitioners in Chyrurgery corrected.* p. 195.

9. *Phlebotomy displayed : or, perfect Rules for the letting of Blood.* p. 214.

10. *Urinal Conjectures, brief Observations, with some probable Predictions on the sick Patients Stale or Water.* p. 222.

11. *The Treasury of Life : or, Salves for every Sore; experienced and tried Receipts for the Cure of the most usual Diseases that our frail Bodies are most subject to, whilest we remain in this Life.* p. 229.

12. *The Expert Lapidary : or, a Physical Treatise of the secret Vertues of Stones.* p. 263.

13. *Doctor Diets Directory : or, the Physicians Health in a Methodical way, passing by the impertinences and niceties of former Physicians, treating onely of familiar, and the most useful things in Diet, which chiefly nourish and maintain Life.* 279.

14. *Doctor Reason, and Doctor Experience consulted with : or, the mystery of the Skill of Physick made easie, short, clear, and certain Rules how to perceive, judge, and determine what any usual Disease is from the parts of the body affected, the Causes, Signs, or Symptomes, collected from the most approved Authors, and constantly practised by Mr, Nicholas Culpeper.* p. 345.

15. *Chymical Institutions, discovering Natures choice Secrets in experienced Chymical Practice, shewing the several degrees of Progression in the Physical Cabinet of that Art.* p. 405.

Mrs.



Mrs. *Alice Culpepers* Testi-
mony, and Approba-
tion of this Book.

Ingenious Reader,

HAVING an Orphan, or Posthumus in
my protection, and being solicited
by divers for the propagation of the publick
good in its Publication; for its better enter-
tainment, I appear to tell the World it is
a Legitimate Child of Mr. Nicholas
Culpeper, my deceased Husband. And as I
promise you it is the Genuine and Ingenious
Off-spring of his Brain, so I question not, it
will (with the rest of his laborious Pieces)
help to blow louder the trumpet of his never
dying Fame. I need not much endeavour
to attest that this Tractate is his; for it will
evidently appear at first sight, that it is the
Child of such a Father; which will be com-
mendation enough both for the one and the
other; and that is the reason I refused to
seek a Patron for it, since I know his bare

To the Reader.

Name will sufficiently serve for a Patronage, I follow the new Mode of the Times, by disallowing of Godfathers; yet the Bookseller thought it inconvenient, that this Treatise should wander up and down the World without a Name, and therefore it is Christned, The Shool of Physick. If it shall please any one to cast their affections on this Fatherless Child, him shall I esteem as my Gossip, Expect from me to say no more at present, because I would willingly cross an old Saying, Women are never silent till dead. I am in all vertuous Endeavours for the Publique Good.

Yours

ALICE CULPEPER.

Novemb. 15. 1558.
From my House in
Spittle-fields, next
Door to the Red
Lion.

The

The Preface.

To all Students in Phyfick, Chyrurgery, and Chymiftry.

THough that those which look for an eternal life set but light by a temporary, as they are truly sensible here below, to meet with a mass and accumulation of sins and sorrows; nevertheless since we find long life to be one of those blessings so often promised in the old Law, as also that the beloved Disciple of our blessed Saviour survived the other Disciples, and many of the Fathers of the Church were long lived; we Mortals, as we are too prone on Earth to esteem it our chiefest good, cannot at least but enroll it amongst others of the choice and great favours we receive from Heaven. The old saying is, *Vita brevis, Ars longa*; Life is short; and Art is long: therefore in all ages it hath been the ambitious task of Learned men, if it were possible, to perfect Art, so as to prolong life, even to the length of days: indeed the best of them found there inquiries too difficult, some of them having carefully scrutinized and searcht the matter of the reparation, but none yet living ever attained to the manner; in being an agreed of Truth, that in the declining of age, there is an unequal reparation; some parts are repaired easily, some with difficulty and loss: the Spirits, Blood, Flesh, and Fat, are even
after

The Preface.

after the declining of years easily repaired, but the drier and more poreous parts, the Membranes, all the Tunicles, Sinnews, Arteries, Veins, Bones, Cartilages, most of the Bowels, in a word, all the organical parts are hardly repairable, and to their loss. Now these hardly repairable parts, to use the same words of one of the Moderns, a most eminent Writer of this nation, that when the Physician comes to the office of repairing of them, the other which are easily repaired, finding themselves deprived of their wonted ability and strength, cease longer to perform their proper function; by which means it comes to pass, that in process of time, the whole body tends to ruine. Though these considerations are thus premised, that in spite of Art, Death and a Dissolution at last will come; nevertheless it ought to be the care of every wise and honest Physician, that since nature may in part be repaired, that life may be nourished, that the length of it is one of the greatest blessings on earth, so for him to show his Christian Charity, most religiously to observe and endeavour, to the extent of his skill, what may be by him performed, as to this prolongation: it being the duty of one that knows the wayes of nature, as how to turn her about, so also whilst life can be preserved, to maintain her in her most healthful dimensions. Nor do I esteem of a Physician for his onely knowing how to act, as to a nourishing renovation, restoring, and continuance of health, but it will be further enjoyned on his conscience, to mitigate
the

The Preface.

the dolours and torments of diseases; for him, like the good *Samaritan*, to pour in the Oyl of his compassion, as much as in him lies, to abate the present miseries of the Patient, that he may for the present find some comfort, till God in his mercy vouchsafes to show better Symptomes of his recovery: and when he hath so given him over, that all hopes of life are past still to remain constant to his undertakings, like honest Mr. *Culpeper*, who would not leave or forsake his Patient when he perceived death, till he had procured and opened a fair and easie passage for him to go out of this life. As for those stately Doctors that scruple at attendance after they have received their large Fees, pretending other dispatches, they will not stay with their languishing Christian brother; what can this neglect of theirs be imputed so much to, as the cruelty of their excessive pride, for otherwise, if they were not wanting to their profession, and to humanity it self, they might in the time of their staying give such advice as to facilitate the pains of death, comfort the spirits of the afflicted person, so far as to enlighten his mind for the making of his peace with Heaven, and his more orderly taking of his leave of his affairs on earth. The Physician also might better his skill, so far as to observe the conflicts of the several distempers in the issues of death, so as to distinguish of the vigors and workings of all manner of Diseases in their last & saddest triumphs. Physicians in other parts of the world do not come so easily by their mony, they

Unable to display this page

The Preface.

the far distance of a Doctor; with such wholesome instructions been able to discern, if not to have determined, of the parts affected, the causes, the signs, and symptomes of a Disease; how to have applied right Medicines either for the quantity or quality, for the curing of themselves or others; such as in cases of necessity they needed not to have sent some miles for, but might have found in the Fields, or in their neighbouring Gardens; whereas for want of the assistance of a true Method of Physick, this knowledg having been denied them, thousands have perisht, as at the great day of account some will find to be too true. I appeal to all men in their Wits, whether there are such unnatural Monopolizers in the VVorld? VVhat Nation is there, that their Physicians have not for the most part at the first writ in their Mother tongue? I have been informed that the late Famous Mr. *Noy* of *Lincolns Inne*, that he would have had the Gentlemen to have joyned with him, and moved to have the Law turned into English, which they being averse to, though otherwise he promised to remember the Society in his VVill; instead of a Library, which he intended when he died, he left them nothing but the Comedy of *Ignoramus*, which hangs up, and as I am certified, is there still to be seen. I have read that the German Physicians once a year in their Mother Tongue registred their Cures in the temple of *Æsculapius*, whereby the common sort of people knew how to difference diseases; could distinguish of the easie from

The Preface.

from the more difficult cures, and learnt according to the light then derived to them, to preserve themselves and others; whereas we have reason to thank our grave, wise, and learned Physicians over the left shoulder, who would have us know nothing, or as little as may be. Mr. Culpeper, now in Heaven, spent himself early and late for the good of his Countrey-men; he discovered their Subtilties, and was one of the first that broke down the partition-wall of our ignorance and slavery; they are his own words. *I have already made a progress, and whilest I am in the Land of the Living, I will persist, in spite of all opposers, to inform my Countrey-men.* It was his greatest ambition to do all the good he could on earth, the Lord having answered his desires, though himself did not live to see it, in the publishing of this *Volume*, which may truly be called a *School of Physick*, even a *Grammar* to learn all the *Rudiments* of the compleat *Practice* of this *Art*; so that if the peruser of this Work be but one of good natural parts, though he be ignorant of the *Tongues*, he shall on sufficient grounds be able to give a reasonable answer, so as to resolve the most useful and considerable questions in *Physick*, that can be propounded to him; he shall be so informed to give an account of what of himself he shall undertake to practise. It will be needless to enlarge my self further, this Book hath worth enough in it to declare its Author; it requires no commendation to fore-run it; *Diet, Reason, and Experience*, the three Doctors Mr. Culpeper consulted with, built upon

Unable to display this page

The Preface.

Loving Countrey-men, whatsoever benefit you shall reap by the labours of our diseased friend, let your Christian charity employ it for the good of your neighbours; thanks be to God, there are still noble persons left, that upon such blessed occasions of being aiding to others, are ready to expose their persons and purses, not being ashamed, as some are, but accounting it their honour to be helpful to the poor; to such VVorthies this volume will be most acceptable, not only as it will increase, but also confirm their knowledg. It will be also extreamly necessary for those of lower *Formes* in the *School of Physick*; young *Practitioners*, who may in this lively mirror see their mistakes, and the deformities of their *Practise*, how they have caused the *Medicines* they formerly applied, not only to be ineffectual, but rather destructive to the healths of their *Patients*; as they are to ask God forgiveness for their ignorance, in placing the Cart before the Horse, the *Practick* before the *Theorick*, their ventring hand over head on the Medicine, before they rightly knew the disease, like the mad Empericks of these times, confident in undertaking cures, though they err both in the method and rules, that ought step by step to be trod in and pursued. In this *School of Physick*, such too forward dangerous *Practitioners*, whatsoever arrogantly they have hitherto assumed to themselves, they are to meet with other discipline, sure to be put back and taught a new lesson; first, rightly to know
the

The Preface.

the Disease before they go about the Cure; and then to Compound the Medicine so, as to Relate to the Nature of the Patients Body; otherwise that which may Cure One might Kill Another. They being thus Once put into the Right Way to Discern and Determine of the most Usual Diseases Throughout This Book, with Gods Blessing, they shall meet with Perfect Directions for the Cures; The Truth is, amongst a Few Good, there are Abundance of Authors of Other Climates, whose Works, with whatsoever Hard Words they Amaze their Readers, do the Less Concern Us, as Their Medicines do more Properly Agree with the Constitutions of the Bodies of their Own Countries. The Volumes of These Forraign Doctors in the Practical Part of Physick, do so Swell, to no Purpose, with such Infinite Variety of Medicamentes, that the Practitioners are Confounded, as not knowing, amongst so Many, Which of Them to Choofe. Mr. *Culpeper* being Truly Sensible of this Their Error, made it His Business, not to Puzzle His Young Students with the Multiplicity of Medicines, but onely to Select and Set Down Such as are Most Proper, Choice, and Effectual against the Disease; such as are Generally Esteemed, and Frequently Used, the Most Magisterial Receipts.

To be Brief, this Work maybe compared to the Rainbows diversity of Colours, in respect of the Variety of the Treatises it Consists of, which cannot but render it the more acceptable to the People of the Three Nations; as in so Small a Volume they have the Whole Body of
B Phylick,

The Preface.

Physick, which before in respect of the Largeness of the size, was of such a Price that the Meaner sort of People were not able to Purchase it; this Work in the Abstract and Epitome, Comprehending whatsoever of any Concernment, hath Formerly been Printed; it being so Intire, and Beholding onely to it self, as to be Free from whatsoever Tautologies, Impertinences, Vain and Frivolous Repetitions, those larger Authors, to no purpose, have Puzzled their Readers with; this Work being of Purpose contrived to Save the Charges of Larger Volumes; To Use the Authors own words, *It Conteyns* Homer's *Illiads in a Nut-shell*; His Honest Intention being for the Future to Prevent those Already Mentioned Inconveniences, which the Poor have so long Suffered Under; that with the Use of this Book, and on Occasion, their Further Recourse to the *Doctors Dispensatory*, if they are at too Great a Distance from a Charitable and Deserving Physician, upon Suddain Emergencies of Necessity; they might be so readily furnisht as to Help Themselves, or be Assistants to Others. To Conclude, Courteous Student, I shall in the Fear of God Request thee to make an Honest Use of these Endeavours, to be Careful, Diligent, and Understanding in what thou Undertakeest; and in all thy Undertakings to Crave a Blessing from Heaven, never failing to Return Hearty Thanks to the Lord for what Good soever thou Receivest. For my own part, I Desire not to be Known, I am sufficiently concerned in the Applause of my own Conscience; I look not on any worldly Repute to my self, but

to

The Preface.

to the Good of Thousands of Generations that shall Follow : It is enough for me, that in the Publishing of this Work, I have with Sincerity and Truth, Discharged the Trust Imposed in me by our Deceased Friend. Farewel, Read, and Enjoy.

Thine in all Honest

Endeavours,

Decemb. 15.

1658.

R. W.

B 2

The

Unable to display this page

Unable to display this page

The Nativity of

Therefore the degrees, minutes, and Seconds of the Ascendent, are $\varpi 2^{\circ} 26' 25''$ The Cuspes of the Succedent and Cadent Houses are obtained true enough by the Domifying Table,

The Figure Follows.



| | | |
|---------|--------|----|
| Saturn | Strong | 3 |
| Jupiter | Strong | 9 |
| Mars | Strong | 8 |
| Sol | Strong | 6 |
| Venus | Weak | 1 |
| Mercury | Strong | 16 |
| Luna | Weak | 1 |

By

Testimonies

A General

Nicholas Culpepper Calculated.

A General Judgement on this Figure.

THe Sign Ascending the *Horoscope* is ♊ a Sign of Brevity, and Lord of the Ascendant is in ♋ a sign of Brevity also, and the ☾ Moon in the sixth house decreasing in light, all which are arguments of a middle stature, and somewhat a spare lean body, complexion darkish, or swarthy, hair dark brown, visage more long then round, eyes quick and piercing, &c. And the person of this Native was exactly such: And he was also full of agility, very active and nimble, which I presume was occasioned by the Moons position in the house of ♊ in ♋ to ♌ and ♍ in the house of ♎ having South-Latitude.

His Temperature, according to Astrologers, should be Melancholly, Chollerique, as is plain by an earthy sign ascending, and ♌ position in an earthy sign also, and ☽ being among martial fixed Stars, and Stars of the same nature in the Ascendant, are very strong testimonies of Choller prevailing over this Native: but the greatest argument of Choller predominating, I take to be the *Suns* reception with *Mars*, from violent signs, which seems to signifie that Choller should over-power the humor of Melancholly, notwithstanding an earthy Sign Ascending, &c.

He was indeed of such a temperature, I remebred to have heard him confess, that Melancholly was an extraordinary enemy unto

The Nativity of

him ; so great at sometimes, that wanting company, he would seem like a Dead Man ; and at other times would his Chollar Macerate him very strangely ; Yea, more oft then the Distemper of Melancholly.

His Understanding.

Mercury the Patron of Ingenuity, &c. is the most Potent Planet in the Figure, and he being in the House of ♂ and so near the Benigne Beams of ♀, argued the Native to be of an excellent Wit, sharp Fancy, Admirable Conception, and of an Active Understanding.

For proof of this, let his many Worthy Works now Extant be summon'd to give in evidence, *Viz*, (1.) His Translation of the Dispensatory, so Exquisitely done. (2.) His English Physician ; a work of such rarity, that never any Herbalist before him durst adventure to do. (3.) His Astrological Judgement of Diseases from *Avenezra* and *Durret*, in which he hath so Ingeniously followed the Text of his Authors, that if any Copies may be presumed or thought to Improve, or Excell their Originals, this very Book of his doth so. And besides these, he hath Published divers others, as his Last Legacy, of admirable worth, truly his own.

He was very Eloquent, a good Orator, spoke both Freely and Fluently. And if I shall speak the truth in all parts, he was very Conceited and full of Jest, as the ☐ of ♂ and ♀ aptly denotes ; but the Knack of Jeasting was so Inseperable to him, that in his Writing things of most serious concernment, he would mingle matters of Levity, and extreemly please himself in so doing, as

Nicholas Culpepper Calculated.

as is Evident in all his Writings ; but the Poets
excuse is sufficient.

*Quadam cum prima recensentur crimina barba,
Indulge veniam Pueris.*

Some faults with our first beards are shav'd away,
And Youth (if any) pardon merit may.

The fixed Sign \cap is on the Cuspe of the se- His
cond house, and the α and γ casting their $\text{E} \text{A} \text{C}$
friendly rays thither, and the Ω in the house
of γ , *Viz.* \times intercepted ; there are testimo-
nies of a competent Fortune, naturally accord-
ing to *Haly, Bonatus, &c.*

— *Sed quæ præclara prospera tæm,*

Ut rebus lætis par sit mensura malorum ?

But what can all the hopes of wealth him skill,
That's ballanc'd by as many threats of ill ?

The Lord of the second is Rhetrograde upon
the Cuspe of the fourth in \square to the second
house, and γ his disposatrix combust in \square of δ ,
and in \square to the second also, which plainly por-
tends a consumption of Riches, and a destru-
ction of what patrimony should descend un-
to him from his Parents. And δ afflicting
 γ *pars fortune*, in an obscure house of the hea-
vens, and \odot Lord thereof in δ of h , caused
him to squander away his estate both carelessly
and negligently, and sometimes by reason of re-
straint or imprisonment.

It is most true, that he was always subject to
a Consumption of the Purse, notwithstanding
the many ways he had to assist him. His Patri-
mony was also chiefly consum'd at the Universi-
ty. Indeed he had a spirit so far above the vul-
gar,

The Nativity of

gar, that he contemned and scorned Riches, any other way then to make them serviceable to him; he was as free of his Purse as his Pen; valuing not how little he left himself of either, so he obtained his end of doing good to others. I could parallel this his Generosity with Arguments of the same stamp, from some Genitures very eminent, but I am confined. I shall close my discourse of his estate with this — Had not he had *Caput Draconis* in the second, he would have been perpetually poor; for the Arguments of Poverty in his Radix are such, that had he been born to *Crasus* estate, it would have pleased him better to have exchanged it for that of *Diogenes*.

Kindred,
and short
journeys.

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

It would be too tedious to make repetition of the many misfortunes this Native hath suffered by his kindred, and the perils and dangers he hath escaped in Travelling or going short Journeys.

Nicholas Culpepper Calculated.

ourneys. It is confirming enough of the Art, that he never gained good by either. Nor had he ever any Brethren, &c.

Saturn the general significator of Fathers, and *Venus* the particular in this Nativity, are in opposition, and δ the Lord of the tenth in \square to both, and that from fixed signs, together with *Venus* her being combust, all which clearly denote, that the Parents of this Native shall dye before him: but had they lived, I cannot see in what how he should have been bettered by them, their significators are so squaring and opposing is. He hath often averred, that his Father, according to report, dyed before he was born, and his Mother lived till the twenty third year of his age; and he acknowledged also that they did leave him well, but he was cheated thereof, or at least spent the greatest part of it.

Parents,
&c.

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

Wife and
Children.

Venus being Governess of the fifth House, and in a fruitful Sign, irradiating both the Ascendant and Seventh, friendly signifies that the Native may have many Children; but *Caput Medusæ* being upon the Cusp of the fifth, and Combust, and in δ to η that enemy to Nature, and all natural existences, and in \square of δ

The Nativity of

a Planet posited in the house of death, presages that very few of them (if any) shall be long lived.

This Native had but one Wife, (*Viz.* Mrs. *Alice Culpepper* now living) and by her he had seven Children, (although himself died young) but they are all dead but one, which is a daughter. The world may judge how chargeable the management of such transactions of his life were, he being a person so given up to his Studies, as never to take care for the future; his Wife, her industry being the best provider for his necessary affairs, which care of hers he requited in the admirable Secrets he left her.

Enemies
publique
and pri-
vate.

His Enemies both publique and private, are signified by ♃ and ♄, but principally ♃, because he hath great dignities both in the twelfth and seventh Houses, ♄ also will have a share in signification of his enemies, because he is in Δ of ♃, and * of ♄, and beholds the Lord of the Ascendant with a □. Now if the question be demanded what kind of Persons these Planets signifie, ♄ will signifie Physicians, Apothecaries, &c, and ♃ Divines. And those two kinds of men and professions should be his most potent Adversaries, both publique and private, ♄ the most publique.

It is notoriously known, that his most publique enemies were Physicians, and his most private ones Divines. The first hated him, and made their hatred publique, for his discovering the use of Medicine in his mother tongue. The second did disgust him for his studying Astrology, but neither of them durst to enter the

Lists

Nicholas Culpeper Calculated.

ists of dispute with him; albeit, I remember he
ath made publique challenges to some in
rint, who pretended to fault his doings :
Whereby it appears, that the Doctors question-
d not, or cavilled at the matter, but the manner
f his Writings. They were not simply sorry
nat such things were done, but that he that did
hem was not one of the Colledge, a Brother of
neir Order. And the same may be said of his o-
ner sort of Enemies: but well said *Juvenal*.

*Refert ergo quis hac eadem parit, in Rutilo nam
Luxuria est, in Ventidio laudabile nomen;*

Sumit, & à censu famam trahit.-----

Much odds in men, doing the self same thing,

Feasting in Rutilus is rioting :

But in Ventidius brave Munificence,

And gains him honour by his great expence.

The Saying needs no Application ; from his
nemies, I will therefore descend to his friends.

And those should not be many, for *♂ Friends*,
ord of the eleventh in □ to four Planets, de-
otes the Natives Friends, or at least such as
pretend friendship unto him, to be hypocritical
nd deceitful ; and of such covetous reserves,
hat he shall seldom be bettered by them. His
own acknowledgement was, that he had divers
retended friends, but he was rather prejudiced
hen bettered by them, and when he most stood
n need of their friendship and assistance, then
hey most of all deceived him. But this was not
o him alone, 'tis generally *morbis mundi*, the di-
temper of the whole world, like that of the Poet.

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

The Nativity of

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

Honour
and Pre-
ferment

Orgianus. Fol. 699 tells us, that the ☉ in the tenth house (as in this Nativity) is a certain Argument of honour and preferment, and ♀ a general significatrix of honour, being in the tenth, also portends the same, ☿ in * of ♂ and ☉ in reception with him, he being Lord of the tenth, are certain Arguments of Honour, Fame, and Renown; and indeed had not h who is *Dominus Ascendentis* been in ♂ to ☉ the General significator of honour, &c. and in □ of ♂ the particular design thereof in this *Radix*, the Native would have obtained a far higher degree of honour and preferment then he did; but he was an enemy to his own preferment; yet nevertheless he did in his latter part of his life increase very much in his Reputation, and his Honour and Fame was generally taken notice of. If you would know by what means he should attain Fame and Credit, &c. ☿ being in * of ♂ Lord of the tenth, and ♀ Lady of the ninth, locally in the tenth, thence casting a * aspect to the Ascendent, and ♀ Lord of the sixth, there also, being the strongest Planet in the Figure. All which Arguments laid together, presage his Fame, and Honour, to come by studying Arts and Sciences, and that he should rise in the opinion of the world, chiefly thereby: but this not without some difficulty as ♂ his □ to ♀ aptly signifies. It is very well known that he gained his Honour by Arts and Sciences, but chiefly by *Physick*, in the knowledge of which he was

Nicholas Culpepper Calculated.

was most excellently skilled : and it was purely by that alone Study of Practice, that he hath left a name behind him, which will remain until time shall be no longer.

The fiery Planet *Mars* in the eighth House in \square to \hbar Lord of the ascendent, and three Planets more, seems to portend a violent death; but the \odot being upon the Cuspe of the Mid-heaven, near the body of ρ , and in reception with δ and ν in the sixth, in $*$ to him also, takes off the edge of that suspicion, and abates much of the fury of δ , and seems rather to portend the Native to dye of a Consumption, or by a decay of natural strength at the heart, (δ is in Ω .)

What
Death he
might dye.

I have heard it credibly reported by some that were with him at the time of his death, and constantly in his sickness, that he dyed of a Consumption, which had been long upon him; and much means, (and that of the better sort) was used to enervate it, but it still prevailed upon him, wasting and consuming him by degrees, until it reduced him to a very Sceleton, or Anatomy; and afterwards, *Viz.* on Munday the tenth of *January* 1654³ released him, and gave him his passport to a better world. The ν then being in \square to the Radical place of ρ and \odot in \square to his own, and to the place of \hbar in his Nativity, \hbar and ν being then in a direct opposition.

Nor was it truly reported, that some Physicians designed his death, by setting their engines at work to poyson him. I do believe they were enemies great enough unto him; yet I am

con-

The Nativity of
confident, by this report, they are egregiously
scandalized, it being customary for ill-will to
speak the worst.

*The Accidents by which this Nativity
was Verified, are these.*

1634. Aged eighteen years, he went to the Univer-
sity, ☉ to the body of ♀ and the Ascendent
near the * of the same Promitter, by dire-
ction caused that. He being bred up a Schollar,
and fitted for the University in his younger
years, upon the M.C. ad ♂ ♀ and ♀ ad Δ ♀.

1640. Aged twenty four years, began to study Phy-
sick, the ♀ being then directed to the Δ of ♀ her
dispositer in the Radix.

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

1653⁴. Aged thirty eight years, he dyed. The As-
cendent coming to an ♂ of ♂ with Latitude.
The revolution it self being the same with that
of the Radix, ♄ passing by the Radical place of
♂ and ♂ upon the Ascendent, ☉ and ♀ in ☐ and
♄ upon the opposite place of ♂, and in ☐ to ♀
place also; which ill revolution agreeing with
an ill Direction, necessarily portended Death.

Tempus edax rerum, nos terit omnia tempus,

Nos terimus tempus, jam sumus ergo pares.

Thus time devours all, and doth all waste,

And we waste time, and so we're ev'n at last.

The

Unable to display this page

The Life of

such care for his education, that she spent four hundred pounds on her said Son, for his Diet, Schooling, and his being at the University of *Cambridge*, where he continued some years, profited in all manner of Learning, and gained the applause of the University whilst he remained there. One of the first Divertions that he had amongst some other smaller transactions and changes, none of his Life proving more unfortunate, was, that he had engaged himself in the Love of a Beautiful Lady; I shall not name her for some reasons; her Father was reported to be one of the noblest and wealthiest in *Sussex*. This fair Lady after many generous treatments, as Mr. *Culpeper* might clearly perceive, entertained the Tenders of his service, so far as to requite him with her entire and sincere Affections; and though the strictness of Parents have often too severe eyes over their Children, yet where hearts are once united, Lovers use to break through all difficulties. The riches of the Lady, which might have enchanted inferior spirits) in respect of the vertuous inclinations of her Mind and Person, had no power over him, so that like a true Lover, the Language of his eyes and his Heart were the same, insomuch that the languishing sincerities of these suffering Inamorato's, put them to the extremity of the determination, some way to set a period to their Martyrdomes. Mr. *Culpeper* having then supplied himself with two hundred pounds from his Mother, during his abode at *Cambridge*, his Fair Mistress and he by Letters and otherwise,

Nicholas Culpeper.

wife, plotted secretly with the assistance of a Gentlewoman that waited on her, to pack up such Rich Jewels, and other necessaries as might best appertain to a Journey, and so secretly to make their escape near to *Lewis* in *Sussex*, where they intended to Marry; and afterwards for a season to live privately till the incensed Parents were pacified; but his happiness was denied them by the Malevolence of *Mars*, and some other envious Planets, as you shall finde in his Nativity. Not to vex the expectation of the Reader any longer, but rather to epitomize so sad a story, Mr. *Culpeper* hastes from *Cambridge*, his Mistress with those that she durst trust, were gone part of their way to meet him at the appointed place; but it pleased the great disposer of terrene affairs to order it otherwise; the Lady and her servants being suddenly surprized with a dreadful storm, with fearful claps of Thunder, surrounded with flames of Fire and flashes of Lightning, with some of which Mr. *Culpeper's* fair Mistress was so stricken, that she immediately fell down dead, exchanging of this life for a better; her Marriage on earth for one in heaven. When the Lady was stript, all the marks that could be found on her fair body, was onely a blew spot on her right side about the breadth of ones hand. The news of this sad accident met Mr. *Culpeper* as he journeyed towards his dead to him, but otherwise a still living Saint. At the instant when this direful mischance befell him, Sir *Nicholas Asley* his intimate acquaintance passing by, chanced to be an

The Life of

eye-witness of this sad disaster, who used the best Rhetorick he had to comfort him in this his affliction ; he took him up in his Coach, and conveyed him to his Mother, who not expecting then to have seen him, received him with a great deal of joy, till being so truly sensible of his sorrow ; she for that cause left that County, and afterwards fell into a fit of sickness which she was never rid of till her dying day.

It is impossible to express the sorrow of so true a lover as Mr. *Culpeper* was, the strangeness of this misfortune being enough to shake the strongest resolutions of the most established person of the world ; I shall only acquaint the Reader with what I have heard of his best friends, that when that he was serious even to entertain the deepest Melancholly that his frailty could suffer on earth, that then he would discourse at large the sad fate of his unfortunate Mistress. This Lady on whom this unhappy accident fell, had two thousand pounds in personal estate, and five hundred pounds a year ; the loss of this Jewel which Mr. *Culpeper* valued above all worldly considerations, cast him into so deep a Melancholly, that he left the University of *Cambridge* ; so that it was high time for his Grand-father Mr. *William Atterfol* whose care he was, to think of some seasonable way to divert this his extraordinary distemper ; and the rather, for that he perceived contrary to his intention, that Mr. *Culpeper* bent his inclinations from the time that he was but ten Years of Age, to those as he conceived unprofitable

Unable to display this page

The Life of

failed, his necessities compelling him to go into *Ireland* with the loss of Mr. *Culpepers* mony, which caused his friends afterwards to bestow him with Mr. *Drake* an Apothecary in *Thred-needle-street*, where being himself excellent in the Latine, he taught Mr. *Drake* that Tongue in less then a year and a half. Not long after this, his other friend dyed; he still remained with Mr. *Samuel Leadbeaters*, who formerly lived with him; and afterwards took his Masters shop within *Bishops-gate*, where for some space of time he studied Physick. In which application of his, he shewed a great deal of wisdom to chuse a Profession, according to his own disposition, and inclination, the strongest Indenture to bind a man to the happiness of a noble and successful enterprise. Before I shall further discourse his story, it will not be impertinent to acquaint the World with some observations, that those that were most familiar with him intimated to me, (with some others that I gleaned from him) concerning his Physical practice; in his addreses to his Patients, he was not as some are, so arrogant to warrant their recovery: his usual advice was to bid them trust in God, and seek to him for a Blessing. He was none of those that used to put confidence in the single testimony of the Water, which as he used to say, *Drawn from the Urine, is as brittle as the Urinal*; the Water running sometimes in such poste haste through the sick mans body, that there is no account to be given of it, though the most judicious person

Unable to display this page

The Life of

stand by and see the Battel, except it were in desperate cases, when death must be expelled ; and when he could keep life no longer, he made an easie passage for it to go out, (as his Book of the Astrological judgment of Diseases) where he unites Astrology to Physick, as they concern the decumbiture of the sick, doth sufficiently discover to the world ; not like an Emprick, who being guilty neither of Greek, nor Latine, of writing well, or spelling true English, being asked why it was called a Hectique Feaver, answered because of a Hecking Cough that attended the disease ; yet this imposture is an imagined *Æsculapius*, so as to tyrannize over the purses and bodies of thousands, having as many fools to wait his leisure, as the late learned *Senertus* was reported to have had sometimes two hundred Patients in a morning. But removing this block out of the way, it is also to be observed of him, that he was never too Rigid in prescribing of his Diet for the sick, and yet no man in his time did stranger cures, so far as not only to cure men, but to cure the Art of curing of men ; to reform Physick it self, as many of learnedst of the Colledge of Physicians have freely expressed ; one of them being disposed to speak truth of him, said, *That he was not only for Gallen and Hypocrates, but he knew how to correct and moderate the tyrannies of Paracelsus.* The best Chymists that could fix Quick-silver, search into the depth of that Art, claimed him, which experiments in this Volumn do admirably manifest. As some of the learned were
pleased

Nicholas Culpeper.

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

To wave what might further be said of Mr. Culpeper's Practice, I shall end with this, that by his ingenuity and industry he got the love and applause of all people ; in so high an esteem he was, that he had gained the general repute of the three Kingdoms ; insomuch, that though he was courted by his friends to alter the condition of his single life, he would admit of no such proffers, till like a skilful Astrologer he had fix'd his eyes upon the Firmament, where *Venus* the Star of his own Affections governed, surrendring all the powers and faculties of his soul to the virtues and beauty of Mrs. *Alice Field*, the Daughter of Mr. *John Field* and *Alice* his Wife, Kinswoman of Mr. *Simon Barckstead*, an eminent Gentleman, owing two and twenty Lordships, free estate ; whom it was his happiness afterwards to espouse at fifteen years of age : a Gentlewoman, who as she was of a good extraction, so also, besides her richer qualities, her admirable discre-

The Life of

discretion, and excellent breeding, she brought him a considerable fortune: By her he had seven Children, whereof Mrs. *Mary* was his fourth, now living with her Mother in *Spittle-fields*, the true picture of her Father. Mrs. *Culpeper* while she continued in that blessed state of Matrimony fourteen years with him, she so wisely demeaned her self, as never to entrench on his prerogative, not in the least to disturb his studies; she onely sought to maintain her own propriety in domestick Feminine Affairs; so that she was all his time a Wife at her own disposing, enfranchised, free-born from her Wedding-day. Neither while Mr. *Culpeper* was in health, did he go about to keep her in the wholesome ignorance of such unnecessary Secrets, (as some suppose them) but that by her discreet observation of his practice, she hath got the start of most of her Sex now living, insomuch, as since his death, to be in no less esteem for her practice, then some of the other gender that boast of their lesser knowledge. It was Mr. *Culpepers* usual expression in the time of his health, that though he could not do for her as she deserved, that he should neverthelesse leave her a competent estate, (meaning that he should enrich her with some Secrets of his Practice) which she hath since in the *Aurum Potabile*, and other rare Secrets, found happily verified to her own expectation. When Mr. *Culpeper* began first to decline in his health, he endeavoured to sequester himself from the throng of the people; he strove for a season to obscure his

Nicholas Culpeper.

his own name, which he found to be a most impossible task; for being so long time laborious in his studies, and having particular tryed Receipts, by which he had formerly done most admirable cures, he was past all concealment. He being then so unexpectedly taken notice of, as he be put upon the Translation of the Doctors *dispensatory*; to his great assistance, and more happy accommodation, he had for some time together a most ingenious *Mannuensis*, one Mr. *William Ryves*. After the *Dispensatory* he writ several experienced Treatises, amongst others, inestimable Aphorismes, some of them not much inferiour to those of *Hippocrates*. It is not to be omitted, that amongst other eminent authors of our times, he had the fate to suffer under some works which he is likely to own to posterity; some whereof are honourable injuries, at which if he were now alive, he would be no less incensed, if the more particular ingratitude of the person whom he deserved so much from, had not been onely shewed to him in his life-time, but so, as after his death to asperse a genuine Work of his, intituled, *His Legacies*. It will be needless to mention other particulars, what disguises and false pretences, for his self-interest, this person hath been forced to make use of. To proceed.

I shall pass by Mr. *Culpeper's* fighting of a Duel, for which he was forced to flie into *France*, remaining there a quarter of a year till the cure was perfected at his own expences; as also his taking up of Arms, and some other cross transactions

Unable to display this page

Nicholas Culpeper.

old him that he would have nothing to do with
his question. Yes, but you would, replied the
Doctor, and laught, if you knew what it were.
What it were! says Mr. *Culpeper*, Why, what
is it? Says the Doctor, Whether you will go to
the Tavern and drink a glass of Sack. I'll resolve
you that question presently, says Mr. *Culpeper*,
takes his Cloak, and immediately goes with
him; in such an humor his friend might de-
mand of him what he pleased, and never fail of
an ingenuous and civil satisfaction. When Mr.
Culpeper's sickness stole upon him, as he was na-
turally consumptive for some years together;
was so truly sensible of his declination, as
that he was often heard to say, that Tobacco
was the greatest enemy he had to his health,
that he was too much accustomed to it, to leave

What Sir *Theodore Mayern* affirmed of the
French-Wine, which he drank but a mode-
rate quantity of at the Guilded-Lyon in the
Grand, that it had killed him, as within few
days afterwards was found too true, might be
certainly said of the destructive Tobacco Mr.
Culpeper too excessively took; which by de-
grees, first deprived him of his stomach, and
after other evil effects, in process of time, was
one of the chiefest hastners of his death.

Mr. *Culpeper*, as hath been declared, for a long
time perceiving his Sickness to encrease more
strongly upon him, though he had held out the
edge with his most studious endeavours to assist
nature with his best Art; yet still finding as he
made good one place to repair it, there was still

The Life of

a Breach reinforced in another, Battery upon Battery. Seeing no remedy but that he must yield to the tyranny of the common Enemy, the Out-works being already taken in ; though I knew with what inexpressible sorrow his Wife must be afflicted to hear that doleful news, till then he had concealed from her : but finding the approaches and infallible pangs of Death have already seized on him, taking her by the hand, as she stood by the Bed-side in a most desolate condition, he breathed forth these last Words to her : *Dearest, be not troubled, my peace I have already made with my God ; I am now going out of this miserable Life, to receive the Crown of Immortality, after our so long continuance together, as Heaven hath thought fit, we must part for the present part.* At these words Mrs. Culpeper being in a great agony, at last recollecting of herself, said, *Sweet-heart, how canst thou be so cheerful when grim Death looks thee in the face ?* He endeavouring to raise himself a little higher, said *My dearest Girl, (an expression he generally used) Live as I have done, and then thou wilt live as I do : for now I speak it, when it is no time to assemble, In the presence of God and his Angels, I am obeyed by all persons, as I would they should do by me : I was always just in my Practice : I never gave a Patient two Medicines when one would serve to turn. Farewel my Dearest, I am spent. And so I have exchanged this Life for a better. Not to take notice of such Reports as attend persons that are usually envied for their eminent worth, the excess of my grief not suffering me to enlarge my self*

Nicholas Culpeper.

shall onely write, to the great loss and affliction of all young Practitioners, as also of the most learned Students in the Arts and Sciences, he exchanged this life for a more blessed. He dyed in his own house in *Spittle-Fields* the tenth day of *January* in 1654 in the thirty eighth year of his Age. He was buried in the New Church-yard *Bethlehem*, where he desired to lie. Thus in the strengah and flower of his Age he departed this Life; who if he had lived but a few years longer, Christendom had been filled with his name: he being for his general worth to be numbered amongst the best Philosophers of his time. His learned friend Dr. *Lawford* in remembrance of him, caused this Elegiack Acrostick to attend the Solemnity of his Funeral Scutcheons:

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

*An Eyes but weep, when Marbles sweat forth
N to his Funeral, and in black appears. (tears
O now the Heavens do mourn in Clouds, and be
Orled with Christal at his obsequy.
Ven now the Astral Science seems to weep,
Hysick lies panting at his humbled feet;
Arth reels about most slowly, for her Sun
Eturns unto his Mother before Moon.*

As

The Life of

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

The Epitaph.

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

The Character.

MR. *Culpeper* was in his Deportment gentle, pleasing, and courteous. His Complexion darkish and swarthy. His Visage rather long then round. Of a Presence not so beautiful as amiable. His Hair black and somewhat curling. His Eyes piercing. His Body a little above a *medium*, tending to tallness. Of a spare leane Constitution. In his Apparel not exceeding the moderation of one of his degree. Somewhat careless. He was of a clear and established Judgment. Of an eloquent and good Utterance. Of a quick Spirit, full of swift Thoughts and mounting. Of a sparkling ready Wit, a Gift which doth not alwaies speak men Fortunate. He was sometimes too much overtaken with deep Speculations, though Melancholly

was

Nicholas Culpeper.

was somewhat contrary to his nature; whatsoever he said otherwise of himself: so that it may rather be imputed to the Crosses of his life, then to his own disposition. His Health was often disturbed with adust Choller. Of Religion he had a greater share then most Physicians use to have; he had so much Zeal as to hate Superstition, and was no friend to Episcopal Innovations. In his Counsels he was judicious; of a nimble Apprehension, with little difficulty in his dispatches. He was a person of so ready a minde, that he could more learnedly and suddenly dictate his Papers for the Press, then some that do rake of the Lamp and the Oyl more studiously to contrive them. When he travelled in Discourse concerning a Patients Disease, his understanding clear'd all doubts; neither was it so dark or cloudy as some Practitioners are, who still create new scruples, for he had the luck (for the most part) to look directly on Truth. He was too free-hearted, (if not inclining to prodigality) they are the words in the Calculation of his Nativity, *Saturn Lord of the Cusp of the second House Retrograde, near the fourth, made him quickly dispatch a great part of his Estate as soon almost as he received it*: verifying his own usual Expression, *That the World was made for him to read on, he would not stoop to fill his pockets with it*. His Nature was both noble and honest. He was an excellent Companion, and for the most part of a merry temper. His mirth, as he was used to say when he was far spent in his sickness, was the best Cordial he had left against the Consumption.

The Character of

Consumption of his Spirits. He was a dispenser of the World. A man confident, not jealous of his Fortunes, which the better enabled him to bear his misfortunes. Not to instance his return home wounded in the Year 1643. his wrongful Imprisonment, all which he endured with as much patience, as if he had continually met with good Successes: He had not onely thus practised *Seneca*, but out-strippt the Philosopher. As he was so far from Covetousness that he cared not who was his Purse-bearer, so long as that he wanted not for necessary expences, he durst trust Gods Providence with the rest: his Mind was surprized with higher mysteries then to stoop to such worldly trifles. He was a person that by his Art had such a fore-sight of the changes of the Times, that few Events seemed new to him; as he was long before (by his astrological skill) acquainted with them. He was another *Tycho Brache* for his knowledg of the future Affairs of State. So that though he was an Astrologer, a Physician, a great searcher into the Secrets of Nature, and a true lover of the Arts; yet such was his modesty, that though he knew so much, and seldom failed to convince the most obstinate Opinionist, yet he never would, except on some extraordinary occasion, put himself forward; in so much, that he made good that saying, *He whose own Worth doth speak him, needs not speak, his own Worth testifies enough of him.* He had not many Books, but those that he had were well selected. He was none of those that perswaded the World he was Learned, by the getting together

Nicholas Culpeper.

gether of a great Library ; his Memory was his *Vatican*. One could not say of him, *Salvete libri sine Doctore*. To be brief, though he was always acceptable to such Friends as rightly knew him, yet they could not but be more than ordinary disturbance to him. Certainly he spent his younger years in most laborious Studies, otherwise the crouds of his acquaintance could not but impede, if not obscure the serene Idea's of his Miude. To conclude, he was a better Physician to others then to himself. What one of our Modern Poets alludes to, in another sense, was verified on him.

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



*On the Famous and most Renowned Physi-
cian and Astrologer, Mr. Nicholas Cul-
peper, lately deceased.*

TO illustrate or blazon forth the deceased
Authors immortal Name, or to render
him his due Praises, transcends the
reach of inferiour capacities; his universal
and experimented Knowledge in Natures deep-
est *Arcana* being such, that it may be discreet-
ly affirmed, That Nature was wholly un-
vailed to him. For unquestionable, if he had
not received the *Benediction of Celestial Illumi-
nation*, it must have been altogether contrary to
humane Reason, that he could have arrived in
so few years, to so superlative a Judgement; his
so well known Parts being such as not onely to
cause our three Kingdoms, but also forreign
Countreys, to admire both him and his Works.
This his last Volume, which when I remained in
his House, the greatest part of I had the happi-
ness from his corrected Papers to transcribe.
Mr. *Culpeper* finding himself ready to leave the
World, intrusted it in the several Manuscripts, in
the hands of his assured Friends, who preserved
them, and looked to the faithful Publishing of
them, from the Press, by Mr. *Nathaniel Brook*,
whom the Author designed as truly worthy of
them; they are now perfectly Printed, as to an-
swer

Unable to display this page



To Mr. Nicholas Culpeper on his
School of Physick.

WE need not now seek sudden Remedies
From a quick Poison, or a Precipice ;
Art's so improv'd, and that made easie now,
Which for mans Life requir'd a holy Vow :
Nothing's impossible, this Doctor can
Heal not the Body onely, but the Man.
This Book's both Charm and Medicine, I can bear
My Antidote about me every where.
Is there a new Disease, we soon may know
What for to name't ; this to thy School we owe,
Not to our Empericks, who out of shame,
Think slightly of it if an easie Name.
Here's Catalogues of Cures though manifold,
As Grammar Dialect wrought without Gold,
Into a sudden Health so cheated, we
Acknowledge a new life to spring from thee.
Our Physick Errors by thy English Press,
As we more understand, so are made less.
Apollo's mortal once again, and he
Reading thy Book, dares Death's worst injury.
J. Blagrove.

To Mr. NICHOLAS CULPEPER,
oo his Admirable Cures.

SAFE Lord of Arts, Ile not dare to profane
The nerves & marrow of thy weight and strain,
Who sound'st the depth of Authors, and could'st tell,
Where such a one did write, or not write well ?
Where they did erre, or not, in the sad cure :
How we should ease or martyrdomes endure.

so many Drums of Reason made thy Skill,
That thou knew'st how they sav'd, how they did kill.
Thus thou wert just to others, for whom we
Retribute back what Truth must fame of thee :
That thou to us victorious Cures of Art,
With such small tyranny didst so impart ;
That we our humane Frailties have forsook,
Thou curedst us then without, now with thy Book.
E. Cooke.

*Wholesom Advice to unskilful presumptuous Pra-
ditioners, diligently to peruse this Book.*

YOU who in your Profession think't no sin
To out-go Galens sober discipline ;
Would bind the liberal Arts, force them to come
Within the compass of your fatal doom.
In your Emperick Dose confident grown
To cure : God bless us from the Potion.
As trees embrace by a strange sympathy,
By chance not Art, you cannot tell us why ;
Still so confirmed in your most direful trade,
That where you cannot murder, you'll invade.
Hence, hence Impostors, dare not to apply
Your ignorant stamps to this rare faculty ;
But as your own Defamers courted be
By your reforming Garters to your fee :
Or else be rackt and tortur'd till you do
Send for th' Physician, and adore him too ;
Or be arraign'd at th' Sessions, and there look
For nought but death, till that you read this Book
Crossing the Proverb, Learn so in this School,
To rise up Doctors, no more Knave or Fool.

T. Sadler.

To

To Mr. Nicholas Culper, on his descension to the under-
standings of his honest plain Country-men, in this Trea-
tise of his, intituled, The School of Physick.

Nothing here sours our look, no such strang phrase
That might perplex us worse than a Disease;
There's no sad Pill disguised, for to woe
Our Pallats to, what Art ought not to owe;
Nor no new terms of Notion, here the stile
Is not prescribed, tafts not oth' Shop or File:
These grains and Scruples graze no tender ear,
No Opiats nor Gargarismes here;
No such harsh strained Medicines, that we
Can ne're find out with all our industry.
Thy brighter genius, Culpeper, was such,
Thou thought'st we could not understand too much.
So clear thy Elegancies are, we might
Doubt, if thou wert Physician didst so write.
W. Brugis.

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

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

E. B.

CULPE-

CULPEPER'S
School of PHYSICK,
OR THE
English Apothecary.

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

Being a brief exact Account of the chiefest
Concernments of the whole HERBARY
ART; as also of the Excellency of
our English Home Physick.

BY

Nicholas Culpeper, Gent. Stu-
dent in Physick and
Astrology.

L O N D O N,

Printed for Obadiah Blagrave, at the Sign of the
Bear in St. Paul's Church-yard, and R. Harford
at the Angel in Corn-hill, 1677.

CULPEPER'S

School of Physick :

O R

The English Apothecary.

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

Being a brief exact Account of the chiefest Concernments of the whole Herbarie Art ; as also of the Excellency of our English Home Physick.

Courteous Student,

WHat can be more pleasant to thee, then the enjoying of Medicines for cure of thine Infirmities, out of thy Native Soil and Countrey, thy Field, thy Orchard, thy Garden ? And what more profitable unto thee, then thereby to avoid the infinite Charges rising upon the use of strange and forreign Medicines, whereby not only thy substance is wasted, but thy health oft-times greatly impaired ? This is then that Truth which I commend unto thee. As *England* aboundeth plentifully with all things necessary for thy maintenance of life, and preservation of health, so need-

Culpeper's *School of Physick.*

eth it not, partly through Natures instinct, partly by the industry of men, sufficiency of Medicine to cure sicknesses & infirmities, whereunto our Nation is subject: which my opinion & judgment, considering the use and custom hath long been to place greatest value in strange Medicines, and the practice of the most doth ratifie the same, I know must needs seem strange unto thee, but read, consider, & then judg, and at the least let me enterchange my pains with thy attentive weighing of that which thou shalt read, prejudice set aside: and that a way may be made for the plainer handling of this matter I briefly define a Remedy, a Medicine, a Disease after this sort, as followeth. First beginning with a remedy which I call the work of the Physician, whereby health may be repaired. Physick is an art which taketh charge of the health of man, preserving and maintaining it present by the right use of meat, drink, & exercise, with other such helps of nature: and restoring the same decayed by diet, medicine, help of hand, or surgery, instrument severally used, or by joint force applied. Which three are *Physick instruments*, whereby the action of curing is performed, which action I call a remedy. And the 2^d of these instruments, namely a Medicine, I define an adversary force of some natural thing, equally matching the proper or next cause of the disease. Of which Medicines, herbs, trees, stones, minerals and metals, earths, waters, and all fruits, are matter only, and not the very Medicines themselves: for as Physick itself is an art, and the action artificial, and not of nature,

nature, so are the instruments of the same action artificial and not natural. And as nature affordeth it to us of our own work, either garments, or houses, or any kind of instrument, but only the matter whereof such instruments may be made, leaving with us an industry to frame them, and wisdom to use them: so, no more is Lettis, Poppy, Rhewbarb, or Scammony a medicine, then an Oak, a Table or Ship, or a Quarry of Stones, an House. Moreover, all medicines standing in a kind of relation to the disease, which by means of the Patients age, sex, time of the year, custom, and such like occasions, greatly vary; no Nature which keepeth constant in her own kind, can therefore either be a Medicine, or bear the name thereof: which I wish to be noted, lest it be thought that Simples and such other natural things were *medicines*, because they carry the names of them. And thus much shall be sufficient to have said of the nature of a Medicine. Now a Disease (which remaineth last to be defined) is such a state of the body as thereby it is unable to perform aptly the actions hereto belonging, or those actions which the Soul doth accomplish by the instrument of the Body. Thus much briefly concerning the explanation of the terms, wherein this truth is propounded. Now the reasons, whereby both I am moved to be of this judgment, and am so hardly as to propound it to others to be received, whereof the first riseth from the Christian Doctrine of Gods Providence, which as it serveth greatly to establish the chief points

Unable to display this page

and because the need is not once for all, but parted into times, varying, according to the divers disposition and nature of that for which this provision is made, he hath also so bestowed his goodness in this point, that at all times to all things, necessary sustenance should not be to seek; & this extended not to men only, but even to brut beasts, and all things which require nourishment. The end of this Provision is the preservation of the Creature, which Nature most carefully studieth (if it might be perpetual and eternal) thereto to bring it, the goodness of the Creator, will have nothing wanting, his wisdom will have it wait upon the necessity of the Creature: wherefore as the Earth is called the Mother of all things, not because it bringeth them forth only, but yieldeth them perpetual nourishment, so is the Country of all people to them named, the Parent of all parents. Then by Natures law, all things being abundantly ministered unto us for the preservation of Health at home in our own Fields, Pastures, Rivers, &c. how can the Wisdom of God and his Goodness, stand with the absence of Medicines & Remedies necessary for the recovery of Health, the need being as urgent of the one, as of the other: and so as great an occasion of practice of the same Goodness & Wisdom in the one as in the other? which being most plain & evident, it followeth necessarily, that the Medicine should be as ready for the sick, as meat & drink for the hungry & thirsty: which except it be applied by the native Country, cannot be else performed. It's known to

such as have skil in nature, what wonderful care she hath of the smallest creatures, not only giving to every part of them a careful discharge of sundry duties, as of attraction, retention, concoction, expulsion of excrements, distribution, and such like, but also to the whole creature, a knowledg of Medicine to help themselves, if haply diseases annoy them; neither out of *India*, nor *Arabia*, but from their very haunt: which being not denied to them, much more is granted to us, in so much as (the work of Nature being most excellent in man) she is more vigilant over mankind, then over other creatures, as by the shape thereof most plainly appeareth. The Swallow cureth her dim eyes with Celendine: the Weasel knoweth well the vertue of Herbage: the Dove the Vervine: the Dog dischargeth his maw with a kind of Grass: the Spider is triacle to the Monkey: the Hippopotamus dischargeth the abundance of his blood by opening a Vein: and Ibes is said to have shewed the use of the Glyster: and too long it were to reckon up all the Medicines which the Beasts are known to use by Natures direction only, and those not so far fetched as our Drugs, but familiar with them, & taken from the place of their Food: it being very probable, she hath bestowed this gift even upon all, one having interest in Natures care as well as another. By this then may we gather, if Nature fail not the very beasts in this behalf, neither sendeth them to borrow afar off, much more is that performed unto us the Lords of all the Creatures, and for whose

whose use all things were created: except we be thought less subject to diseases then they, wherein we be so little *priviledged*, that no creature in that respect is so frail as we, and those most subject to infirmities, which are governed and dieted by us. So that we of all creatures, have greatest need of Natures liberal hand in this behalf. For be it for the most part, we are more healthful then sickly, and so have greater use of the means of keeping Health, then of restoring, yet hardly can a man say which of them is more necessary to be ready & prest at hand, the danger of Diseases being always imminent, although Diseases themselves be not always present. Now, if to any the reason seem weak from that which should be to infer a being thereof; we are to understand in the Works of God, whatsoever should be, is: he being a Workman of an absolute power and cunning. But saith one, The East and West *Indies*, *Arabia*, *Barbary*, the *Red-sea*, are the Mines, as it were, and the Fountains of Medicines; and *Spain*, *Portugal*, and *Venice*, the Vents of such things; and Navigation the means to obtain them. It cannot be denied, but those Countreys yield many strange things, whereof we take use with great delight, and Navigation serveth greatly for communicating of Commodities, and interchange of Merchandize: but how far, and of what Commodities? Verily of such, as if our delicacy would give us leave, we might very well spare, being things rather of superfluous pleasure, then necessary reliefs, and serving

ving rather for a certain pomp, then for maintenance of life: and which without great working of the wits might be proved to bring more harm to our Country-men, then commodity; both in respect of the diversity of complexion of our bodies from those of strange *Nations* to whom they properly belong, the corruption of their outlandish Wares, the selling of one thing for another, and the withholding from us the best of choice. But of this hereafter. Moreover, Navigation being of a later invention then the necessity of Medicine, neither practised of many Nations at this day, cannot supply this want; or if men began then first to be diseased, when they began to find ways in the Sea to those far Countries, doth it not greatly detract from that Providence whereby all things are guided, to lay the recovery of mans health upon the adventures of Merchants? and the Disease being in the one part of the world, to have the Medicine in the other: yea, as far distant as the East is from the West, and the Life and Death of a man to stand upon a halfpenny weight of Scammony, or a dram or twain of Rhewbarb. Nay, which is yet more absurd, that the health of so many Christian Nations should hang upon the courtesie of those Heathen and barbarous Nations, to whom nothing is more odious, then the very name of Christianity; and who of malice do withhold from us such Medicines as they know most for our use. Whereupon the Turk denieth unto the Christians at this day, the *Terra Lemnia*, a Medicine to be preferred before the
chief

chief of those we perswade our selves to enjoy. The corruption of their Drugs, is it not so great, that in the light of all knowledge, scarce one is able to discern the right Bolus Armena, from the Ocre of *Apulia*; or to discover the adulterating of Ambergreece, and Musk, with a number of other corruptions, which have gotten strength by custom of errour? Thamarinds are counterfeited with Prunes, Scammony with the milk of Spurge, Manna with Suger and the leaves of Sene, Aspalathum with the inward part of the root of an Olive-tree, Frankincense with Rosin, Bdellium & Sarcocalla with gums: for Bolus Armena is sold a Red earth out of *Apulia*, for Malabathrum a leaf of a Lemon or Orange, for Turpeth some other root dipped at both ends in gum; which be as like in vertue to the Simples whereof they bear the visard and mask, as Chalk to Cheese, according to the Proverb. And greatly thou art deceived, to think our *Navigations* store us with *ancient Medicines* wherewith Physick in old time hath been furnished: for at this day neither is Balm known unto us, neither is Xylobalsamum, nor Cardomomum, nor Amomum, neither Costus, neither Calamus odoratus, Aspalathus, Agallocum, Narcapthum, with the most of the noble ancient Medicines: so that *Navigation* hath not at any time supplied this want unto us, and how it should hereafter I know not, except *Galen* take pains again to sail into *Cyprus*, into *Palestine*, and *Lemnos*, to gather & make choice with his own hands. For what hope is there to be had of the Provision

Unable to display this page

before it be a year old, and after three years, it is nothing worth. So Agarick gathered before it be ripe, or kept past two years, becometh unwholesome. And as the Peony root is to be gathered in the wane of the Moon, and the Crayfish to be taken after the rising of the Dog-star, the Sun entring into *Leo*, so are there many other, which if they miss their due time of gathering, fail greatly in their vertues. To these corruptions may be added the washing of the Sea, the long journeys they are brought, whereby it should seem, nature had denied unto us the use of them, as to whom they were not of her yielded, with such difficulty, & as it were by constraint, they come to us. Then if the best of ancient Simples be partly unknown and wanting, partly adulterated, partly by age and other means spent before they come to our use, what shall we say to our Compounds and Mixtures, which rise of these Simples? Can the temper mend them? or a *quid pro quo*, as they call them, serve the turn? No verily, not our turns, to whom the substitute Medicines, as I may call them, were not appointed, being in great part as hard to come by, as the Medicines whose substitutes they are, & as much unknown unto us. As for Agallicum, Calamus odoratus, for Amomum, Acorus, for Castorum, Bilphum, for Crocamagmo, Agallocus, with a number of the same sort, which these few leaves of Paper will not admit. Neither is it to be thought these Lieutenant Medicines serve at all turns in the place of the right Medicines, for so should Ginger

ger serve the turn of Folefoot to purge by Vomit, which it cannot, no more then curds of Cow milk can soften and supple like butter, or the dung of the Stock-dove, purge like Euphorbium; or the Dock-root draw phlegme from the Head like Pellitory; which *Galen* notwithstanding maketh substitutes of these Medicines which have such *operation*. I conclude therefore, seeing Navigation cannot afford us either the Simples which we seem to need, & those which it doth both corrupt and counterfeit in the greatest part; we have neither to crave thereof in this point aid, much less to trust thereunto. Now the Simples being but (for the most part) bastard Ware, how can the Compounds that amount of the same be other then counterfeit? Whereupon as *Cardanus* saith in his Method of Curing; The wise Magistrates of *Venice* have oftentimes forbidden the making of Triacle and Mithridatum, because the Simples could not be had, whereby they should be compounded. Which if *Venice*, the greatest Mart in this part of the World of such Wares, cannot avouch, what can we hope for from other places? That a man would marvel to see the great store of them in all shops of Apothecaries under the names of Triacle & Mithridatum of Andromachus; and it being required in Triacle before it be used, it should have a time, as it were of mellowing, which of *Galen* in his Book of Triacle to *Piso*, is extended to twelve years; and of *Paulus Aegineta* in his seventh Book, by seven years, for those that are bitten or stung of venomous beasts,

beasts, or have drunk poison, or are infected with the pestilence, and in other diseases, from ten year still it be twenty of age. I marvel what assurance we have of the age of this Triacle, which is ordinary in use; or if we have none, how we dare use it at adventure, knowing by age the vertue thereof hath no small alteration. I would these inconveniences were the smallest, which I have but briefly, and as it were, for a taste run over, yet were even they sufficient to stay our overhasty use of such strange Merchandize, and to move us to betake us to those we know, both in the Blade and in the Seed, in the Root, and in the Fruit; and know the Air, the Hill, the Valley, the Meadow where they grow. But this trust upon Out-landish Medicines have much more nearly touched us then so. If a man would say by his overhasty embracing whatsoever strange Nations do as it were purge over unto us, we drink divers times rank poison instead of wholsom Medicine, I think it would justly move us to be advised, and not to pass over the enquiry of a reason, why such a one should think so, being one whose vocation tendeth to the charge of the health of mens bodies. The right *Hermadaetiles* are commended for excellent Medicines against all Pains in the Joints; as the Gout, the Scyatica, and such like, from which they purge gross Phlegme. *Doronicum Romanum*, hath great commendation for comforting the Heart, expelling Poison, against the Cough, for avoiding of Humours which overcharge the Chest; which are great
vertues

vertues doubtless in them both. Now if they in the shops, as they bear the name of these Medicines, so carried not with them instead of these vertues dangerous poison, then should I have less cause to exhort our Nation to betake them to their Gardens and Fields, and to leave the Banks of *Nilus*, & the Fens of *India*. The common *Hermodaetils* being a kind of poison, called *Ephemerum*, so named, because with such swiftness it chargeth and overchargeth our vital spirits, that it killeth him that hath taken it in one day. The other commonly called *Doronicum Romanum* and used for an especial Cordial, so that it hath place in the electuary of precious Stones, in the electuary of Amber, in the cordial Powder; this *Doronicum*, I say, called of *Mathiolus*, *Demoniacum*, that is to say, Devilish, noting thereby the vertues thereof, is no baser poison, then a very kind of *Aconitum*, by *Mathiolus* experience, which he confesseth himself (before having been abused by the common error) first to have learned of *Jacobus Antonius Cortusius*, a man very skilful in the nature of Simples, which *Jacobus* taught him the experience, by giving it to dogs, which it killeth. Now if by reason no such danger happeneth to us by the use of them, they seeming not so dangerous; we are to understand they be given in small quantity, & mixed with divers remedies against poison, the good Providence of God providing so, that otherwise they should not be ministred, as in the purging Electuary of *Diacnion*, *Hermodaetils* are bridled with Cinamon, and the powder

Unable to display this page

whereof I yield these few reasons which follow.

Our English bodies, through the nature of the Region, our kinde of dyet and nourishment, our custom of life, are greatly divers from those of strange Nations, whereby ariseth great variety of humors and excrements in our bodies, from theirs ; and so the causes of Diseases rising upon breach of diet, (the diet being of another sort) must needs be unlike, whereupon although their humors be in kind, and in a generality agreeable to ours, as Blood, Choler, Phlegm, Melancholy, and such like, yet rising upon other matter then the same in us, and otherwise framed by a far other state of body, by reason of a diverse kind of life, the Medicines which help them must needs hurt us, not finding the like cause to strive with : and this no doubt is the cause, why we are not able to bear such dose or quantity of their Medicines, as those Nations are, to whom they be native. Besides they work in our Bodies after a far more unkind manner then they report them to do in theirs ; nay, they destroy us, and help them, which is an argument to me, that every Medicine hath a relation to the Diseases of the inhabitant, which if it be profitable to strangers, yet doth it by a constraint and not half so kindly. The *Greeks*, as it may appear by *Dioscorides* in his fourth Book, and Chapter one hundred fifty and two, treating of Scammony, are able to bear a greater quantity, yea double then we. of Scammony, which is an ordinary purger with us. Who saith, thirty grains

grains thereof may be given with twenty of black Heleborus, and sixty of Aloe to make a just purgation, and of Scammony alone sixty grains. Now common experience teacheth us the great odds betwixt Scammony raw, as they call it, and the same corrected, which we name Dacrydium, both in vehemency of purging, and tormenting the body: yet hardly dare we pass above twenty grains of the same, and this mixed with Cordials and stomach Medicines. Moreover, their slender correcting of it, doth argue it to be far less noisom to them than to us, who correct it only, or at the least, are contented with the correction thereof by a little Salt and Pepper, or a little Ginger: who for the plenty of excellent Simples, which we both want and know not, and for their skill in the nature of those we correct with, might as well have qualified it as we; who first wash it in Rose-water, wherein Cytrea Myrobalanus, Spike, and Cinamon have been boiled: in which also we let it steep four and twenty hours, then dry it, then mix it again with oyl of sweet Almonds, and some Goom for Tragacantha, and last of all bake it in a Quince, covered round with paste. Who hath not horror of the torments which both the Hellebores brings to the body? yet saith *Paulus Aegineta* in his seventh Book, and fourth Chapter, The black Helleborus purgeth yellow Choler from the whole body, without pain: which cannot be verified of our bodies, howsoever it be in theirs; and therefore we fear to minister the Powder thereof in any sort, but

Culpeper's *School of Physick.*

the steeping only of the barks of the roots, from twenty grains to fixty, they being bold to take a whole dram thereof in substance, which is more then treble the quantity, for one dose. These strange workings of these forreign Drugs in our Bodies, and a more gentle and kind working in theirs, doth it not manifestly declare unto us, that they were not created for us? do they not force us oftentimes with peril of our lives to give them over? that the Patient knoweth not divers times, whether he should stand rather to the courtesie of his Disease, then of his Potion? There is a Simple which hath not many years been in use, brought out of *India*, and highly commended, called Mechoaca, it purgeth gently, say they, without vexing or grieving the body, without annoying the stomach greatly, and ceaseth purging at your pleasure, with a little supping. These be great vertues doubtless, and I wish we could find them in Mechoaca: for Experience the touchstone hath bewrayed it in our bodies, to be of a far other operation; it tormenteth the body, it annoyeth the stomach much, neither doth the supping stay the vehemency of purging, and this have I partly by mine own experience found in Mechoacha, and partly by the experience of my Friends, who upon the use thereof have much complained of these accidents. That juyce, or rather milk of Poppy, which is brought out of *Asia*, named Opium, is not unknown to all the World, what a marvellous force it hath in benumbing the sense of feeling, and utterly extinguishing

Unable to display this page

things, for then should such consideration have place, but even of the very nature, which no manner of use can alter. Yet are these Simples most excellent creatures of God, made for the use of men, but not for all men; and although we may receive help from them, by a certain general community that our bodies have with those of *Arabia, Barbary*, and the rest; yet no doubt, as I have shewed in a few, so we receive by the use of them so much the less good by them, as we most differ from them, and that which wanteth of the performance of good to us, must needs turn us to much harm, the unhelping part, (as I may call it) always working, and so ever harming. Neither do I see why the Medicines of *India* or *Egypt* should be laid upon us, more then the *Indian* or *Egyptian* diet; which is to eat Lizards, Dragons, and Crocodiles: for if the proper Medicine doth always regard his proper adversary, which causeth the disease (as no doubt it should do) then there being a great difference betwixt our humors and theirs, as much in a manner as is betwixt the flesh of a Crocodile and of a tender Capon; our Medicines which are to fit us, must needs be of another kind then theirs, which in our bodies not finding such humors and excrements, as that strange diet doth ingender, must needs seize upon the very substance of our bodies, to have somewhat to work on: which painful working especially of the purgers, causeth the common saying amongst the people, to the great discredit of our Art: There is not a purgation, but it hath a smack of poison. Truth
it

it is, no purgation can work without natures annoyance, being in part a prick of nature to avoid her excrements: but when she is so provoked that she sweateth cold sweats, that she giveth over, that the patient soundeth not by the excess of purging only, but for the most part through the evil quality of the medicine, it is surely an argument, it wanted his proper subject to work in. If needs we will take unto us the practice of such strange Medicines, (I call them Medicines according to the common phrase, else properly be they matter only, it were to be desired (which in part is performed) that such Medicines as be so perillous, might be planted in our natural Countrey, that through the familiarity of our soil, they might first grow into acquaintance with us, before we entertain them, not into our bosoms, but into our hearts, and chamber them with our vital spirits. And as it is said of the tree *Persea*, which in *Persia* being poison, translated into *Egypt*, becometh wholesome, bearing fruit to be eaten, and good for the stomach: so those natures receiving such mitigation of our soil, might in time better fit us then they do, which as it cannot alter their nature, being impossible to be done by change of place, so doubtless might it purge away that evil quality which annoyeth us, and seemeth rather to be an evil complexion, and as it were a cacochimy and disease of the thing, then any necessary propriety belonging to the nature. This which hath been said of *Persea*, is also to be seen in other Simples, which in other places are poi-

E 4 son,

son, and kill with the very shadow, yet brought into *England*, and planted with us, clean change that venomous quality. Ugh called *Taxus*, of *Dioscorides* is said to be so dangerous, and of such a venomous nature, that in *Navar* the very shadow thereof poisoneth him that sleepeth under it: and *Agenita* saith, being taken inward, it strangleth, and swiftly killeth. This *Taxus* notwithstanding, being so perillous in other places, our English soil hath so reformed, that boldly our children do eat of the fruit thereof without danger: the like may be verified of our Hemlock, which although it be to be numbred among the poisoning Herbs, yet it is far behind that which groweth in *Candy* or *Megara*, or *Cilicia*, scarce to be accounted poison, in comparison of that in those Countreys. Now if thou shalt think (gentle Reader) as the change of a Region altereth some qualities, so all, and thereby empaieth the vertue of the Medicine; thou mayest easily be deceived. For as they depend not one upon another, so may the one be well without the other, though by one common form they seem to be linked together to make one nature. Rhewbarb is known to have two qualities, one contrary to another, of purging the body, and stopping: yet by steeping may the one be separated from the other, the purging vertue being drawn out by steeping, and the stopping still remaining in the substance steeped: so likewise may the noisom quality of the Medicine be eschevved, the vvholsome and medicinable vertue notwithstanding, being in full force, yea greater

greater retained, I say greater, insomuch as the hurtful quality would hinder the operation of the healthful, which being freed and unyoked from the other, doth far better accomplish his work. Of all kinds of Honey that of *Greece*, and namely of *Attica* and *Hible* are most commended, the next price is given to the Honey of *Spain* and *Navar*: yet it is certainly known by experience, that the English Honey is most agreeable to our English Bodies, and greater quantity thereof may be taken, with less annoyance, yea, none at all to those which are not of too hot a temper: the other kinds being more fiery, more apt to engender Choler, and to inflame the blood, and more unfit to loose the body. Whereby we may evidently see, that Nature useth not one shoe for every foot, but either ministreth a divers commodity in kind, or else by the Countrey, Air, and Soil, doth so temper it, that greater use may be thereof to the inhabitant of the same Countrey. By this then which hitherto hath been said, it is manifest we receive great hurt by the use of strange Medicines, and not upon reason only, but from plain experience, even with hurt to our own bodies, which as it is the greatest price of knowledge, so therefore ought we the more to set thereby, and more carefully to seek to avoid the danger. Again, it is evident, that the planting of strange Simples frameth them more to our use. Wherefore as there be many excellent Gardens in *England*, especially in *London*, replenished with store of strange and outlandish

landish Simples, it were to be wished such endeavours were of others followed, that so we might acquaint us better with these strangers, and by *Usu capio* make them our own. But what soils will brook all things? it is true, yet no doubt of those that it will brook, which I dare say are four or five hundred; this frugality of nature toward us as it is thought, might bear a greater show, and more safely use them, especially the purgers, which carry with them greatest annoyance. Now if it be objected, the force of outlandish Simples are thereby more feeble, as we find the *Organ of Candy* surpassing ours in strength, I mean the same kind with that of *Candy* planted in the Gardens, which may be said also of other strange Herbs planted by us. It cannot be denied but they are so, neither can the strange Simples in all points be equal with his kind, keeping his Native soil; yet is the difference scarce half a degree under, or if it were a degree full out, what reason were it to fetch that one degree with much peril, and charge, as far as *Candy, Spain, or Venice*, or from another world: whereas a little increase of the quantity of the thing, would easily supply that want, though I mention not the gain of freshness of the same, which maketh no small recompence of wanting in the force: neither is the nature or vertue of a Medicine to be esteemed by taste or smell, neither by the force it hath against the disease, the nature of a medicine lying in an equal matching of the cause of the disease, which if it overmatch, so far off it is from the praise
of

of an wholesome medicine, that it becometh
cause of a contrary disease; wherefore the
commendation of a medicine lieth not in force,
but in such force. And therefore the counsel of
the best Physicians is, if the disease will bear any
delay, as the most do, rather to apply a medicine
of weaker force, then at once with a vehement
one, to shake the frame of Nature. And the
weaker medicine being weak either in respect of
the nature of the Simple, or the small quantity,
they counsel rather to use that kind of curing
which is by the feebler medicine in kind, then
by reason of the under quantity. For what skill-
ful Physician would cure a small distemper of
heat, and as it were in the first degree, with a
small quantity of Opium, or Mandrake, or Hen-
bane, being cold in the fourth degree, rather
then with the just quantity of Endive, or Succo-
ry, or diminish a small excess of humors, with an
under quantity of Coloquintida or Scammony,
rather then with the just quantity of a feebler
medicine? Wherefore upon good reason they
conclude it to be far safer for the Patient, to cure
with contraries of feebler force, either often re-
peated, or in a greater quantity applied, then
with a main force of a medicine of equal strength
once to expel the disease, Nature abhorring
all vehement and sudden either emptying or fil-
ling, heating or cooling, or any other kind of
sudden alteration, which being grounded upon
good reason, the delaying of the force of strange
medicines by our soil, serveth greatly for the
commendation both of planting them with us,
and

Unable to display this page

The
the
nith-
may
with
the
the
may
ound
fram
Pa-
will
evil
y of
mean
pting
rdly
poy-
eams
e Me-
other
nou-
o fight
in to
ur be
ge as
h the
o such
leftro
o joy
or na
d the
whic
o

ur Cattel and Fruits have a nutritive or nourishing juyce, which render the same again to us, what can we think of those Medicines, to whom our soil hath not a drop of juyce to yield unto, and giveth no entertainment? Verily we are both to learn thereby, that nature doth furnish us other ways, and also greatly to suspect them to be of an extream kind of Medicines, the Spices only excepted, and such as are said to be sympathetical to certain parts of our bodies, which notwithstanding, less serve that use, the more strange and forreign they be. What should I speak of the unmeasurable charge and cost these strange Medicines put us unto? In my opinion if it were but that, we might be stirred up to this, or such like consideration: Hath God so dispensed his blessings, that a Medicine to cure the Jaundies, or the Green Sicknesses, or the Rheum, or such like, should cost more oftentimes then one quarter of the substance that the Patient is worth? And the provision of a whole year, whereof Wife and Children, and the whole Family should with things necessary be maintained in health, be wasted upon the curing of a Palsie, or a Cholick, or a swimming of the brain, or any other disease whatsoever? Is Physick only made for rich men, and not as well for the poorer sort? doth it only wait upon Princes Palaces, and never stoop to the Cottage of the poor? doth it only receive gifts of the King, and never thanks and prayers from him that hath but thanks and prayers to bestow? or doth the Lords goodness

goodness pass over them of low degree? Hath he respect of persons? Yea, hath God given to the Beast a remedy out of his own food and pasture (as it is most certainly known) with a skill to use it, and hath he set a Journey as far as from the Sun-rising to the going down, as it were a wall of Brass, and the fiery sword of a Cherubim to keep us from the attaining of Salves for our Sores? Justly may we thus complain, especially those of the poorer sort. And if Physick (as it is indeed) be an Art common to all kind of men, all sorts of nations, all estates and conditions of men; I would know why the means also of performing the actions belonging to the same Art, should not be as common? And if it be ordinary to all Nations to fetch their Medicines far, let me know why, as we cease not to travel for to store us with outlandish Drugs, we carry not thither also our Countrey Medicines for change; or they of those Nations give not the like Adventure for ours? but they are contented with their own store, and so ought we with ours. If it be not ordinary, why should it be more extraordinary to one than to another. The most of our Apothecary Ware is bought from the most vile and barbarous Nations of the world, and almost all from the professed enemies of the Son of God: shall we say, the Lord hath not care, or setteth more store by them than by his own people? that he so furnisheth them, and leaveth us destitute? or shall we rather condemn the vanity of our own minds, who unfatiable desire strange things, little regarding, or rather loathing

Hath ing that which is always at commandment? But
God (saith he) hath not bestowed all things
upon all Nations, but hath left something to be
supplied by the Commodities wherewith one
Nation aboundeth, and another wanteth; that
thereupon mutual duties arising, the society of
men might be upholden. Which objection, if
it carried with it what things they were, and of
what kind, that one Nation supplieth to an-
other, and what sort of Commodities they be
that one Nation needeth the help of another in,
a more direct answer might be made then other-
wise I may hit upon: but I guess it is neither
of Water, nor Fire, nor yet of Air, nor of any
thing necessary for maintenance of life, other-
wise should the Native Countrey of each one be
rather a stepdame to us then a natural mother;
but it is of those things only which with health-
ful and lusty Bodies we might be without, if
custome had not too much prevailed with us.
And to go no further then to the use of Wine in
England, in many respects it greatly hurteth us,
yet our ordinary use thereof, hath given us such
a longing thereafter, that we think if we should
want it, many of our days were thereby abridg-
ed; whereby notwithstanding Rheums are
mightily increased, the Sinews feebled, the natu-
ral Moisture and Heat of the body overhastily
wasted, and swift old Age brought upon us, with
an infinite number of discommodities besides.
Which the Nations finding where we have it, do
delay it, that rather they seem to drink wined
Water, then watered Wine, except the aged, or
such

Unable to display this page

seeing, Wine (which is the glory of strange Merchandise) is but an hurtful superfluity, the rest must needs be far other than necessities. But Medicines being such, as without which our health and life runneth into infinite perils, by causes inward and outward, through breach of Diet, unwholesomness of Mear, Wounds, Bittings of venomous Beasts, Infections of the Air, and such like, it followeth necessarily, that they be not such as God would have one Nation gratifie another with; which if they were, greater reason were it to charge the neighbour Nations therewith, that thereby their minds might with performance of such mutual duties, so necessary, be in streighter amity and peace linked, who cease not, for the enlarging of limits, to vex one another rather than the Nations so far distant, who have neither fellowship of love, nor quarrel of hatred equal with the Borderers. Neither would I be so taken, as though I knew not at sometimes, that one Nation hath need of another, even in things necessary; as the supply made by *Joseph* to his father *Jacob*, and other Nations out of the store of *Egypt*; but the controversie is of an ordinary course, which the Lord useth in bestowing his blessings, wherewith he doth fully satisfy the need of all Nations with things necessary, saving when he punisheth with Famine or want of Victuals, which is extraordinary in respect of his accustomed course of preserving his creatures. Now, if the strange Medicines (for the most part hot) should seem rather in the
F whole

whole kind, then by reason of abundance superfluous to them, and so more fit for us, being of a colder temper : we are to consider, the use of them is manifold to the inhabitants, and not only to warn them, as the *Ethiopians* called *Troglodites*, although they be parched with vehement heat of the Sun, are said to live with Pepper, not to correct the distemper of their Bodies, which would rather increase it then diminish, but to correct their evil Waters, and waterish fruits, wherewith they in part do live. Again, we are to understand, that the disease which is most agreeable with Age, Sex, Region, Custom, Complexion, is always most dangerous, as ingendred by an exceeding vehemency of the cause, whereto nature hath yeilded, and so requireth a like vehement Medicine : wherefore if the *Arabian*, the *Indian*, the *Spaniard*, fall into cold diseases, or such as follow cold : no marvel though nature hath ministred unto them plenty of strong Wines and Spices, which the Northern Nations need not. Who as they be more apt to fall into such diseases then they, their temper thereto agreeing, the air and region furthering the same, so are they not thereof so dangerously sick, as they of the South Countries, and therefore require not so forceable a medicine. But I mind not to stand to shew the use which foreign Nations have of their Commodities, let them see to it. Hitherto hath been shewed, both that they be hurtful unto us, and that it is not absurd for hot Regions to abound with hot Simples, the use of them being divers,

divers, both in respect of curing their bodies and other uses without the compass of Physick. These be the reasons which move me to suspect the use of strange Drugs, and drive me to think that Nature hath better provided for us; and as the *Indian, Arabian, Spaniard*, have their *Indish, Arabian, and Spanish* medicines, so also the *Germane* hath his, the *French* man his, and the *English* man his own proper, belonging to each of them. I know, gentle Reader, nothing doth more hinder the accepting of truth divers times, (especially with such as see with other mens eyes) then the person of him who first propoundeth the matter, being rather taken to be an opinion of one, then an undoubted truth to be cherished of all, as who have interest therein. Wherefore that such might be satisfied, I will add to my former reasons, taken from the nature of the thing, the authority of more Doctors then one, who agreeing with this that I hold, may be a means, to draw the gentle Reader the more seriously to consider of this matter, and truth may take some strength thereby, and win the more credit. *Pliny* in his four and twentieth Book of his History, and first Chapter, hath this Sentence, thus much in *English*: Nature would that such only should be medicines, that is to say, which easily might be come by of the common people; easie to be found out, without charge, taken from the things whereby we live; but in process of time, the craft of men, and heights of their wits, found out these shops of strange drugs, in which a sale of mens lives is

offered, whereupon confections, and infinite mixtures began to be extolled. *India* and *Arabia*, a man would think he were in them, and for a little gall or small ulcer, a medicine must be fetched from the Red Sea: whereas every day the poorest do sup with true medicines. And in his two and twentieth Book and four and twentieth Chapter, we do not meddle (saith he) with the medicines taken from the merchandise of *India* and *Arabia*, or of the new World, they are not fit for medicines and remedies; they grow too far off, they are not for us, no, not for the Nations where they grow, else would they not sell them away. If we shall needs use them (saith he) let them be bought for sweet perfumes, and sweet oyls, and dainties, or to serve superstition, because when we pray, we burn Frankencense and Costus. And thus much out of *Pliny*, whose judgment, as it is ancient, of a thousand years, so is it of him, who most diligently sought out the mysteries of nature, and published them for the use of posterity. Now if haply it be objected, that *Pliny* might well verifie that of *Italy*, which *England* cannot perform, we must understand, that *Pliny* reasoneth from nature, which serveth for all nations of the world as well as for *Italy*, and directeth his Pen, not only against the medicines strange to *Italy*, but even against all that are far fetched and dearly bought, as appeareth plainly by his words. To this sentence of *Pliny*, I will add the judgment of two Physicians of late time, lest *Pliny* being no Physician, should be thought an insufficient

sufficient testimony. *Fuchsius* in his first Book of compounding of Medicines, and seventy-sixth Chapter, thus agreeth with *Pliny*. If we were not so carried away with the admiration of strange things, and were not fools (saith he) who had rather use medicines fetched from strange and far countries (contemning our native medicines) then such as grow in our gardens, we might make honey serve in stead of *Manna*. But with the exceeding cost and charge which those medicines put us unto, we are worthily punished for our folly. Lo, here two witnesses, the one a great Philosopher, and the other both a Philosopher and a Physician, comparable with the best of late days.

The third witness with *Pliny* and *Fuchsius*, is, *Martino Rulandus*, to whom the students of Physick owe much for his *Medicina Practica*, and other works. This *Rulandus* in his Preface to *Medicina Practica*, hath these words; thus in *English*, We have simple medicines (easily had, homely of our own country of *Germany*, to be bought with little money, or none at all) ready (saith he) and intreated of in writing, by which only all kinds of diseases are certainly and undoubtedly cured, oftentimes better and much more easily (believe reason and experience, saith he, and that with no hurt or danger) then with the long compounds of the Apothecaries, which are costly, evil-gathered, without knowledg of the Physician, oftentimes unperfectly mixed, and unskillfully confused, and as unskillfully boiled; oftentimes putrified, and by age of force

F 3

wasted,

Unable to display this page

foreigners, and causes and effects of our bodies, which are of all Arguments the most forceable to establish, or overthrow any thing to be decided by reason, and the authorities such, as justly exception cannot be taken against: blame me not (gentle Reader) though I be carried into this perswasion my self, and of a love and zeal to benefit thee, have publish'd that which I have conceived of this argument. If I be deceived in my judgment of strange Drugs, (which I wish with all my heart I were) these reasons, the woful experience, the authority of such men have induced me. Which if all may be answered, that which seemed more than doubtful before, shall by this controversie shine most clear; and truth as it were wrought with the fire of reason, receive greater strength and perfection.

Thus much touching the unableness of strange merchandise to perform unto us sufficiency, yea any measure of medicines as belonging unto us properly, and the discommodities of them. Now if strange medicines serve not our turns, and all medicines be either strange or home-born, it must needs follow, that the home medicines are most natural and kind to us, except a man would say, all medicines bring harm unto us, which is not of the nature of a medicine, being an instrument of performing remedies unto us, or if it were so, yet have we this by experience, that strange medicines do more annoy us than strangers, yea destroy us, and restore them: wherefore home medicines, and of our Country

yield, of equity must necessarily perform the same to us, which their medicines do to them. Else I would know. why ye would be inferiour unto them, or one Nation more priviledged that way then another, the need being common, and the providence of God all one; yea, such as rather than remedy should need the chariot of the Sun to fetch it from one end of the world to the other, or be so far to seek as our common Drugs are, he hath linked the remedy in many things so streightly to the cause of our hurt, that even the self-same which harmed us, carrieth with it amends. As the Scorpion rubbed upon his stinging cureth the same. Likewise the *Rany* divided, and applied hot to the wound, cureth her venomous biting, and so the *Pastinaca marina*, as it bringeth most dangerous hurt, it refuseth not (being thereto applied) to minister remedy. Which practise of nature might verily move us to think, her meaning is not to send us either into *Arabia* or *India* for aid for our griefs, but thereby to commend her care unto us, and give occasion of praising Gods providence, and stirring us up to make diligent search into our own provision, and to make better trial then we are wont of the same. Wherein the great liberality of GOD appeareth in such large measure, that rather superfluity than sparing may be noted herein: in that both one simple nature carries with it the vertue of many medicines and many simples, remedies against such diseases as we might be thought like never to be subject unto, and such things as in respect
of

of their nature may seem vile unto us, afford us (being skilfully applied) most sovereign medicine: whereof for a taste I give two or three examples; Milk is either to be consider'd in all the parts together, or them sever'd. All kind of Milk boiled, especially burned with stones taken from the Sea-shore, helpeth all inward ulcers, chiefly of the jaws, the lungs, the guts, the bladder, and the kidneys; it is good against the itch and wheals, and it helpeth bloody fluxes. New Milk is good against frettings made with poisons received inward: as of Cantharides and such like: it is profitably gargled against swellings and frettings in the jaws. The way of Milk is good to purge the body, especially of such as be melancholick, and disposed to the falling-sickness, leprosie, and breaking out with scabs. The cheesie part of it, as curds, fresh without Salt, softneth the belly; which pressed and broiled stayeth the lax. Cheese laid on, helpeth the inflammation of the eyes. The butter of Milk drunk, softneth the belly, and serveth against poison for want of oil, rubbed upon their gums with honey, helpeth the tooothing of children, and cureth the itching of their gums, and sores of their mouths. It helpeth such as are bitten of the Serpent called *Aspis*. The foot of butter is very effectual against watering eyes, and swiftly skinneth sores. Thus thou seest, Reader, what treasure is hid in Milk (even an excrement) being used both whole and in parts. That which I have said of Milk, belongeth also to most of creatures, which both all serve for medicine, and each

each of them for sundry purposes: whereby natures endeavour to furnish us with all help of medicine may evidently appear; yea, most of all, when she seemeth to be so jealous over our health, that she provideth against Drysinus, against the Scorpion, the Viper, and Cerales, and the most of venomous bitings of Serpents, wherewith notwithstanding we are not as other nations encumbered, and those not common medicines only, but even proper unto them. As the venom of Drysinus is abated and utterly extinguished with the Trifolie, and with all kind of mast, be it of the Beech or Oak, or of any kind of tree that beareth Acorns. Pene-rial cureth the Scorpions sting. Against the biting of a Viper, Garlike; Onions and Leeks new gathered, are principle triacles wherewith also the venom of Cerales is overmatched. *Ergo*, if Nature fail us not against the venome of strange Serpents, from which we be freed, by reason of the temper of our Region, repugnant to their natures, (all things being done in the actions of nature, in exquisite wisdom, and by a precise rule of Gods providence) much more are we furnished against the Diseases bred in our bowels. That which hath been said of venomous Beasts, may also be shewed in the cure of strange Diseases, wherein Nature seemeth to be as careful as in the other. The French Pox is an Indian Disease, and not known to this part of the world within this hundred years, before that voyage of *Charles* the Emperor, which he took against *Naples*, where being brought over with
the

the *Spaniards* which returned with *Christopherus Columbus*, who first discovered the West Indies, hath since infected the whole world. Now, this strange and *Indian* disease hath nature provided remedy against, not only out of *India*, as the *Guaicum*, and *Salsa Parilla*, but even out of *Europe* as effectual, as the *Smillax aspera*, wherewith *Fallopins* saith, at *Pisa* he cured divers of the French Pox. And *La Reviere* in his *French* Apology, affirmeth the same to be one with the essence of the Primrose and Cowslip. The anointings with Mercury is known by daily practices, what force they have against this most grievous Disease, which although some do dislike because indiscreetly used, it is somewhat dangerous: yet *Antonius Chalmeteus*, a skilful Chyrurgion, in the fifth Book of his *Enchiridion* and fifth Chapter, affirmeth, That therewith he hath perfectly cured divers without danger, and that it hath otherwise fallen out with some, that it hath rather proceeded of unskilful using, then by the nature of Mercury. Now, gentle Reader, thou art to understand, the Pox in *India*, being the same Disease with that we call the French Pox, is there a gentle disease, not much differing from the Scab, void of such grievous symptoms, as it bringeth to these quarters, corrupting, not only the fleshy parts of our bodies, but even the very bones also. This testimony *Fallopins* in his Book of the French Pox. yet needs not our Medicines crave the help of *India* for the cure thereof, no, not although it rage far more fiercely (as it doth) against us then

then against them : which being evident, let us consider how justly nature may be blamed to fail in the provision of medicines. Scarce would a man look for any great vertue of medicine in the Worms of the earth, being a creature so abject ; yet joyn they and glew together wounded sinnews ; they cure Tertians, they help the pains of the ears, the Toothache, and the powder of them drunken, provoketh urine. The little vermine called Sowes, which being touched run together round like a peepe ; who would think they cured the difficulty of making water, the Jaundies, the Quinsiey ? For which purposes they be of so great force, and for to discharge stuffed Lungs, with tough and gross humours, nothing may be compared. Likewise the Cornes of Horse legs called *Lichenes*, although they be base and vile excrements, yet help they such are taken with the Falling-sickness. The decoction of Frogs with Salt and Butter, is a treacle against the bitings, stings, and poisons of all Serpents ; and the ashes of them burnt, stayeth the Flux of blood being thereto applyed. These base creatures the rather I propound, that being known, the treasures which nature hath hid and laid up in them, with such variety of vertues, we might the better esteem of her benefits, and the blessings of our own countrey, both acknowledg them, accept them, and be more thankfull unto God for them. The which base creatures, the viler they seem to be, the more commend they the goodness of the Creator, who would not the abjectest thing that is,

Unable to display this page

to Christians, to whom the Son of righteousness hath shined, and scattered those mists of natural darkness, and hath given the earnest of immortality. And be assured there is no truth in Philosophy, but may stand with, ye rather may rest, and be upholden of Christianity. But let us proceed. *Julius Bassus, Nicerates, and Petronius Niger*, as saith *Dioscorides*, thought their countrey Medicines, and those which the native soil yielded, most worthy to be exactly intreated of them; belike, either thinking them sufficient for the inhabitants, or more agreeable with them. Which homely practice of the Nations where he travelled, *Dioscorides* confesseth to have been the matter whereof he compounded his golden Book of Medicines, which at this day remaineth a rich storehouse to all Physitians. Now then I would know why we should more be provided of Medicine against one disease, then another, of our countrey yield? Is it because such diseases which require strange Medicines are more dangerous, or less? If more dangerous, then should the remedy for them be more at hand, then for other: if less, why are then the strange Medicines esteemed as most forcible? And if we be less subject to such diseases as are cured with them, and so the absence of them may seem tollerable, why then are Tertian Agues chiefly cured with Tharmarines and Rhubarb? Whereof the one cometh out of *India*, and the other, for the most part, out of *Barbary*. Whatsoever nature is yielded to any Nation, it serveth either for nourishment or Medicines,

Medicines, or being neither nourishment or Medicine, is plain poison. Now a subduction being made of each of these, one from the other, what part shall we think will nourishments leave to Medicines? A far greater doubtless than they themselves be, and as they exceed nourishments, so greatly do they and beyond all comparison exceed the poysons. Wherefore if the most of creatures in every Nation, be a fit matter of Medicine, greatly no doubt are all Nations stored with them; which store declareth, that as diseases partly rise of breach of Diet, and partly through poysons; so Nature would furnish us with Medicines in number answerable to the causes of both, which being not sufficient, argueth that Nature misseth of her purpose, having sufficiently declared her endeavour: but Nature always bringeth her works to perfection, except in case of Monsters, which are not ordinary. Wherefore her will, (she being an instinct of Gods) ever going with the execution thereof, must needs perform that to us, which he pretendeth in the variety. But that thou mayest (gentle Reader) have better hold and greater assurance of the sufficiency of thy Country Medicines, I will set down briefly, according to the variety and sorts of all diseases cured with medicine, Medicines taken from our native soil answerable unto them, and effectual to cure them. And because Medicines have relation to diseases, I will first touch the diseases, and thereto joyn the Medicines. All diseases are either in the complexion, or frame of the body: such as
are

are in the complexion are all cured by Medicine, which I named in the beginning of this Treatise, one of the instruments of Physick. Of diseases in the frame, these only are cured with Medicines. Quantity superfluously increased, or diminished: obstructions, over streightness, or over largeness of passages in the body. These are only the diseases properly to be cured with medicine: other diseases which rise of these, either of their own accord, vanishing by the cure of these, or else to be cured by surgery, as evil figure and shape through want of proportional quantity, that being restored, the figure forthwith returneth, or if not, rather is to be cured with help of hand. And luxation of joynts, and evil coupling of parts, if they rise of distemper only, that being taken away with medicines, returneth oftentimes with it, good situation of parts. Likewise, the situation perverteth through distemper, the complexion being restored, the other consequently do follow. Now, having declared in general the diseases which only require medicine, that every disease may have his proper one, I will subdivide them more particularly, joyning to every disease that medicine which thereto belongeth. The diseases in the complexion, are either in all the parts of the temper thereof, or in one or twain. 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 ingendred with age in the body, are Cankers, Leprosies, Falling-sickness, Suffocation,

on, of the matrix through Nature corrupted, Swounding, through corruption of Worms, 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 poison of Toads, Henbane, Nightshade, Hemlock, Ratsbane, Quicksilver, and such Minerals; and at last of all, infected Airs, causing Pestilence, and Carbuncles. Such as are outwardly procured, are either without wounds or with wounds; without wounds, infection passing from one to another, as the French Pox. With wounds, venemous bitings, and stings of beasts, as of Serpents and mad Dogs. And these are all the diseases said to be in the whole temper of the body; which having first shewed to be sufficiently cured by home Medicines, in like manner will I prosecute the rest. And herein (gentle Reader) thou art not to look I should set down all Medicines, which our native soil is known to bestow upon us for cure of these diseases, which would grow to an infinite Volume, I herein referring thee to the works of those, who of purpose have written of the nature of Simples, and are Authors of Practice; but it shall I hope, suffice for this purpose, to pick out amongst a great many, those of choice for these diseases. And first to begin with Cankers, which being not exulcerated, but remaining humors, are cured (if with any medicine) by the juyce of Nightshade, all the sorts of Endive and Succory, with Agri-

G

mony,

mony, with Saint-Johns-wort, wild Clary, called *Oculus Christi*, the flesh of Snails boiled, Crayfishes, green Frogs; and to conclude, with all kind of Metals and Minerals, and among them Lead, howsoever it be used, is most sovereign. If it be exulcerated, then herein have the Minerals and Metals the chief place. To the exulcerate Canker belongeth the Wolf (which is naught else, but, a Canker exulcerated.) The Gangrene and *Speacelus*, are cured by the remedies of the Canker and Wolf, the one being a degree of an Ulcer, in which the parts begin to be mortified; the other, when they have now lost life altogether. The Leprosie is an universal Canker, and for outward medicines requireth no other. Among the inward, Plantine, Whay, Hedghogs dried and drunk, help greatly. And thus much for Cankers and Leprosies, which as they be diseases hard to be cured by any medicine, so receive they as great help by these our home medicines, as by any of strange countries. The falling-sickness, if it be in such as are aged, and have been long diseased therewith, is a disease hardly, or not at all to be cured. But where it is curable, these medicines be comparable with the best: The root of the Mistletoe of the Oak, the runnet of an Hare, the Peony-root, *Enula Campana*, the scalp of a man, and Ass-hoof, Hyssop, the milt of an Horse, the Stones which are found in the Maws of the first brood of Swallows, five leaved Grass, the juyce of the Cowslip, the juyce of Horehound with Honey. All suffocations of the Matrix are cured with
Plantine,

Unable to display this page

against the poison of Aconitum, Organ, Herb-grace, Horehound, the decoction of Wormwood. Against Chriander, Wormwood, salt broth made with a Goose or Hen, which expel also the poison of Flewort: the poison of Hemlock is cured with Mints, Herb-grace, Nettle-seed, Bay-leaves, which also cure the poison of Ugh, and Carpasus. The poison of that kind of Crow-foot called Sardonias, is cured with drinking store of Mede, and Milk, Henbane with Nettle-seed, wild Endive, Mustard-seed, and Rocket, Cerus, with Mede, hot Milk, Peach-stones, with the decoction of Barley, with the decoction of Mallows, Quick-silver, with store of Milk drunk: Mercury sublimed with Chrystal: Lime, Orpiment, Ratsbane, and such like, with the decoction of Flax-seed, and Milk with Mede. And to conclude this point, there is no kind of poison, but it findeth cure by our Country Medicines, without borrowing. Thus much for the cure of poisons taken into the body by eating or drinking of them. Pestilences are cured (if with any medicine) with Angelica, Cardus Benedictus, Arsenike worn about the body, the root of Pimpinell, of Tormentil, Herb-grace Setwal, Walnuts, the powder of St. Johns-wort, Juniper-berries, Vervain, and the chief of all, the noble simple water Germander, and the Duarsgentian. For pestilent sores, and Carbuncles, Scabious, Ofbit, Loufestrife, and the Marigold: to the pestilence may be referred the small Pox, and such like, which agree in medicine also with the pestilence.

And

And thus much for the cure of poisons. Against bitings and stings of venomous beasts, and poisoned weapons, there are also both general and particular remedies. The general are these: the ashes of the cuttings of the Vine, and of the Fig-tree, with Lee, Leeks, Onions, Garlike, the Sea-water, Mustard-seed, Endive, Heath, the root of the Sea-Hulver, Bay-berries, Herbgrace, Dill, Sowse-bread, Fennel, Peneral, the runnet of an Hare, the Weasel; and these general. Particular are such as follow: Against the bitings of *Phalangium*, the seed of Sothernwood, Anniseed, the seed of Trifoly, the fruit of *Tamarisk*. Against the *Scolopendra*, wild Rue, Thime, Calamint: against the Scorpion, Basil-seed: against the biting of a Viper, Adder, &c. Southernwood, Bays green Organ, the Bramble, the brains of a Hen, Cole-seed. Against the bitings of a mad Dog, Crowgarlike, the River Crab, Balm, an actual cautery, the liver of the mad Dog broiled, the blood of a Dog drunk. And thus much for the bitings and stings of venomous beasts, which also serve against poisoned wounds, else to be cured with the medicine which respecteth properly the poison, wherewith the weapon hath been infected. The infection without wound, is the *French Pox*, whereof (sufficient having been said before) I will here say nothing. This then shall suffice to have written of the cure of all diseases rising of venomous causes: (wherein if nature of her own accord, as it were, and in this great neglect of our Country and native medicines) hath shewed her self so liberal, how large would she be, if

Unable to display this page

the second: Dill dry, Mugwort, Parsley, Saffron, Honey, Balm, Salt, &c. The third, Annise, Folefoot, Calamint, Commine, Fennel, Hyfop, Mints, &c. The fourth, Garlick, Cressles, Mustard, Celandine the great.

For moist diseases these medicines are good. Of the first degree dry; Cabbage, Beats, Camomile, Fennel, Beans, Fenigreek, &c. Of the second, Dill, Mugwort, Shepheards-pouch, Dodder, Lintils, Honey, Rosemary. Of the third, Wormwood, Germarder, Hyfop, Juniper, five-leaved Grass, Organ, Horehound, &c. Of the fourth, Garlick, Cressles, Mustard-seed, wild Rue.

Dry diseases have these medicines: Bugloss, Mallows, Turnips, Endive, for the first degree. The second, Violets, water Lilly, Lettice, Purslane, &c. The third and fourth degrees, as these are evil supplied by strange Simples, so are they recompensed by increase of quantities of moist in the two first degrees. And thus much touching medicines belonging to the cure of diseases in one part of the temper, which being in two parts, and without humour, require either tempering the simple qualities aforesaid, in divers simples, or natures wherein such two do exceed, which because they be as plentiful as those I have before mentioned, and that hereof none makes doubt, I will not touch: If this double distemper rise of humour, as for the most part it doth, then is that humour to be diminished, or altogether to be voided out of the body, and then the distemper remaining to

be altered. The humours are properly to be voided by purgation, otherwise there be divers: as exercise, fastings, sweating, urine, and such like. But properly the vacuation of Phlegm, Choler, Melancholy, which are the causes of this double distemper, belonging to purging medicines, which purgations, as the greatest doubt is of natures provision in them, so they being supplied by our own Country Soil, the greatest part of this controversie may seem to be decided.

Purgations are either by vomit, or by stool; by vomit our native soil ministreth great choice, as very gently: The Radish roots with the seed, the Pepon root, and Nettle-seed, with more vehemency: Folefoot, leaf and root, the middle bark of the Walnut-tree, and the long blossoms thereof; and yet most vehemently, the seeds of Broom, and the flowers thereof; and these for vomit. By the stool, and first to purge choller, the flowers and leaves of the Peach-tree, Violet flowers and seeds, comparable with Rhubarb, the great garden Dock, called the Munks, Rhubarb, Damask-roses, wild Saffron, the powder of Fetherfew, all the kind of spurges, the root of the wild Cowcomber, the root of Briony, and Coloquintida. Melancholly is purged with Coloquintida, the Oak Fern, the juice of Mandrake, the flowers of Broom, Barefoot, and Antimony. Phlegm and water are purged with Coloquintida, the juice of Rhineberries, the gross bark of the Elm, the juice of the root of Walwort, of Elder, the garden Flowerdeluce

root

Unable to display this page

Gum, Tragacanth, to mitigate the fretting thereof. Sene marreth the stomach, and either through windiness, or through vehemency of scouring tormenteth the body, and therefore needeth Ginger, Cinnamon, or Spike, sweet Prunes, fat Broth, and Raisins. Hermodactiles offend the stomach, and cause wind, and require Ginger, Cumine, or Spike: and to be short, there is no purger of strange drugs, which requireth not correction of great faults; which correction is taken from such medicines as respect those parts chiefly, which the purgation doth annoy, wherefore such is our store, that in all parts we be sufficiently armed therewith: but of these shall hereafter be spoken.

Now if any man think for want of Cassia, Manna, Sene, Rhewbarb, these humours cannot be voided, or not so well; let me then know how the *Grecians* wanted them, and yet found no lack, using only Scammony, Helleborus, and Colochynthis, Aloes, and Agarick, for their chief purgations. The other being brought in of late in comparison, by the *Arabians*, who both in knowledg of Physick, and in the works thereof were far inferior to the *Grecians*, to whom I say (I mean the ancient of them in *Galen's* time, and before) neither Manna, nor Cassia, nor Sene, nor Rhebard, nor Hermodactyles were known, either at all, or at the uttermost for purgers: and as for Manna *Fuchsius* saith, that certain having been about the mount *Libanus*, made report that the inhabitants of that mountain having eaten their fill thereof,

neither

neither feel themselves any whit troubled there-
with, nor their bodies loosed, but use it for an
ordinary sustenance: whereby again appeareth
a great diversity of working of strange medi-
cines, according to the variety of Countreys.
But what should we say of the nature of Pur-
gers, it is doubtless one of the hardest points at
this day in all natural Philosophy; neither mind
I at this present to deal therein: but this may I
say, as by preparation, one nature may accord-
ing to the variety thereof receive divers, yea,
contrary vertues, so seemeth it to me, that this
vertue of purging may be procured to natures
of themselves destitute thereof, by preparation.
Divers, and in a manner all the mettals and mi-
nerals being burnt and washed, give over their
fretting nature: And Quicksilver (which of it
self is not sublimed, or precipitated) becometh
a vehement scouring medicine: so likewise An-
timony, before it be turned into glass or oyl,
is not known to purge the body, which being
done, is greatly commended against the Drop-
sie, the French Pox, Melancholly, and divers
other diseases, which it cureth by purging: so
that it seemeth art of preparation, as it maketh
no nature, (that being a work of the universal
nature) so may it not only be a preparer, but
even a maker of medicines, which medicines are
not natures, as hath been before declared, but
qualities in natures, even as health, and sickness
are not of the nature of mans body, but even
accidents thereto. Which being certain, let
us then consider what an infinite variety of me-
dicines

dicines would arise of things, the same being used not only entire, but diversly prepared, and even corrupted: wherein the industry of *Alchymistes*, is verily greatly to be commended, and far more excellent than the common *Pharmacopolia*, rather so to be called then *Pharmacopoiya*, by the skill whereof diverse Natures in one thing are so exactly severed, every one having a diverse operation. Now oft-times because the Humour to be purged is gross and tough, and so hardly yeildeth to the Medicine, or hath some other evil quality, wherewith it might greatly hurt the parts, whereby it passeth; Nature not forgetting this point, hath as abundantly supplied such helps in this behalf, as need requireth: as for the preparing of Cholar; Plantine, Roses, the Verjuice of the Grape, Endive, Succory, Sorrel, Sperage, &c. For Melancholly; Violets, Borage, Buglofs, Baulm, Fumitory, Doddar, Ceterach, or Fingerfearn, &c. For Phlegme; Fenel, Parsley, Betony, Nep, Pene-rial, Thime, Savory, Germander, &c. Of these I less stand upon, because the preparers of humours are least in controversy, although from hence may an argument be drawn, not lightly to be passed over, to prove the store of purgers, seeing nature hath ministred sufficiently of preparers, and as it were Harbingers to the purgers of Countrey yield. But I will draw to an end, and thus much shall suffice for this present purpose to have bin said of Medicines, belonging to the cure of all Diseases in the Complexion. The other kind of Diseases are in the frame of the Body, and

and of those, if quantity be superfluously increased, and that in the whole body, medicines which do vehemently waste, as those of the third degree hot, diminish the same. If in the part one-ly, medicines which we call eaters and fretters, dispatch the same: as Copperas, the ashes of Spurge, burnt Allom, Mercury sublimed and precipitate, Verdigreece, burnt Salt, &c. If measure be diminished, and that without loss of substance, the glewing medicines being cure: whereof our native soil is so stored, that for wounds, the Surgeons need neither send into *Barbary*, nor *India*: as Plantine, Hounds-tongue, the flowers and leaves of Willows, Yarrow, Carduus Benedictus, Betony, Scabious, Vervain, Elm-leaves, Adders-tongue, Moon-wort, Herb-turpence, Selfheal; and these if the wounds be in the fleshy parts. If it be breaking of Bones, such are joyned with fine flower, the brain of a Dog, with Wool, and the white of an Egg, the Holilock-root, the moss of the Oke, Glew, Roses, Wormwood, &c. If there be loss of substance in the fleshy parts, either by wound, or ulcer, Incarnatives fail us not: as Barley meal, Fenigreek-flower, Figbene-meal; and to be short, all such as be of the first degree hot and dry, without eagerness or fellness. Now the diseases in the straitness of Passages, or Obstructions, if they arise of the humours aforesaid, and in those places whereto the medicine may conveniently come, then, are they to be set free by purging. If upon other causes, or in such places whereto the force of the medicines which purgeth cannot come, or hardly entereth, or

of

of such causes as be no humours, but through some other strange matter, or by straitness of the vessels wherethrough the passage is, then are other remedies to be used, whereof we have great plenty, as softners, loosers, and such as enlarge the pores of the body; of which sort are such as be not above the first degree hot, as Camomile, Lilies, new Butter, Swines-grease, Linseed, Fenigreek, Briony-root, all Marrows. Also Medicines which make the matter thin, or cut it, and divide it into sundry parts; of which sort are they of the second degree hot, to the third degree; as Dill, Pennerial, Savery, Organ, Thime, Marjoram, Saint-Johns wort, Wormwood, &c. Now if the humour prepared be to be avoided by place medicine, then Salt, Salt-water, Lye, Ashes, Allom, and Lime, take place; and if more vehemency be needful, Calamint, wild Cresses, Treacle, Mustard, Garden Cresses, Mustard-seed, Nettles, Dragons, all the Spurges are to numbred among the best; and if these serve not, the root of Crowfoot will make the supply. If the humour cannot be voided conveniently, except it be altered into another matter, of which sort is pent blood out of the veins, then are ripening medicines first to be applied; as Butter, Wheat-flower, Sorel, Horsehoof, Lillies, Marsh-mallows, Onions roasted; which are all singular ripeners. If the matter be tough and clammy, the Scourers avoid that inconvenience: Endive, Succory, red Roses, Plantine, Houfleeck, Agrimony, Betony, Honey, Horehound, Wormwood, Baulm, Pimpernel, Water-

Watergermander, &c. Now if the matter which stoppeth be the stone, as in the Kidneys, or Bladder, then are these Medicines most convenient for that use: Grummel-feed, Goats-blood, the iuyce of Mugwort, Seahulver-root, the stones found in the great Snails heads, Radish-roots, Saxifrage, &c. If any hard matter be in other parts, the softners, and wasters, and dissolvers are to be applied. Thus much touching the cure of Obstructions and strait Passages, which according to the variety of place where they light, cause sundry Diseases, or rather take to them sundry names: As in the Brain, the Apoplexy; in the bladder of Gall, the yellow Jaundies; in the Spleen, the black; in the Sinnews of motion, the Palsie or trembling; in the Lungs, Asthma, &c. Now if these Passages be too large, they are to be stopped and straitned with cooling and drying medicines; of which sort, in a manner, are all of sharp and sowre taste: as Vine-leaves, the Brier and Bramble, Barberries, Medlers, and Services, Quinces, and such as are of themselves, or by mixture with liquor clammy; as Wheat-flower, Bean-flower. the white of an Egg, Plaister, washed Lime, Lithrge, and Ceruse. Now moreover, because in all good cure, not only the cause of the Diseases is to be opugned, but the part also to be strengthened, which must needs, partly by the cause of the disease, and partly even by the conflict of the same cause with the medicine be feebled, that nothing be wanting unto us for the restoring of health, nature hath provided even special munition for every

every part of the body, that the whole furniture against all diseases might be compleat: As for the Head, Anniseeds, Folefoot, Betony, Calamint, Eyebright, Lavander, Bayes, Marjoram, Piony, Sage, Rue, or Herbgrace, Lettice, the Leaves and Flowers of Water-lilies, Roses, Garden Nightshade. For the Lungs, Calamint, Dragons, Licorice, Enula campana, Hyssope, Linfeed, Horehound, the Lungs of a Fox, Scabious, Water Germander, Barley, garden Poppy, Violets, Horsehoof. For the Heart, Bugloss, Borage, Saffron, Baulm, Bazil, Rosemary, Violets, the bone of a Stags heart, Roses. For the Stomach, Wormwood, Mints, Betony, Baulm, Mint, Quinces, Medlers, Sorrel, Purslane. For the Liver, Dartspine, or Chamepits, Germander, Agrimony, Fenel, Endive, Succory, Liverwort, Barbaries. For the Spleen: Maidenhair, Sperage, Fingerfearn, Dodder, Dodder of Thime, Hops, the bark of the Ash-tree. For the Kidneys, Seahulver, Grumel, Parsley, Kneholme, Saxifrage, Mallows, Plantine, Pellitory of the Wall. For the Womb, Mugwort, Peneral, Fetherfew, Savin, Warwort, Juniper. For the Joynts, Camomile, Saint-Johns wort, Organ, Rue, Mullen, Primrose, and Cowslips, the less Centaury, and Chamepitys.

Thus have I (gentle Reader) briefly run over the Diseases cured by Medicine, having passed by those which either rise of these, as evil figure by immoderate excess, or defect of quantity, unequally increasing or wanting, or number, evil situation for want of good couplance through

through distemper, and such like, as also the compound of those which require (only composition excepted) the same medicines. Whereby evidently mayest thou see the goodness of God towards thee, in so plentifully furnishing thine own soil with such variety of medicines, which if it yeld thee such plenty in this neglect, and loathing of our country remedies, what fruit were you to look for, if diligence and pains were used? Verily, right well might we both avoid the dangers before declared, ease our selves of immoderate charge, and have better assurance of our medicines than we have: yea, very well satisfy our daintiness, even with strange simples, or find out such as should not only in vertues match with the spices of *India*, (which is a plain case) as Rosemary matcheth Cinnamon; Basil, Cloves; Sage, the Nutmegs; Saffron, Ginger; Thime, Musk; Savery, the leaf called Malabathrum, but even in pleasantness of taste express the same. And as *Avens* doth most lively represent the taste of Cloves unto us, so likely is it, if search was made, and this enterprise of examining and trying our native simples taken in hand by men of wisdom and understanding, we should no more be destitute of spices, than *India* or *Arabia*, although neither Indish, nor Arabick: and as the small jags of the roots of *Avens* sail little from Cloves in taste, so might we as likely find that which were little inferior to Cinnamon, Ginger, Nutmegs, and Mace, not only in likeness of working, but even

Unable to display this page

is, and hath been hitherto otherwise? I will only say thus much for answer, although much more might be said. The whole Art of Physick hath been taken, partly from the *Greeks*, and partly from the *Arabians*, and as the precepts of the Art, so likewise the means and instruments, wherewith for the most part the precepts of the same Art are executed, which hath bred this error in times past; now by a tradition received, that all duty of the Physician touching restoring health, is to be performed by the same remedies not in kind only, but even specially, with those which the *Grecian* and *Arabian* Masters used, who wrote not for us, but for their *Greeks* and *Arabikes*, tempering their medicines to their states, although their rules be as common as reason to all nations. *Galen* saith in his first Book of preserving health, he giveth the rules thereof no more to *Germanes*, than to Boars and Bears, but to the *Grecians*, which declareth they respected their own Nation, both in rule and medicine, whom also the *Arabians* in the same point followed. Now we receiving the same medicines with the rule, must needs fall into the absurdities aforesaid, much like to the evil Musician, which playeth only upon the instrument, whereon his Master taught him, which if he assay upon another, committeth divers discords among other evil graces in Musick. But the wise and learned Physitian, being furnished with

other Arts more general than his own, whereto natural Philosophy most highly approacheth, being a knowledg of all natural things, not of *Arabia*, or *India*, or *Greece*, but universally findeth in all countreys medicines for diseases, nature yielding sufficiency of contraries to all sorts of them, whereto the inhabitants are subject; at the least in all quarters, which rise not of a blind tradition, but from a certain knowledg of nature. This then I take to be the chief cause of this custom in using strange medicines, which ignorance of nature doth feed and nourish daily. I blame none, neither tax I any man, and I dare say, there is not a learned Physitian in this Land, who is not able to perform this point with English medicines, if they would take the matter in hand; whereto rather I exhort them, than instruct them, being a thing sufficiently known unto them. For it is not the Nutmeg, or the Mace that strengthneth the brain, and cureth cold diseases, and moist diseases thereof, but a drying and warming vertue, with a secret agreement which they have with the brain to preserve the same, which being found as sufficient in Sage, in Rosemary, in Betony, and such like, the Nutmeg, and the Mace, with such other spices for that turn may be discharged. The same may be said of all strange natures, which although we want, yet have we such as are sufficient to serve instead: for as every nation hath a peculiar condition of the same disease, so must the medicine also needs be of another sort; and

Unable to display this page

profitable to English men. Wherein I have examples of excellent Philosophers, and learned Physitians, neither broach I any idle conceits of my own. Of this mind is *Plinius Secundus*, *Fuchsius*, *Rulandus*, *Symphorianus*, *Campegius*, *Octavianus*, *Horatianus* Physitian to *Valentinian* the Emperour, that all Countreys have sufficient medicines for all diseases. I know much more might be said of this point, but this I thought sufficient.

The End.

The



The Sovereign Vertues of
Carduus Benedictus,

In English, *The Blessed Thistle*: which for
the Operation and great Efficacy that
God hath given unto it, may
be rightly so named:

As also of the rare Vertues of
ANGELICA.

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

THis Herb eaten, or the Powder or juyce
of it drunk, keepeth a man from the
Head-ache, and Megrum; it also dri-
veth it away. Being taken in meat
or drink, it is good against Dizziness, and the
swimming giddiness of the Head. It comforteth
the Brain, sharpneth the Wit, strengthneth the
Memory; it is a singular remedy against Deaf-
ness: for it amendeth the thickness of the Hear-
ing, and provokes Sleep. The juyce of it laid to
the Eyes, quickneth the Sight: Also the water
in the which the Powder, or Herb, dried, is steep-
ed, hath the same effect, if the eyes be washed

therewith. The Herb eaten, is good for the same purpose. The Water or juyce dropped into the eyes, cureth the redness, bloudshotten, and itching of them.

Some write, that it doth strengthen the Teeth, they being washed and rubbed with a cloth dipped in the water or juyce thereof. The powder stancheth bloud, that floweth out of the Nose, being applyed to the place.

It Comforteth the Stomach.

The Broth of the Herb, otherwise called the decoction, drunk in wine, is good for an evil stomach; it helpeth a weak stomach, and causeth an appetite to meat. Also the wine wherein it hath been boiled, doth cleanse and mundify the infected stomach. The powder thereof eaten with Honey, or drunk in Wine, doth ripe and digest cold Phlegm, purgeth and bringeth up that which is in the breast, scoureth the same of gross humours, and causeth to breath more easily. The Herb chewed in the mouth, healeth the stench of the breath.

It helpeth the Heart.

The Powder being taken before a man is infected, preserveth him from the Pestilence. And a dram of it, or a walnut-shell full, taken immediately after a man feeleth himself infected, expelleth the venom of the Pestilent infection from the heart: so that if a man sweat afterward, he
may

may be preserved. The same effect hath the herb boiled in wine, or in the urine of a healthful man-child, drunk; I mean the decoction or liquor, from the which the herb is strained, after that it hath been boiled therein.

The leaves, powder, juice, or water of the herb drunk, the patient well covered with clothes, sweating three hours, expelleth poison taken in at the mouth, and other corruption or infection that may hurt and annoy the Heart.

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

This herb boiled in wine, and drunk hot about a quarter of an hour before the fit, and the patient afterward well covered in the bed, driveth away the Ague. The powder and water of this herb drunk with wine, hath the same effect. The juice drunk with wine, is good against shortness of breath, and the diseases of the Lungs. It strengtheneth the members, and is good against the ache of the body. This herb boiled in the urine of a healthful man-child, and drunk, doth help the Dropsie, breaketh all Aposthumes, murthereth the Falling-sickness. The powder eaten or drunk, helpeth against the stitches in the side. It is also good for them that begin to have the Consumption, called the Pthisick. The herb eaten, doth strengthen the trembling and Palsie members. The powder ministred in a Glyster, helpeth the Cholick, and other diseases of the guts.

guts. The water drunk, hath the same effect. The juice drunk with wine, or the herb boiled in wine, and drunk hot, breaketh the stone, and driveth out gravel; being sodden in water, and the patient sitting over it, so that the hot vapour may come unto the diseased place, it helpeth against the same infirmity. After the same manner being used, it is good against the Green-sickness. Also it healeth the griping pains of the belly; it openeth the stopping of the members, pierceth and causeth urine. The leaves boiled in wine, and drunk as is aforesaid, provoke sweats, consumes the evil blood, and ingenders good. Also the wine or water, in the which this herb is boiled, being drunk, consumeth the evil humours, and preserveth the good. It is excellent for one that is bruised with a fall, or otherwise. The leaves, juice, broth, powder, and water of the herb, is very good to heal the canker, and old rotten festered sores. The leaves bruised or pounded, and laid to, are good against burnings, hot swellings, carbuncles, and sores that are hard to be cured, especially for them of the pestilence; and also they are good to heal the bitings of venemous worms, and serpents, or creeping beasts. Finally, the down coming of the flowers thereof, when the seed is ripe, doth heal cuts and new wounds without pain.

Thus much of *Carduus Benedictus*, gathered out of the Herbals of divers learned men, which although it may be sufficient, yet I have thought good here to set down that which two painful and skilful Physicians, *Matthiolus* and *Fuchsius*, have

have written hereof in *Latin*; whose words, as perhaps they may bring some credit to that which is already written; so in them something more may be learned, or at the least something is uttered for the better understanding of that aforesaid. Their words in *English* are as followeth:

Carduus Benedictus is a plant of great vertue, especially against the pestilence, and also against deadly poisons, as well taken inwardly, as laid outwardly to the stings and bitings of venemous Beasts. They are healed with this herb that are sick of a Quarten, or other Agues that come with a cold, and that by the drinking of the decoction, or stilled water, or a dram of the powder. In like manner being drunk, it helpeth infants that are troubled with the falling-sickness. The decoction taken in wine, doth mitigate the pain of the guts, and reins, and other griefs of the belly; it provoketh sweat, it killeth the worms, and is good against other diseases of the womb. The herb it self as well green as dried, both drunk, and laid outwardly to the grief, doth heal ulcers. On such extraordinary occasions it is mingled with the drink made of *Guaiacum*, wine and water, for the *Faench* Pox. Thus much *Matthiolus*.

Learned writers affirm, that it taketh away the stoppings of the inward bowels; it provoketh urine, breaketh the stone, and helpeth them that are stung of venemous beasts. They say also, that they are not to be infected that take it in their meat or drink, before they come into the
evil

Unable to display this page

The green leaf may be taken with bread and butter, as we use to take Sage and Parsley in a morning to breakfast. And if it be too bitter, it may be taken with honey instead of butter. It may be taken in pottage boiled among other herbs: and being shred small, it may be drunk with Ale, Beer, or Wine. It is sometimes given in Beer with *aqua composita*, and that without harm, when the stomach of the patient is weak, and he not troubled with any hot disease. The juice of it is either outwardly applied; the leaf, powder, and water of it, is received in the mouth.

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

The powder may be taken with honey upon a knives point, or with bread and honey if you please: or else it may be drunk with Ale, Beer, or Wine. The distilled water may be drunk by it self alone, or else with white Wine before meat, or with Sack after meat, especially if the stomach be weak and cold.

The liquor or broth in the which this herb is boiled, may be made thus. Take a quart of running water, seeth it and scum it, then put into it a good handful of the herb, and let it boil until the better yart of the liquor be consumed: then drink it with wine, or if you think fit with honey or sugar, to make it more pleasant in the taste. Or else make a Potion thus: Take a good handful of the leaves, with a handful
of

of Raisins of the Sun, washed and stoned, and some Sugarcandy, and Licorice sliced small; boil them alltogether in a quart of Water, Ale, or Wine: If it be too bitter, it may be made sweet as aforesaid.

It is also to be observed, that the Powder and Water of the Herb is most to be regarded, and specially the water: For they may be long preserved, so that one may have them always in a readiness to use, as need shall require, when as the juice cannot be had, nor the green leaf. And the Water (which only is void of bitterness) may be drunk by it self alone: for the stomach and taste will bear it, and like of it as well as of Rose-water. Notwithstanding, if the seed be sown as soon as it is ripe, one may have the Herb both winter and summer, from the time that it beginneth to grow, until the seed wax ripe again. Therefore I counsel all them that have Gardens, to nourish it, that they may have it always for their own use, and the use of their Neighbours that stand in need of it.

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

Here (perhaps) some will ask a question of the time, and quantity, which things are to be considered in taking of medicines. As touching the time, if it be taken for a preservative, it is good to take in the morning, or in the evening, before one goes to bed, because that is a

con-

convenient time to sweat, for one that feeleth
not himself greatly diseased. But if a man take
to expel any ill humours, it is good to take
whensoever any grief is felt in the body, im-
mediately to go to bed and sweat.

As touching the quantity, one needs not be
so careful in taking this Herb, as in taking those
medicines that do purge vehemently by ege-
tion (as some term it) or by vomit. For
in taking them, if great discretion be not used,
in considering the time, the quantity, and the
state of a mans body, they may cause present
death; or otherwise they may much weaken
the patient.

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

Of the Sovereign Vertues of **ANGELICA.**

NOW I have written what is sufficient of
Cardus Benedictus, I will add unto
it another Herb much like it in the
vertue, called *Angelica*, that if the
one be wanting, the other may be taken. As
touching the name, the latest writers in my
judgment

judgment, must to be credited in this matter, who find no other name for it, neither in English nor in Latine. Howsoever, I know that some, much to be commended for their learning, and also for the publishing of the same, to the benefit of their countrey, have given it other names, but I think erroneously. If we English is it as the Latine word soundeth, we may call it *Herb Angel*, or, *The Angelical* or *Angel-like Herb*. On what occasion this excellent name was first given unto it, I know not; unless it were for the excellent Vertues thereof, or for that God made it known to man, by the ministry of an Angel. I suppose the former cause rather to be true: howsoever, as I am not able to prove the other, so I think no man can give any good reason to the contrary. For this we know, that God hath made his Angels ministring Spirits, to serve us, for the safeguard of our souls, and also of our bodies. But upon what occasion soever the name was given, it is so excellent, and so are the properties.

Angelica is hot, and dry, at least in the third degree, All the later Writers agree upon this, and experience proveth the same, that it is good against Poison, pestilent Aires, and the Pestilence it self. The Practitioners of *Germany* write thus of it: If any man be suddenly taken either with the Pestilence, or with any Pestilent Ague, with too much sweating, let him drink of the powder of the root half a dram, mingled with a dram of Treacle, in three or four spoonfuls of the water of *Angelica*, distilled from the roots,
and

Culpeper's School of Physick.

and after his going to bed, covering himself well, let him fast (at the least) three hours after: which if he do, he will begin to sweat, and by the help of God, he shall be cured of his disease. For lack of Treacle one may take a whole dram of the Root of *Angelica* in powder, with so much of the distilled Water as aforesaid, it will have the same effect.

The Root of *Angelica* well steeped in Vinegar, and smelt to in time of the Pestilence; and the same Vinegar being sometime drunk fasting, preserveth from infection. But in my judgment, it is better to take an Orenge or Lemon, cut off the top, pick out the meat, prick it full of small holes, put into it a piece of sponge, or fine linnen cloth, dipped in the aforesaid Vinegar, and smell unto it.

The water distilled out of the roots of *Angelica*, or the powder of the same, is good against gnawing and pains of the belly occasioned with cold, if the body be not bound withall. It is good against all inward diseases; as the Pleurisie, in the beginning, before the heat of the inflammation be come into the body: for that it dissolveth and scattereth abroad such humors as use to cause the Pleurisie. Moreover, it is good for the diseases of the Lungs, if they come of a cold cause: and for the Strangury, if from a cold cause, or of a stopping. It is good for a woman that is in travel. It expelleth wind that is in the body, and easeth the pain that cometh from the same. The root may be sod in wine or water, as the nature of the sick requireth. The juice of the root put in-

to an hallow tooth, taketh away the ache ; the same effect hath the distilled water being put in at the ear.

The juice and water of *Angelica*, quickens the eye sight, and breaks the little films that cover the eyes, causing darkness of the sight. Of the roots of *Angelica* and Pitch, may be made a good Emplaster against the bitings of mad beasts. The water, the juyce, or the powder of this root, sprinkled upon the diseased place, is a very good remedy against old, and deep sores. For they do scour and cleanse them, and cover the bones with flesh. The water of the same, in a cold cause, is good to be laid on places diseased with the Gout and Sciatica. For it stancheth the pain, and melteth away the tough humors that are gathered together. The seed is of like vertue with the root. The wild *Angelica*, that groweth here in the low woods, and by the water-side, is not of such vertue as the other is ; howbeit the Chyrurgeons use to seeth the root of it in Wine, to heal green wounds. These properties I have gathered out of Germane Writers. I have not as yet proved them all myself, but divers of them I have proved, and have found them to be true. I have set down the pill of an Orange, or Lemmon ; the meat whereof is also commended by Physicians to be both a preservative good against poison, and the infection of the Pestilence.

Late Writers affirm, that the roots of *Angelica* are opposite to all poison and infection. If any be infected with the plague, or poisoned, they

they give him immediately to drink a dram of the powder of this root with Wine in the winter; and in summer with distilled water of *Carduus Benedictus*; then get him to bed, and cover him until he have sweat soundly. The same root being taken fasting in the morning, or but held in the mouth, doth keep, and preserve the body from the evil of the air. The leaves of *Angelica* pounded with the leaves of Rue and Honey, are very good to be laid to the bitings of mad dogs, presently taken after the hurt, the Wine being drunk, wherein the root, or leaves of *Angelica* hath been boiled.

To conclude, I have thought good to write of these Herbs *Carduus Benedictus*, and *Angelica*, either because they are not known to many; or else that Artists would have their secret vertues concealed. But I do not think it fit, that any thing should be secret, which may be profitable for my Country. For God hath not made any thing for the use of a few, but for the commodity of all men. And we that are the children of God ought to frame our selves so, that we may be like affectioned unto our Father, who is beneficial to all men; who hath made his sun to shine, and his rain to rain upon the wicked as well as upon the good; that is to say, who feedeth all both good and bad; by heat and moisture, which proceed from the Sun, and the Rain, all things grow upon the earth, whereby our lives are maintained

tained. I conclude, that forasmuch as Almighty God is good unto all men, we ought to be like minded, and not to keep secret, nor to hide any thing that may profit one another. I wish all men rightly to use the good creatures of God, and to give him hearty thanks for all his benefits.

Fragmenta

Fragmenta Aurea.

The first Golden

CENTURY

OF

Chymical and Physick Judicial

APHORISMES,

AND

Admirable Secrets.

BY

Nich. Culpeper, Gent. late
Student in Physick and
Astrology.

L O N D O N,

Printed in the Year 1677.

FRAGMENTA AUREA

THE GOLDEN

CENTURY

OF

PHYSICAL AND MEDICAL JUDICIAL

APHORISMS

AND

ADMIRABLE SECRETS

BY

JOHN CAMPBELL, Gent. late
Student in Physick and
Astrology

LONDON

Printed in the Year 1717.



Fragmenta Aurea.

The first Golden Century of
Chymical and Physical Judicial
Aphorismes, and admi-
rable Secrets.

I.

THe Hoofs of the forefeet of a Cow dried *Mizaldus*,
 and taken any way, increase milk in Nur-
 ses: the smoke of them being burnt drives away
 Mice.

2.

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

3.

The water wherein Smiths quench their Iron *Benevini*
 being ^{iii.}

I 4

Culpeper's School of Physick.

being drunk, helps the Spleen. So doth eating Capers.

4.

Unslaked Lime beaten into powder, and mixed with black Sope, takes away a Win, being anointed with it.

5.

Mizaldus. If any Wood or Iron be gotten into the flesh, and you cannot get it out, dip a tent in the juyce of Valerian, and put it into the wound, if the wound be big enough; also stamp some of the herb, and bind it to the wound with a cloth, it will not only draw out the thorn or iron, but also speedily heal the wound.

6.

To rub the Teeth and Gums every morning, and after meat too, if you please, with Salt, is the best way under the Sun to preserve the teeth sound and clean from rotting and aking.

7.

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

8.

Strong Ale sod till it be thick, is an excellent salve for old aches, and also for sores.

9.

If any suspect he hath gotten the Pleurisie,

Unable to display this page

14.

A little Bay-salt dried, and beaten to powder and mixed with the yolk of an Egg, and applied to a Felon, (called in *Sussex* an Andicom) doth not only speedily cure it, but also draws away the pain and swelling from the parts adjacent, which is usual to such infirmities.

15.

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

16.

Mizaldus. Bleeding at the nose will be speedily stopped, if you write in the Patients forehead with his own blood, these words, *Consummatum est.*

17.

Mizaldus. The powder of the tooth of a Bore, mixed with new oyl of Linseed, for that which is stale (stinketh) doth presently cure the Squinancy, if the grieved place be but touched with it with a feather.

18.

The coles of a burnt Vine, in powder mixed with Honey, doth make the teeth which are rubbed with it, as white as Ivory.

19.

Strong *Aqua vite* mixed so full of Sugar, as that you may eat it with a knives point, taken last at night, cures hoarseness in a short time;

an

Unable to display this page

throat ; you may take it into a Plaister with oil and wax.

26.

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

27.

The little bone of the knee-joynt of a Hares hinder leg, doth presently help the Cramp, if you do but touch the grieved place with it.

28.

A little piece of the tongue of a Fox (moistened, and made soft in vinegar, if it be too dry) applied to the place, draws out a thorn, or any thing else that is gotten deep into the flesh.

29.

Mizaldus. The three-corner'd stone which is to be found in the hinder part of the head of a Carp near the neck, being beaten to powder, and a little of it snuffed up into the nose doth instantly stay the bleeding of it.

30.

Mizaldus. The head of a Cat that is all black burned in a new pot or crucible, and made into fine ashes, and a little of it blown with a quill into an eye that hath a web or pearl growing before it, three times a day, is a most sovereign remedy.

If in the cure the Patient feel any burning in his eye, then take three or four Oaken leaves, and moisten them in water, and lay them to the eye,

eye, and when they have layen awhile turn them.

Mizaldus affirms this hath cured such as have been blind a whole year.

31.

Snails either with shells or without, being *Hollerius.* beat with runnet, and applied Plaister-wise, will draw out any thorn, or any thing else that is gotten never so deep in the flesh.

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

32.

The roots of Henbane being stamped, warmed, and applied to the place, cures the Gout, both *Mizaldus.* in the feet and knees; the reason is, because it is *Albertus* an Herb of *Jupiter*, who Signs *Sagitarins* and *Pisces* rules the Knees and Feet. *magnus.*

33.

Take nine red Snails, and put them between two tile-stones so as they slide not away, then dry them in an oven, and give one (beaten into powder) of them every morning fasting, in white wine, to one that is bursten, and let him fast an hour after: and if that cure him not, give him nine more.

34.

Knotgrass is an herb of the Sun, and cures *Mizaldus.* diseases of the heart and back, stone-cholick, burstness, and resisteth the pestilence.

35. The

35.

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

36.

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

37.

Shell-snails dried in an oven, and a drachm of the powder of them taken at a time, doth in nine or ten days cure the black Jaundies.

It must be taken in Ale in the morning fasting.

38.

Butter, *Aqua vita*, and Beasts Gall, of each a like quantity mixed together, cures any Ache or Stitch, being anointed with it every morning and evening.

39.

Galen.
Gesner.
* *Cranium*
humanum.

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

40.

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

41. The

41.

The root of Vervine hanged about the neck of one that hath the Kings-evil, gives a strange and unhoped for cure.

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

42.

The tender horns of Bucks, whilest they be covered with a thin hairy skin, being sliced, and put into a new pot well covered, and so dryed in an oven, that they may be beaten into powder, and some of it given in wine, with pepper and myrrh, gives speedy ease for the Chollick.

Cribonius largus.

43.

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

44.

A Hedge-sparrow is of a notable vertue, for the guts detracted, and the feathers taken off, and so either kept in Salt, or converted into Mummy and eaten, (the Birds I mean, not the guts nor feathers) it will break the stone, either in the Reins or Bladder, and bring it forth.

Aetius, Egeneta, Mizaldus, and Experience.

45.

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

46. A

46.

Mixaldus.
Galen.

A green jasper hung about the neck of one that hath a weak stomach, so that it touch the skin near the region of the mouth of the stomach, doth wonderfully strengthen it.

47.

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

48.

If you boil Parsley and Time well in white wine, and in a draught of it put a spoonful of white Sope (I suppose Castle sope) scraped small, and this being drunk up, causeth one speedily to make water; and is a precious medicine for the Stone.

49.

Arnoldus.

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

50.

Mixaldus.

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

51.

Mixaldus.

If your nose bleed on the right side, crush the little finger of the right hand; if on the left side, of the left hand, and it will cease.

52. If

52.

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

53.

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

54.

Boyl the Lees of Oyl till half be consumed, with which anoint the bottom-corners and feet of a Chest or Press you put clothes in, and no Moths will trouble them; but you had best let it be dry before you put your clothes in. *C. Varro. Cato.*

55.

Take a handful of green Rue, gathered in the hour of Sol, he being strong, ten Figs, as many Walnuts, an ounce of Juniper-berries; beat all these well together with a little Bay-salt, and take the quantity of a Hazel-nut every morning; it defends the body from Pestilence, Poison, or any Sickness, even to extream old age. *Mithridates* was the Author

thour of it, and therefore let him have the credit of it: besides with this only, and the blessing of God upon it, have I cured such of the Ptytick, or consumption of the Lungs, that have been so weak, they could not walk about a chamber without leading.

56.

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

57.

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

58.

*Simeon
Sethi.*

If you anoint your temples where the Arteries pass, once a month with the gall of a Partridge, it mightily strengthens the memory.

59.

*Rhazis.
Albertus.*

A Saphire tyed about the neck, so as it touch the Region of the heart, preserves the bearer from poison, and the plague, and abateth the heat in Feavers and Agues.

60.

Ps. H. sp.

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

A

Culpeper's School of Physick.

99

A man might draw from hence, that forgetful persons are usually dull.

61.

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

62.

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

63.

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

64.

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

65.

Take of Cinnamon three drams, Mastick and Pomegranate-rines, of each one dram, Galangal, half a dram ; make all these, being in fine powder, into an Electury with clarified honey, and taking the quantity of a Hazel-nut of it very morning fasting, doth not only cause a good stomach, but also good digestion, and resteth the breeding of ill humors, thereby

K 2

per-

preserving the body in health, and the mind in vigour.

66.

Cinkfoil is an Herb of *Jupiter*, it strengtheneth the Liver, and cures, being given in powder, all Agues.

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

67.

Mizaldus.

Whosoever anoints any part of his body with the grease of a Wolf, shall not be hurt by cold on that part.

68.

*Tortula**Gilbertus.*

Vervine stamped, and strained in Wine, gives speedy deliverance to a woman in travel, if she drinks it.

69.

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

70.

Take nine Hog-lice, commonly called Wood-lice, stamp them with a little juyce of Betony, strain it, and drink it warm in the morning, the doing so three mornings together, cures the web in the eye.

71.

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

72.

The middle rinde of a Cherry-tree stamped and

and strained, and the juyce mixed with a little white Wine, and warmed, and drunk, breaks the Stone, and avoids the gravel.

73.

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

74.

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

Petrus Hispanus.

75.

Let one that bleeds at the Nose, chew the root of a Nettle in his mouth, but swallow it not down, and the blood will stop.

Petrus Hispanus.

76.

Caraway Confects once dipt in Sugar, being eaten half a spoonful after meat, and a spoonful in the morning fasting, do not only help those that are troubled with wind, but also causeth good digestion; the better you chew them the better it is,

77.

The Juyce of Arsesmart mingled with half the quantity of *Aqua vita* takes away Aches, being anointed with it.

78.

Seeth a handful of Holly-berries in a pint of Ale, till half the Ale be consumed, then

strain it, and put a piece of butter to it, take five or six spoonfuls of it at a time, it is an excellent remedy for the Stone.

79.

Mixaldus. Wallwort is an excellent remedy for the Gout, either applied outwardly in Oyls and Ointments, or inwardly in Syrups or Electuaries.

80.

Sallet-oyl, *Aqua vite*, Oyl of Exceter, and a Bullocks gall, of each a like quantity, mixed together, make an excellent Oyntment for lame limbs.

81.

Primrose leaves stamped, and laid to any part that bleedeth, stayeth the blood.

82.

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

83.

Dr. Owen. It is wonderful beneficial to lame members, to bathe them in the decoction of Rue and Rosemary, and then wrap them in a Lambs skin, the woolly side inmost.

84.

Take Oyl of Bayes, *Aqua vite*, iuyce of Sage, Vinegar, Mustard, and Beasts Gall, of each a like quantity, put them into a bladder that is far too big to hold them; tye them up close, and then chafe them up and down with your hands an hour and half together; and then have you as

good

good an Oyntment for the Gout, as the world can afford.

85.

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

86.

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

87.

The roots of red Nettles being drunk in powder, a spoonful at a time, breaks the Stone.

88.

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

89.

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

90.

For a Pleurisie, or any other pain indeed in

Emp. Ben.
Vict.

any other part of the body, this do; Take of Dialthea two ounces, Oyl of sweet Almonds half an ounce, mix them together, and warm them, then anoint the grieved place with it; then take Cummin-seed finely powdered, and strow upon the anointed place, then heat a Colewort-leaf very hot upon coals, and wrap the place so used as before, binding it fast, and you shall soon see the most wonderful effects appear.

91.

Ant. Mu-
la.

Scabious in powder drunk (a drachm at a time) in small Ale every morning, cures Imposthumes.

92.

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

93.

The juyce of Ground-Ivy, snuffed up into the Nose, purgeth the head mightily, and takes away the pains thereof, though of never so long continuance.

94.

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

95.

Lemnius.

If red hot Gold be quenched in Wine, and the wine drunk, it chears the vitals, cures the plague; outwardly used it takes away spots and Leprosie. A costly Medicine.

96.

Mizaldus.

The water that drops out of a Vine, being drunk

drunk with white wine, breaks and expells the stone in the Reins.

97.

Pigeons dung stamped with vinegar, and applied plaister-wise to the Navel, stoppeth presently all Fluxes of the belly. *Macer.*

98.

Carduus Benedictus seeds stamped and taken, easeth pains, aches, and stiches in the side; as also gripings of the belly and guts.

99.

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

100.

Syrup of Borage and Buggloss resist Melancholly, and cause light hearts, taking away grief and passions thereof.

Fragmenta



Fragmenta Aurea.

The second Golden Century of
Chymical and Physick Judicial
Aphorismes, and admirable
Secrets.

I.

Mizaldus. **T**He Roots of Sorrel hung about their necks that have the Swine Pocks, doth wonderfully help them.

2.

Briony Roots boiled in water, and the water drunk, helps the Dropsie.

3.

Eyebright is an herb of the Sun, and is a wonderful strengthner of the eyes used any way, either outwardly or inwardly, both the leaves, stalks, and flowers; for it is an herb appropriated to them.

4. You

4.

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

5.

Dry a bullocks, sheeps, or goats Bladder, and *Galen.* beat it into powder, and give a dram of it in water, vinegar, or any convenient liquor, to such as cannot hold their water, or use to piss in bed, and it will help them : give it at night or morning, according as you see cause.

6.

Rub a green Marigold leaf between your fingers, and put it up into your nose, and it will draw away abundance of humors, and help Rheum annoying the head.

7.

The Roots of Elder-trees sod in water, and the decoction drunk for common drink cures the Dropsie.

8.

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

9.

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

10. It

Unable to display this page

with a proneness to vomit; (the vulgar call it, water-springs) for such, or any other Rheum whatsoever that molesteth your body, take this most excellent, though cheap Medicine.

Take a little stick and tye some old Oken-leaves about the end of it, and cut them pretty round, then put them into your mouth as far as you can well suffer them, and hold the stick fast between your teeth, and abundance of Rheum will come out of your mouth, hold your mouth over a porringer, and you may see how much. Then wash the leaves in water and put them in your mouth again: do so as often as you think fit. If you do so before meat it will help your digestion.

18.

Earth-worms slit, and washed well in white wine, and dried and beaten into powder, and a spoonful taken of them in any liquor in the morning fasting, in a little time cureth the black Jaundies.

19.

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

20.

Tormentil boiled in wine, and the wine drunk *Petrus* for ordinary drink, and the Herb it self that *Hisp.* was boiled, being applied Plaister-wise to the eyes
at

at night, helpeth such as are so blind they cannot see at all.

21.

Andr. Matthiolus.

Briony roots boiled in white Wine, and a draught of the Wine drunk every night going to bed, helps such as have the fits of the Mother.

22.

The juyce of Coleworts snuffed up the nose, purgeth the head marvellously, and taketh away the pains thereof, though of never so long continuance.

23.

Mizaldus.

The Gums of young children, being often rubbed with the brains of a Hare or Cunney, their teeth will cut easily.

24.

Pet. Hisp.

Fine Aloes boiled well with the juyce of Coleworts, and made into Pills, a scruple being taken at a time at night going to bed, doth gallantly purge the head, and ease the pains thereof.

25.

Take a good handful of Arsesmart, wrap it up in a Bur-leaf, and take it up being so wrapped, first in cold ashes, then cover those cold ashes with hot embers, those hot embers with hot coles, and let it roast, and apply it being well roasted to the place grieved with the Gout, change it morning and evening, and in three days you shall see the most wonderful effects of it.

26.

If you beat a plate of Gold very thin when *Hermes.*
Sol is in *Leo*, *Jupiter* and *Luna* in good Aspect and *Arnoldus*
 Fortunate, it will do wonders; for being laid to *de villa;*
 the seam of the Head, it strengthens the Brain, *nova.*
 and helps the infirmities thereof: being hanged
 against the region of the Heart, it helps the di-
 seases thereof, faintings, swoonings, &c. and causeth
 gladness: being hanged to the Back, it cools, and
 strengthens them, and helps pains in the back.

27.

Take all the Urine the party makes at one *Mizaldus.*
 time that hath the Quartain Ague, and knead
 flour, and make a cake with it, and when it is
 baked, give it to a Dog of the house; do so twice
 or thrice, and in so doing the party will be well
 and the Dog sick. Chuse a Dog for a Man, but a
 Bitch for a Woman.

28.

To swallow down three grains of Mastich eve- *Emp. Ben.*
 ry night when one goes to bed, delivereth from *Viñ.*
 the pains of the Stomach.

29.

Mark where a Swine rubs himself, then cut off
 a piece of the wood, and rub any swollen place
 with it, and it will help it; with this proviso, that
 where the Hog rubs his head, it helps the swell-
 ings of the head, and where the neck, those of the
 neck, &c. If you cannot apply a part of the thing
 the Hog rubbed against to the grieved place, you
 must apply the grieved place to that.

30. The

30.

The rinde of an Ash-tree boiled in wine, and a draught of the wine drunk six or seven mornings together, easeth the Spleen.

31.

Pains of the Spleen trouble a man most after meat.

32.

Egg-shells dried and beaten into powder, and given in white wine, break the stone.

33.

Mizaldus. Mice-dung, with the ashes of burnt Wasps, and burnt Hazel-nuts, made into an Ointment with vinegar of Roses, do trimly deck a bald-head with hairs, being anointed with it.

34.

Six cloves of Garlike stamped and strained into a draught of Rhenish wine, and drunk up, is a present remedy for the Stone, Strangury, and Chollick.

35.

Gather Elder-flowers on a Midsummer-day, dry them, and beat them into powder, and take a spoonful of it in Borage-water every morning and evening, it restores Youth and conserves it.

36.

Burn horseleaches into powder, and mix them with vinegar, and therewithal rub the place where you would have Hair grow no more, and you shall have your desire.

37.

Drinking much Butter-milk makes one laxative,

38. The

38.

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

39.

Mingle two spoonfuls of water with one
spoonful of clarified Honey, and give it to a wo-
man when she goeth to sleep; if she feel gripings
and pains in her belly, she is conceived with
child, else not.

40.

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

41.

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

42.

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

43.

Wormwood stamped with the white of an
egg, and applied to the eyes, by way of a Plai-
ster, is a notable way to take away the redness
and bloodiness of them.

44.

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

L

45. If

45.
Mizaldus. If you wash wounds with Wine, wherein Agrimony hath been sodden, it cleanseth them of their filth and putrefaction.

46.
 Also stamp Agrimony and apply it to wounds that are ill knit or joined, and it will open them again.

47.
Mizaldus. The juyce of Rue mixed with clarified honey, and a drop dropped into the eye at a time, takes away dimness of sight.

48.
 A head of Garlick (the skins being pulled off) bruised, and applied in equal parts to the soles of the feet, where they are hollow, helps them with speed that are pained with the Tooth-ache, especially if it come of a cold cause, and lie in the nether jaw.

49.
Mizaldus. If you rub Warts with the leaves of a Fig-tree, and bury the leaves in the earth, the warts will insensibly consume away.

50.
 Briony-berries dried and beaten into powder, and drunk in the decoction of Water-crelles, doth wonderfully help the Strangury.

51.
Ben. Viç. Take of Venice-Treacle one scruple, of liquorice and Cinnamon in powder, of each three grains, of White Wine an ounce and an half, mix all these together, and make of them a Potion.

If a Woman take such a drink as this is, every

every other morning, about a fortnight or three weeks before her delivery, it will make her labour very easie. My Authour saith, she will bring forth her Child without any pain at all.

52.

Take of Yarrow and Plantain, of each a like quantity, beat them, and strain the juice of them into red Wine, a good draught of which being drunk morning and evening, will stop a bloody Flux.

53.

If a Woman desire to know whether she be *Mizaldus* with Child, or not, let her make water in a clean copper or brazen vessel at night when she goes to bed, and put a Nettle in it, if the Nettle have red spots in it next morning, she is with child, else not.

54.

Oxen, Kine, Bullocks, or Horses, will not be troubled with any disease, if you hang a Hartshorn upon them. *Abfer tus.*

55.

Put two or three of the seeds of *Oculus Christi* into your eye, and within a while after you shall not feel them, whereby you will think they are not there, at last they will drop out of themselves compassed about with slimy filth, which doth hinder the sight. If you use this now and then, it will clear your eyes wonderfully.

56.

Warts rubbed with a piece of raw Beef, and
L 2 the

Unable to display this page

len strainer, and let the sick drink thereof; this hath helped those that have been sixteen years sick of this Disease, and could not be cured.

3. *For the Jaundies..*

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

4. *For Children that have the Jaundies.*

If they be young Children that have the Jaundies, or people of riper years, at the first beginning of them, this Remedy will be sufficient; Take an Apple, and cut off the top, then pick out the coar with a knife, and put into the hollow place a penniworth of whole Saffron, and a drachm of Turmerick in powder, put on the top again, and roast it, then mash it all to pieces, and eat it up at night going to bed; this doing a few nights together will help them; you may add a little Butter to it, if you please.

5. *For the Black Jaundies.*

The Black Jaundies hath been known to have been cured oftentimes with this medicine; Take the inner bark of a Walnut-tree, and boil it very well in Ale or Beer, and when you have done so, quench red hot steel in it at least forty times, drink a quarter of a pint of this hot morning and evening.

6. *For*

6. *For the Yellow Jaundies.*

The inner bark of a Barberry-tree boiled in white Wine, and the decoction drunk, is an excellent remedy for the Yellow Jaundies; so also are the roots of Celandine.

7. *The Pleurisie.*

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

8. *For the Pleurisie.*

Such as have the Pleurisie must forbear eating flesh, and drinking wine and strong beer, but must be content with cold broaths, and to drink Barley-water, or Almond-Milk, if they be rich.

9. *For the Pleurisie.*

Take three ounces of Carduus-water, a spoonful of white Wine, and six whites of Eggs well beaten; mix all these together, and dip a cloath in them, the which lay as hot as it can be suffered to the pained side of one that hath the Pleurisie, and it will give him speedy ease.

Unable to display this page

but two ounces at a time gives help to admiration.

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

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

15. *For the Chollick.*

Take Winter-favory, and boil it well in white Wine, and the decoction drunk very hot, rids the belly of the Wind-chollick, as though it were swept out with a broom. My Authour saith, he hath known divers have been helped with this remedy, that have had it so extreemly, that they have swooned several times in a day; yet I confess some of the following remedies please me better.

16. *For the Chollick.*

Apply cupping-glasses to the navel; this remedy pleaseth me very well, both for bastard and true Chollick; for the Navil vessels, though they be of little use after the infant is born, yet they still remain hollow, and pass to all the chief vessels of the Abdomen.

17. *Chollick.*

Take Rosemary, Sage, and Bay-salt, and roast them

them well between two hot Tile-sherds, and apply them hot to the Navel, it is a present remedy to the Chollick, especially to the Bastard-Chollick.

18. Chollick.

You may easily know a Bastard-Chollick from a true Chollick thus. In a Bastard-Chollick the belly is so sore; the party cannot endure to have it toucht; 'tis not so in a true Chollick.

19. Chollick.

Take Emmets Eggs, dry them well in an oven, and beat them to powder, take a drachm of the powder at a time in any convenient liquor; 'tis as admirable a remedy for a true Chollick as any is, and it will make a man-fart, as though he had got a Patent for it.

20. Strangury.

Take a good big Onion, cut off the top, and pick a pretty big hole in it with a Knife, the which hole fill with Betony and Centaury in powder, of each equal quantities, putting a little Butter amongst them, then put on the top again, and roast it amongst the embers, bruise it being roasted, and apply it being bruised as hot as you can
M endure

endure it to your Navel, and you shall find it an excellent remedy for the strangury.

21. *Chollick.*

Take Hemp-feed, and dry it, and beat it into powder; they say this being drunk in Wine, is a good remedy for the Chollick; the like they say of Cummin-feed used in like manner: 'tis very probable they may be very good in a real Chollick, but——

22. *For the bastard Chollick.*

It is in vain to take any thing inwardly for a bastard Chollick, or at leastwise not so efficacious as external applications: therefore let such as have a bastard Chollick, apply a Plaister of Cummin-feed to their belly.

23. *For the Chollick.*

Take a Lapwing, and burn her in a Crucible, feathers and all very well, till the ashes be white; a scruple of these ashes being given in a little warmed Wine to drink at one time, is an excellent remedy for the Chollick.

24. *Worms.*

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

25. *For*

25. *For the Worms.*

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

26. *For the Worms.*

Zedoary beaten into power, and half a dram of the powder drunk in the morning fasting in a little Muskadel, not only kills the Worms, but also strengthens the Heart.

27. *For the Worms.*

Take Garlick, Wormwood, Featherfew, and Mints stamped very small, and heat very well with the gall of an Oxe, and a little vinegar, and applied to the belly plaister-wise, and it will kill the Worms, and bring them forth.

28. *For the Worms.*

Another remedy for the Worms, and less tedious too, is to take the gall of a Bull, and warm it, then dip a little wooll in it, and bind the wool to the Navel.

Unable to display this page

nater Muscle of the Bladder were by all means carefully dried, and administred as before.

33. *Flux.*

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

34. *To stop a Flux.*

Take Plantane-feed, and beat it to powder, and give a drachm of the powder in red Wine to a child that is troubled with the Flux, and it will stop it.

35. *For a Flux.*

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

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

Take Salt and Sope, and mix them well together and apply them plaisterwise to the belly of one that cannot go to stool, and it will move him to stool in a short time.

37. *Bloody Flux.*

Take the Jaw-bones of a Pike, or Jack, beat them to powder, and take half a drachm of the powder in red Wine morning and evening; this hath been known to have helped the Bloody Flux, when nothing else could do it.

38. *For the Bloody Flux.*

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

39. *For the Flux.*

Take an old Apple, cut off the top, and pick out the coar, then put into the hole a ball of Virgins-wax, put on the top again, and roast it in the embers, mash it all together, and take it inwardly, as a Medicine for the Flux.

40. *To break the Stone.*

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

41. *Another*

41. *Another to break the Stone.*

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

42. *Another to break the Stone.*

Also it is an excellent remedy to break the Stone, to drink the blood of a Fox either alone by it self, or mixed with white Wine. And to make the truth of this appear clearly, take a *Cautio* *vr.* Pebble-stone, and put it into the blood of a Fox, and it will dissolve it; yet in my opinion, and my opinion is grounded upon reason, if the Stone lie in the Reins, it is best to drink the blood of a Fox; but for the Stone in the Bladder, it is best to inject it with a Siringe.

43. *To break the Stone.*

Bees dried stings and all, and beaten into powder, and a drachm of the powder given in white Wine, is an excellent remedy for to break the Stone.

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

Take the green Weed that cometh from the Sea amongst the Oyster, washed clean, then dry it, and beat it into powder; drink two drachms

of this with Muskadel in the morning, fasting an hour after it, it will break the greatest Stone that is.

45. *For the Stone.*

Take oyl of Chrystal drawn by the art of the Alchymist, let him that is troubled with the Stone take a dram of it at a time in a good draught, either of White or Rhennish Wine, and it will break the Stone. For proof of this, take a stone, and lay it in the urine of him that hath drunk this Medicine, and in twelve hours it will be dissolved.

46. *Green Wounds.*

The same Oyl of Chrystal is an excellent cure for any green wound.

47. *Stone.*

Take a Goat, and keep him three days fasting, (but you must be sure not to give him meat nor water in the night) then put him into a great tub full of holes at the bottom, and feed him with nothing but Cammomile, Parsley, Gromwel, Celandine, Saxifrage, Hawthorn-berries or flowers, give him Salt to lick, and nothing but white Wine to drink; save his water that runs through the holes of the tub, into which water put Holly-berries, Ivy-berries, Hawthorn-berries, Juniper-berries, Parsley-seed, Fennel-seed, Grom-

Gromwel-feed, Smallage-feed, the roots of Radishes, and Nettles, Knee-holly, and Sparragas, leaves of Water-creffes, infuse all these warm in the Urine in a limbeck close stopped, then distil it off; this water is held to be the most effectual for the Stone that is; for three ounces of it taken at a time breaks the Stone, and brings it away without pain.

48. *Sciatica.*

For the Sciatica, take a gallon of urine, I suppose it were best of the party that is deceased, boil it and scum it well till it be clear, then put to it a quart of black Snails, such as you shall find in the Meddows without shells, boil them together till it be thick like a Poltis, then spread it upon a cloath, and apply it to the grieved place.

49. *Piles.*

Take a quart of Linseed-Oyl, and put as many live Crawfish into it, as it will hold, boil them in it a quarter of an hour, then strain them out, and bruise them well shells and all, boil them well again in the Oyl, then strain them out, and keep the Oyl for an admirable remedy for the Piles; you may use it by moistening a little Cotten in it, and binding it close to the place with a Truss.

50. *For the Piles.*

Take Scapious, and boil it well in water,
and

and let the party sit over the steem of the water that is troubled with the Piles, and it will help him.

51. *For the Piles.*

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

52.

Many other remedies are used by Authours, as namely to boil Elder-tops in white Wine, and wash the place with the decoction.

53.

Also to drink the juyce of Dandelion, and Dazies in a cup of Ale every morning.

54. *An excellent remedy for the Piles.*

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

55. *Swelling*

55. *Swelling of the Wrists.*

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

56. *Ache.*

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

57. *Gout.*

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

58. *For the Gout.*

Take the Yolks of Eggs, and make them into a Poltiss with a little womans Milk, and a little Saffron, and apply it to the place grieved with the Gout,

59. *For*

59. For the Gout.

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

60. For the Gout.

Take of black Sope the quantity of a Walnut, juice of Rew, and of Celandine, of each as much as the Sope comes to, mix them altogether, spread them upon a piece of Sheeps-leather, and apply them plaister-wise to the place grieved with the Gout, and in three days it will give help.

61. For the Gout.

Take a pint and a half of good Ale, half a pound of black Sope a handful of Bay-salt beaten very small, boil them till half be consumed, then mix with it four spoonfuls of *Aqua vite*, stir them well together, then dip a cloth in it, and apply it to the place grieved with the Gout as hot as you can endure it.

62. An excellent remedy for the Gout.

Take a Badger, the fattest you can get, kill him, and scald him like a Pig, then make a hole in one of his sides, take out his guts, garbage and all, and put into his belly Nettles two handfuls,

fuls, two ounces of Brimstone, four yolks of Eggs, and four ounces of Turpentine incorporated well together, then sow up his belly close, and roast him, and save the dripping for an excellent remedy for the Gout.

63. *Cramp.*

The foregoing remedy is not available only against the Gout, but also against the Cramp, and all infirmities of the Sinews and Joynts.

64. *Cramp.*

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

65. *A special remedy for the Gout.*

Take a young Whelp in *March*, kill him, and flea him, and pull out his guts, and fill up his belly with Water-frogs, sow up his belly close again, then roast him, and save the dripping for a special remedy for the Gout.

66. *For a Burn or Scald.*

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

67. *For*

67.

For one that is burned with a Match, take the same Match wherewith he was burned, and burn it to ashes, and strow the ashes upon the place, and it will heal it in a very short time to admiration. It is a very pretty sympathetical remedy, and I quoted it not only to cure burning by a Match, which happens scarce once to a mans knowledge in his life time, but for burning with any other thing whatsoever. For example. If a man be burnt with Iron, apply *Crocus Martis* to the place.

68. For a burn with Gunpowder.

Take Sheeps-dung, and Sheeps-suet, and fry them both together till they be thick like an Oyntment, then anoint the place that is burned with Gunpowder twice a day, neither change the Medicine, nor yet wash the sore; for that part of the Medicine which sticks on, will readily fall off so soon as it is well.

69. To stop a bleeding wound.

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

70. Fo

70. *For the same.*

Another remedy of the same nature is this,
Put the powder of dried Vervine to the wound.

71. *To cleanse a Wound.*

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

72. *For bleeding at the Nose.*

If a man bleed at the Nose, take a leathern
point or lace, and tye it hard about his Testicles
or Yard, and that will make the blood leave
Mars, and run to look after Venus.

73. *Morphew.*

If you anoint the face all over with Mu-
stard, it is an excellent remedy for the Mor-
phew.

74. *Palsie.*

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

75. *For the shaking Palsie.*

The Shaking Palsie is caused no way sooner,
nor

nor more ordinarily, then by leading a tippling life.

76. *A Preservative against the Palsie.*

A gallant Preservative I have been told against the Palsie (whether it be to be found in any of my other writings, I know not well) is this, every night when you go to bed, rub your fingers between your toes, and smell to them.

77. *A Felon.*

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

78. *For the same.*

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

79. *Imposthume, or hard swelling in the Belly.*

Take young Walnuts before they have shells, stamp them, and bind them to the Navel, it will presently break any imposthume, or hard swelling in the belly, and not only break it, but also draw it out.

80. *For hard swellings of the Belly.*

Because you cannot get such green Walnuts all the year, you may take the pains to pickle them up in vinegar when you can have them; yet because I am of opinion, that there are other people negligent as well as my self, and therefore may neglect the getting of them at that time; take the Kernels of Walnuts, and stamp them with Rue, and apply them plaister-wise to the Navel; this is an admirable remedy also for all hard swellings of the belly.

81. *Imposthume.*

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

82. *For the same.*

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

83. *Murren in Hogs.*

Water Betony given as a drench, is a present cure for the Murren in Hogs.

84. *For Diseases coming of Repletion.*

Fasting three days, and three nights without meat and drink, is a most admirable remedy for all diseases coming of Repletion.

85. *The Chin-Cough.*

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

86. *For a swelled Leg.*

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

87. *Defluxion of Humours.*

If there be a great defluxion of humours to any part of the body, be it wounds, or elsewhere, it matters not, neither whether with pain, or without, Opiats will be found to be the best cure when all is done.

88. *To help Digestion.*

The inner skin of the Gizzard of a Hare dried,

ed, and beaten to powder, and taken inwardly, is the greatest strengthner of a weak stomach, and helper of digestion that is.

89. *To make Children speak quickly.*

The way to make a Child speak quickly, is to rub its tongue often with Salgem and Honey.

90. *Stuttering.*

The same medicine for ought I know will help one of riper years that stutters.

91. *To quench thirst.*

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

92. *A Suppository.*

A little-piece of Salgem cut in a fitting form, and put up the Fundament, is one of the best Suppositors in the world, and will last a man almost his life time.

93. *For a Wound.*

If you would cure a wound without a scar, anoint it with *Venus* her spittle.

94. *For the Pearl.*

There is a certain Trefoil that hath a white spot in it like a Pearl, this herb is an excellent cure for the Pearl in the eye.

95.

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

96. *Shingles.*

Take the juice of Archangel, and dip a cloth in it, and apply it to that inflammation in the Neck, commonly called the Shingles, and it will help it.

97.

Another approved remedy for the same disease, is to anoint the place with the blood of a Cat.

98. *An Ache.*

For an Ache coming of cold, or an old bruise, take a quart of Muskadel, a good handful of Onions pilled and bruised, an ounce of
Pepper

Pepper finely beaten, and boil all these together till they be thick, then spread it upon a cloth, and apply it to the grieved place.

99. *For an Ache in the Legs.*

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

100. *Witchcraft.*

The best remedy for Witchcraft that I know in the world is this; take a stalk of *Amara dulcis*, leaves and all, and let the party bewitched wear it about their middles next their skin.

Unable to display this page

Unable to display this page

hath no oily quality in it, experience teaching, that all unctious Medicines to raw flesh are inimical.

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

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

7. *For an inflamed Wound.*

If there be any inflammation in a Wound, take Camphire, and mix it with Hogs-grease, and anoint the place with it, and it will very speedily remedy it.

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

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

9. *The Itch.*

The Itch is a disease which infesteth the skin only, therefore beware you strike it not in, lest you infest the body also.

10. *For*

Unable to display this page

lately, that was not above a month old, it had but one fit after the first taking of it, then it sneezed much, and recovered.

14. A Caution.

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

15. Caution.

Yet this caution let me give you; have a care it touch not the ground, for that good Philosophers hold takes away its vertue; whether the reason be because it is appropriated to the head of a man, or because the earth is Saturnine, and therefore hinders the vertues of *Sol*, I will not here dispute.

16. For the bite of a mad Dog?

Let him that is bitten with a mad Dog, drink either the juice or decoction of Vervine every morning, till the next new and full Moon be past.

17. An Observation.

Observe this for a general rule; all Creatures

ures that are bitten with a mad Dog near the new Moon, fall mad at the full; and those that are bitten at full Moon, fall mad at the new.

18. *To cure the biting of a mad Dog.*

Take Vervine, Agrimony, and Plantane, of each equal quantities; bruise them, and boil them in good white wine, and let him that is bitten of a mad Dog, drink a draught of the decoction every morning; then take the Herbs and bruise them with Bay-salt, and apply them to the wound.

19. *Ring-worm.*

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

20. *Wen.*

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

21.

Take fine Jet, and beat it to powder, and take
half

half a dram inwardly in a little Ale or Pottage, once in three or four mornings.

22. *Biting of an Adder.*

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

23. *For the same.*

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

24. *To expel an Adder, being crept into the body.*

If an Adder be crept into a mans body, which is a thing though it happens but seldom, yet it may happen, therefore the cure is not amiss; this do, take a handful of Rue, and bruise it, and boil it in the urine of the party, and let him drink the decoction, and it will make the Beast make more haste out, then it did in.

25. *For the same.*

If such a one be crept into the body of a Beast, boil Rue in the urine of the Beast, and force him to drink it.

26. *Wind*

26. *Wind in the Stomach.*

Take Cummin-seeds two drams, Galanga one dram, make it up into Troches with Musilage of Gum Tragacanth; so have you an excellent remedy for Wind in the Stomach; when you have occasion to use them, take half a dram in powder with white wine in the morning, fasting an hour before it.

27. *For the Plague.*

Take of green Walnuts before they have shels, of Rue, and the inner rinds of Ash-tree, of each equal quantities; bruise them and infuse them well in white wine, distil off the spirit in an Alembick, so have you a most sovereign remedy for the Plague.

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

Take a Cock chicken, pull off the feathers till the Rump be bare, then hold the bare fundament of the Chicken to a Plague Sore, and it will attract the Venom to it from all parts of the body and dye; when he is dead, take another and use likewise; you may perceive when all the venom is drawn out, for you shall see the Chicken no longer pant nor gape for breath; the patient sick will instantly recover.

29. *How*

Unable to display this page

42. *For Rhume in the Eyes.*

Spread a little stone-pitch upon leather as broad as your hand, and when ye have done so, prick it full of holes, either with an Awl, or point of a Knife, and lay it to the nape of your neck; it is as gallant a remedy for Rhume in the eyes, as those you shall pay more money for: some it cureth in two or three days, if it cure you not in that time, let it stick on as long as it will; if that will do no good, apply another.

43. *For Dimness of the sight.*

Some people that are beginning to lose their sight, suppose they see little moaths or flies between them and the light, in such cases let an Issue be made in the Nape of the Neck.

44. *To Secure sneezing.*

Take sneezing-powder, the weight of six-pence, *Castorium* the weight of two-pence, mix them together with a little Oil of Amber, and put it up the nose of one that is troubled with the fits of the Mother, and it will cause her to sneeze, and it will quickly ease her of the fit.

45. *Against fits of the Mother.*

Let the party that is troubled with the
O fits

fits of the Mother, take a scruple of *Assa foetida* in Pills once or twice a week.

46. *Against Wind.*

The foregoing remedy is inferiour to none, for such whose bodies are troubled with wind.

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

There is nothing better, nor safer for a woman when she lies in, and is Costive, then two ounces of Oil of Sweet Almonds new drawn.

48. *For bleeding at the Nose.*

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

49. *To prevent, or cure the Pestilence.*

Take a pound of green Walnuts before they have shells, half an ounce of Saffron in powder, half an ounce of *London Treacle*, and half a pound of Sugar, mix them well together in a Mortar,

Mortar, then set the moisture over the fire till it come to an Electuary ; keep it by you, it is an excellent remedy to prevent the Pestilence before it comes, or to cure it being come, by taking the quantity of a Walnut at a time.

50. *An excellent Cordial for such as have the small Pox, or Meazles.*

Take the flowers of Marigolds, infuse them in strong spirit of Wine, and when the tincture is quite taken out, strain it out, and infuse more flowers in the same spirit, repeat the infusion till you have made the tincture very deep, then strain it out, and keep it close stopped ; it is as excellent a Cordial for such as have the small Pox or Meazles as most is.

51. *For those that have bruised themselves.*

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

52. *For a Stitch.*

Take a Cabbage-leaf, and heat it very hot betwixt two dishes, having first moistened it with a little Sack, then lay it hot to the side of one that hath the Stich, renewing it morning and evening.

53. *For the Itch.*

A decoction made with Fox-gloves and water;

ter, and drunk, is a most excellent remedy for such as are troubled with Scabs or Itch, especially for such as have scabbed heads.

54. *For a scald head.*

Also an Ointment made of the leaves or flowers of Fox-gloves, and Hogs-grease, is an excellent remedy to anoint scabbed heads; this is an excellent remedy, I have proved it myself, and never knew it fail.

55. *Against Hoarseness.*

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

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

Take red Poppy-flowers, such as grow in the corn, and fill a glass full of them, then pour some Sallet Oil to them, let it stand warm either in the Sun, or by the fire, for a fortnight, then strain out them, and put in fresh, using them likewise, strain them out, and keep the Oil for your use, and it is an excellent cool Oil to anoint the temples with in head-aches coming of heat, or the Reins of the back when they are too hot.

57. *For*

57. *For a Cough.*

It is an excellent remedy for the Cough, to wet the soles of the feet with spirit of Wine at night going to bed.

58. *To prevent Miscarriage.*

Take *Venice Turpentine*, and spread it upon brown paper, let the Plaster be about the length and breadth of a mans hand, and applied to the Reins of the back, it is an excellent remedy to prevent Miscarriage. You had better in my opinion spread it upon leather, it will make beastly work else.

59. *For the same.*

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

60. *For a Kibe.*

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

61.

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

62. *For a Pleurisie.*

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

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

Take a Bullocks Gall, and boil it in white Wine Vinegar and *Aqua vite*, of each equal quantities, boil it till it grow clammy, and keep it for your use; it is an excellent remedy for any old ache, by spreading it upon a cloth, and applying it plaister-wise.

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

Take a Cock, and when you have killed him, pull off the feathers while he is hot, then presently cut him through the back with a sharp knife, pull out all the bowels, and wipe him clean with a cloth, break all the bones, and put him into an Alimbeck, and distil him with a pottle of Sack, and as much red Cows Milk, so will you have an excellent spirit for a Cough or Consumption

Consumption of the Lungs, if you take three or four spoonfuls of it in the morning fasting.

65. *For heat in the Reins.*

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

66. *An excellent remedy for those that are subject to vomiting.*

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

67. *For an Ague of the Breast.*

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

68. *For the running in the Reins.*

The Marrow of an Oxes back being dried and beaten into powder, and a dram of it taken

in the morning in a little red Wine, is an excellent remedy for the running of the Reins.

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

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

70. *Against any Swelling.*

Take Cammomile-flowers, and Rose-leaves, of each a like quantity, boil them in white Wine to a Poltiss, and apply it as hot as can be suffered to a swelling, and it will presently ease the pain, and assuage the swelling.

71. *Against Deafness.*

Stop the ears of one that is deaf with good dried Sewer; it many times gives help when nothing else will.

72. *To stop bleeding.*

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

73. *For*

98. For a Wound.

So soon as a man is wounded, let him wash the blood clean out of the Wound, either with white-Wine, or with his own Piss, and presently put the juice of *Thapsus Barbatus* into it.

99. A medicine to drive out the small Pox.

Take of distilled Taragon water eight spoonfuls, and put thereto six grains of Bezar or Unicorns horn, or for want of those two, put so much Saffron, but the other is the better: let it be warm, double the portion as you see cause, taking nothing an hour before, nor an hour after it.

100. To avoid Phlegm.

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

The



The Garden Plat ;

OR,

*A very brief account of such Herbs, &c. that excel,
and are some of them most useful in Physical and
Chirurgical Cures on emergent and sudden occa-
sions.*

Houndstongue stamped and bruised, heals se-
veral wounds.

The Powder of Butter-bur, *alias* Pestilent-
wort, the leaves in Summer and Roots in Winter,
expelleth the Plague by sweat, drunk in Ale, Beer
or Wine.

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

Germander stamped and drunk, doth purge
womens flowers, and helps the Green-sickness.

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

Eye-bright, the water helpeth the eyes wash-
ed therewith : and the Powder eaten with the
yolk of an Egg and Mace, restoreth the sight.

The

Unable to display this page

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

Saxifrage stampd, and drunken, and seeds of Gromwel, helps Wind and Stone above all others.

Betony helps the head and stomach.

Lovage restores the Lungs.

Pellitory of *Spain* expelleth the Plague.

Three Leaves of Arfarabacca stampd and drunken, purgeth upward and downward.

English green Tobacco stampd, and mixt with fresh Butter, will heal a wound, a sore, or a scabbed or scald head.

Dragon-wort stampd and drunken, expelleth the Plague, or distilled; and so doth Arone or Priests-pintle, Cuckow-pintle.

Centaury purgeth Choller by siege; and so doth Rhubarb.

Enul-Campane purgeth melancholy.

The seeds of Piony help the falling evil.

Valerian, or Setwal, expelleth the Plague, stampd and drunken.

English Galangal comforteth the heart.

Helleborus, called sneezing powder, purgeth the head.

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

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

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

All Elder-leaves, Plantane-leaves, Elm-leaves,

or

or all Oak, or green leaves stamped and laid to, will heal a green wound.

Ground-Ivy boiled in water and laid to a fore, will heal it.

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

Maiden-hair boiled and drunken, heals the Lungs and inward parts.

Oyl of white Poppy anointed upon the forehead, will cause one to sleep.

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

Sea-holm-roots candied with Sugar, called Iringo-roots, will restore nature: And the powder of them will break Wind and Stone, being drunken.

Yellow Dock-roots boiled and drunken, purgeth by Urine and siege.

Water-creffes stamped or boiled, and drunken, is good for the Stone, Dropsie and Scurvey.

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

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

Liquorish helps the Stone, Stomach and Wind.

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

Distilled Water of Oak-leaves stops the Flux.

Mistletoe of the Oak stamped and drunk, helps the falling evil.

Ash-tree will suffer no Spider or venomous thing to come under the shadow, the leaves

steeped in Wine, and drunk, will make one lean.

An Elder-leaf laid unto a mans feet that is chaffed in going, between the Toes, or other places, will heal it.

Costemary, *alias* Balsom-mint stampd and bruised, will heal a Wound as fast as Balsome, or Sanicle laid unto it.

Ditony of *Candy*, or Ditony, or Herb of Deliverance stampd and drunk, is good to deliver a Woman in Travel with Child, and for want thereof Wood-betony will do the same.

To heal a scalding or burning quickly; Take Sallet Oyl Olive, and clear water beaten together, and therewith anoint the grieved place till it be whole.

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

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

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

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

Pesti-

Unable to display this page



The Cælestial Governours :

O R,

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

Aries.

Aries is of the East, Masculine, fiery and cholerick, and governeth the Head, Face, Eyes and Ears, &c. And of Sicknesſes, The Apoplexy, Mania, Wounds and Spots in the Face, Abortifements, and other impetuous diseases, Ring-worms, and Morpewes.

Taurus.

Taurus is of the South, Feminine, earthly and melancholy, and governeth the Neck, Throat and Voice. And of Sicknesſes, Squinancies, Scrophulus, Catarrhes, and Hoarseneſs.

Gemini.

Gemini is of the West, Masculine, airy and sanguine, and ruleth the Shoulders, Arms and Hands. And of Sicknesſes, Phlegmonies, Ferruncula, and other proceeding of blood in the ſaid places.

Cancer.

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

Leo.

Leo is of the Eaſt, Masculine, fiery and cholerick,

lerick, and ruleth the Heart, Stomach, Back, Sides, and the Midriff with *Virgo*. And of Sicknes, *Cardiaca passio*, trembling of the Heart, and swooning.

Virgo is of the South, Feminine, earthy and *Virgo*. melancholy; and ruleth the Belly, Guts, and Midriff with *Leo*. Of Sickneses, *Iliaca & colica passio*, Oppilations of the Spleen and black Jaundies.

Libra is of the West, Masculine, airy, and sanguine, and ruleth the Loins, Navel, Reins, Buttocks, and Bladder with *Scorpio*. And of Sickneses, all filthy scabs and spots in the Face, loss of sight, Canker and Hemorrhoids, Leprosie, *Alopecia*, and Chollick.

Scorpius is of the North Feminine, watry, *Scorpius*. Phlegmatick, and ruleth the secret Members, the Fundament and Bladder, with *Libra*. And of Sickneses, all filthy scabs and spots in the Face, loss of Sight, Canker and Hemorrhoids, Leprosie, *Alopecia*, and the French Pox.

Sagittarius is of the East, Masculine, fiery and *Sagittarius*. choleric, and ruleth the Thighs and Hips. And of Sickneses, hot Fevers, Ophthalmia, and blear Eyes, and falls from high places, and from Horses.

Capricornus is of the South Feminine, earthy *Capricornus*. and melancholy, and ruleth the Knees. And of Sickneses, Aches in the Knees, Deafness, loss of speech and sight, Itch, Scabs, and foulness of the Skin.

Aquarius is of the West, Masculine, airy and *Aquarius*. sanguine, and ruleth the Legs. And of Sickneses,

Unable to display this page

Ophthalmia, Rheuming eyes, and the *Cardiaca passio*, with *Jupiter*.

Venus ruleth the Genitors, Dugs, Throat, *Venus*.
Loins, the Liver and Sperm with *Jupiter*, and
the Reins with *Mars*. Of sicknesses, all disea-
ses of the Matrix, *Gonorhea passio*, Flux of urine,
Priapismus, weakness of the stomach and Liver,
French Pox, Flux of the Bowels, and the men-
strual sickness with the Moon.

Mercury ruleth the Spirits, Imagination, *Mercury*.
Memory, the Tongue, Hands and Fingers, and
the Brain with the Sun and Moon. Of sickness,
Madness, loss of the common senses, foolish do-
ting, lisping and stammering, Cough and Hoarse-
ness, the Falling-sickness with the *Moon* and
Mars.

The *Moon* ruleth the left Eye of a Man, and *Luna*.
the right Eye of a Woman, the Belly and Guts,
the Brain with the Sun and *Mercury*, and the
Bladder with *Saturn*. And of sicknesses, *Collica*
passio, Phlegmatick Aposthumes, all manner of
Opilations, the Falling sickness with *Mars*, and
Mercury, the Palsie with *Saturn*, and the Men-
strual sickness with *Venus*.

Cardiaca



Cardiaca Simplicia ;

OR,

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

Left unfinished by Nich. Culpeper.

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

*A Com-
mon-
wealth is
well hope
up with
such Physi-
cians.*

Spittle Fields.
Sol 6. Libra 1649.

Nich. Culpeper.

Baum

B *Aum* is of a cherishing nature, and wonderful-
ly resists passions of the Heart, faintings, and
swoonings, it makes the man lightsome and
olithe, merry and chearful, it comforts and chears
the spirits, and takes away fears, cares and di-
stracted thoughts arising from Melancholy, or
adust Choler. It is hot and dry in the second
degree, strengthens the inward parts exceeding-
ly, helps digestion, and opens obstructions of the
Brain; it naturally preserves the vital Spirits,
Heart and Arteries from melancholy vapours,
and is profitable in the bloody Flux, and a nota-
ble meat for such as have the Gout; a sovereign
Antidote for such as are poysoned by eating
Mushromes: I suppose it took its name [Balm]
from its sovereignty in curing Wounds.

Scordium, or Water-Germander is of a heat-
ing, drying and binding quality, and provokes
both Urine, and the Terms in Women, it is a
great Antidote against poison, and helps the
gnawing pains of the Stomach or Sides, com-
ing either through cold, or obstructions; it
stops the bloody Flux, easeth the Lungs of old
Coughs, and rotten Phlegm, it keeps bodies from
putrefaction, resisteth Pestilence, Small Pox,
Measles, faint spots, Purples; and some are of
opinion, it withstands any Epidemical Disease
whatsoever. It comforts and strengthens the
Heart exceedingly, and nothing better to kill
Worms, whether in the Stomach or Belly; boiled
in Vinegar, and the place bathed with it, helpeth
the Gout.

Vipers Bugloss is a deadly enemy to poison,
and

Sol.

Leo.

Jupiter

Leo.

Venus.

and Leo.

Unable to display this page

Unable to display this page

nal of heat in the Microcosm, no cold thing is properly, or *per se*, appropriated to it. Strawberries are cold in the first degree, the fruit cold and moist temperate, the root dry and binding: in general they refresh the Spirits ready to faint for heat, they cool the liver and blood, abate the fury of Cholerick diseases, help Palpitation of the heart, the yellow Jaundies, Inflammations, whether internal or external; they are excellent in sore mouths, sore throats, Ulcers in the Privities, fasten loose teeth, Scabs, Itch, Tetters, and other Martial infirmities of the Skin.

Jupiter.
Leo.

Borage and Bugloss, their natures being the same, I put them both together, they are hot and moist, and naturally appropriated to keep the vapors of melancholy from the heart, and bridle the unruly passions of the vital Spirit, which my Theory of Chirurgery will manifest to you, they make the heart joyful and glad, cheerful and merry; it clarifies the blood exceedingly, opens obstructions of the Liver and helps the yellow Jaundies, and by clarifying the blood, and removing the adust and sharp humors, there must needs be a gallant internal remedy for Scabs, Itch, Pimples, and other infirmities thence arising. They help swooning and passions of the heart, and restore such as are pined away either by Consumptions or any other lingering sickness.

Sol.
Cancer.

Ros-Solis, Sundew, It is always moist in hot weather; yea, the hotter the Sun shines upon it, the moister are the leaves; thence it took its name. It is excellent good for hot salt Rhume

Unable to display this page

leave the grand lyars of the world, the most of which, (the more is the pity) are scholars, and to come to our business. Rue is a counter-poyson against dangerous medicines, ill Air; it preserves the whole body in health being but in a very small quantity, taken every morning; it takes away lust, and is an enemy to *Venus*; it is admirable in pains of the sides, coughs, difficulty of breathing, Ptyticks, Asthma's, Inflammations of the Lungs, sharpness of urine; it kills Worms, and helps the Dropsie, and Warts in any part of the body, and is admirable against the bitings of venomous beasts.

THE

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

Corrected by
Nich. Culpeper, Gent. late Student in
Physick and Chirurgery.

LONDON,
Printed for O. B. and R. H. 1677.

THE
CHURCHMAN'S GUIDE
OR THE
ERRORS
OF SOME
Unskilful Practitioners
IN
CHIRURGERY

By
WILLIAM COOPER, Surgeon, late Physician to
the Hospital and Charities

LONDON:
Printed by C. D'Almeida, at the
Star in Pall-mall

The fourth Error, touching the applications of the Trepan, Terebelles, for fractures of the Head.

IN the fractures of the Skul, there are committed great errors touching the application of the *Trepan*, principally when the bone is broken in many parts; for they have no consideration of the shivering of the Skul, but apply the *Trepan*, by the which means they press down the shivers of the bone upon the *Dura Mater*, and rent or tear it in such order, that it produceth grievous accidents, whereby commonly death ensueth. Wherefore in this case, you shall have a good consideration before that you apply the *Trepan*; for it is better (if it be possible) in this case to use other Instruments, as Elevatories, Cisers, *Lenticuli*, or such other like, to make way for the bruised matter which lepresseth the *Dura Mater*, it shall be the better, and less danger for the Patient. By this means, I have many times forborn the applying of the *Trepan*, to the profit of my Patients, and my good Name and Estimation.

Moreover there be many ignorant Chirurgeons, which without consideration apply the *Trepan* upon all parts of the Head, as well upon the comistures, or seams, as other places; which is the cause of the death of many Patients.

Wherefore they ought to have a great consideration, and to be very diligent in this respect, and for to use their Art according to this true Method prescribed them.

The

The fifth Error, touching the Punctures of Nerves.

WHen it chanceth that any is hurt by the Punctures of Nerves, if he be not speedily helped by some cunning and expert Chirurgion, he is in great danger to fall into Convulsions, which is the occasion of many a man's death, which commonly hapneth to them that are drest by the ignorant and common Chirurgeons: For when they begin the cure, they make Fomentation with hot water, wherein hath been boiled Mallows, Violets, and such like; then after the Fomentation, they apply an Appease of pain made with the crums of white Bread being mingled with the yolk of an Egg, Oyl of Cammomile, and Oyl of Roses; the which things are altogether contrary to the Puncture of Nerves.

Forasmuch as their application doth moisten too much the nervous places, and retaineth and keepeth in the matter which is already come to the place; and if there be any Apostume, doth augment and encrease it, and causeth the matter to ascend up to the Brain, whereby ensueth Convulsions or Death.

Wherefore to avoid this danger, and to follow the cure methodically, you shall have first regard to the evacuation of the body; and if the strength of the Patient be good, to use *Flebotomie Revulsive*, or according to the cause of the grief. Then to take away that which is ready conjunct, you shall enlarge the Orifice, to the

end, that the Medicine may the better penetrate to the bottom, and take away the sharpness of the humour. In this case I have found very profitable the Oyl of *Hippiricon* prepared in this form; that is to say, with Venice Turpentine, and for one ounce of the said Oyl, you shall take half a scruple of *Euphorbium*, which shall be applied very hot with Pledgets; and upon that a Plaister made with *Propolis*, *Gum Ammoniack*, and Wax as much as shall suffice. By this means the matter (which is drunk into the Nerves or Tendons) shall be drawn out to the outward parts.

Also for this intent I have found profitable Linseed Oyl, and *Euphorbium*, of each alike, with the twentieth part of *Sulphur*, being very finely powdred, with *Perosin* and Wax, as much as shall suffice to make an Unguent.

This Unguent doth heat moderately, attract and difficate, and is of a subtle faculty, with the which (by the help of God) the Chirurgeons shall get both honour and profit.

The sixth Error, is touching the abuse of the Runners about, called Cutters for the Stone and Ruptures.

AMong the common Runners about, (which use to cut the Stone and Ruptures) there is a great error of theirs to be lamented of any Christian heart; for under this cure of cutting the *Hernies*, they do miserably take away the Stone, as well in the *Hernia aquosa*, or *ventosa*, as

in

in all the rest, the which is inhumanely and against the will of God; and they do not only use it in men, but most of all in little Children therefore it should be very good for the Parents which have their Children troubled with any kind of *Hernies*, that before they commit their Children to lose their stones, and sometimes their lives, by any of these Runnagates, (for so may I well term them) that they shew them to some learned Chirurgeon, to the end, that he may see what kind of *Hernies* they have, and so to discern the *Aquosa* or *Ventosa*, from *Intestinale*, or *Omentale*.

For certainly I have seen *Hernies* in Children which came by the relaxation or division of the *Peritoneum*, have been perfectly healed by the apt applying of glutinative Medicines, and such other like, without cutting or taking away the Testicle. But such is the covetous desire of these Persons, which make the Parents believe that it cannot be helped without their butcher cutting; and for to get Money, which they are as greedy after, as Vultures after their prey, not having the fear of God before their eyes, but like covetous Gripers catch what they may for the time, and care not what becomes of them afterwards, whether they live or die; we know by woful experience what harm they have done both by the murdering cruelly, and also lameness, and continual pain. These Fellows run into *England*, and have such a great name at their first coming; but after, when their works are tried, and then the proof of them seen, the po-

ple for the most part are quickly weary of them; and many a fatherless Child and Widow, which they have made, may curse the time that ever they knew them. I dare affirm they never did any cure in *England*; but that there are English-Men which have done the like, and greater.

Such is the foolish fantasies of our English Nation, that if he be a stranger, he shall have more favourers than an English-man, though the English-man's knowledge doth far pass the others, as experience therein hath shewed: and this I will stand to the proof of, that there are English-men that shall in all things do as much both by learning and experience as any of them all. That they may not deceive the common people with their fair promises, I resolve, by God's permission, to write of all the kinds of Ruptures or Burstings, and how to know every one of them; to the end, that any Chirurgeon which hath not the right knowledge, may streight at the first sight know what to do. I will begin to treat of the kinds of Ruptures, and first of the division of them in general, and then particularly.

Of the eight kinds of Hernies.

There are eight kinds of *Hernies*, or Ruptures; whereof some have their proper names, and the others by similitude: the proper *Hernies* do most commonly come by the Relaxation, or Rupture of the *Peritoneum*, inso-

much

much that the *Intestines*, and *Epiplocon*, or *Zirbus*, doth lose their natural place; and of these are seven kinds; that is, *Enteroccele*, otherwise called *Herni intestinale*; *Epiplocele*, or *Herni Zirbale*; *Bubonecele*, or *Herni Inguinale*. The *Hernies* by similitude are when there is some tumour against nature in the Cods or in some part of the Groin, without the coming forth of the *Intestines* or *Zirbus*, and of these there are five kinds; the first is called *Herni Aqueuse*; and of the Greeks *Hydrocele*; the second *Herni Carneuse*, or *Sarcole*; the third *Variqueuse*; the fourth *Ventuse*, which is called of the Greeks *Pneumatoccele*; the fifth *Humorale*, which shall be spoken of particularly in order: and first we will begin with the proper kinds.

Of the Hernie Intestinale.

FOR becaufe that the *Hernie Intestinale* is the most convenient, I will speak first of it. This kind is no other than a certain descending down of the *Intestines* in *Scrotum*; the cause of the which is when the *Peritoneum* is broken or relaxed in the plate where the *Spermatick* vessels do pass; which comes commonly by some vehement strain, as by vehement running, leaping, lifting, or vehement crying, and such other like; the signs to know when the *Intestines* descended into *Scrotum*, is when he lies, the will easily be put up again without any manner of trouble, or may be reduced, the Patient standing on his hands; and in the reducing you

shall hear a gurguling or noise, and by this you may know it from *Zirbus*, because that when the *Zirbus* is put up it makes no noise, and also it is not so painful: the other signs shall be declared when we come to speak of the *Herni Zirbale*.

When this kind is not very far gone, and that it be not compleat: the best way is to cure it by Medicines, as well to be taken inwards, as to be applied without; that is to say, with emplaisters, and so by convenient trussing and bouldering steeped in the Juice of Herbs convenient for Ruptures which are of astringent and glutinative faculty. I have seen many by these aforesaid Medicines have been perfectly cured, yet nevertheless, if for the oldness of it, that it be not to be cured by these means; then you must come to the last remedy, which is by cutting; for the executing of the which, I wish all men to chuse an expert Chirurgeon, and not to trust too much to these Runners about; and as for this kind, it may be cut without taking away of the *Testicle*.

Of Herni Zirbale.

HErni Zirbale, which the Greeks do call *Epiplotele*, is another thing than the falling of *Zirbus* (which is a grease that covereth the Guts) into *Scrotum*, the which most commonly falls within *Didimes*, but yet sometimes by the breaking of the *Didimes* it falls out; the causes as well inward as outward are the same

R.

which

Unable to display this page

for ach in the Eyes, and for the great heat in the Temples.

The Veins behind the Ears, is good for the Blains, and Pimples of the Head, for the Megrum and Ach of the Head, it helpeth man's mind, it is good for Tooth-ach, and for the Gums, and for all vices in the Mouth, and it purgeth the Rhume of the Head.

The Veins in the corner of the Eyes next the Nose, is good for the Megrum, for all the sickness of the Eyes, and for the Sight, *Cephica tum prius apta.*

The Vein in the top of the Nose, it purgeth the Brain, it is good for Ach and Flux of the Eyes, and for the Ach of the Nose.

The vein in the Cheeks is good for the Megrum, and for Spots or Scabs in the Head.

The Vein in the Mold is best for to bleed, and for to wash the Head with the same blood.

The Veins of the over-lip, and the nether, be good for hot Blains in the Mouth, and for Apostumes, and for hot evils in the Mouth, or Gums.

The Vein under the Tongue is good for Posthumes, and Rhumes of the Head and Gums, and all manner of vice of the Eyes, Mouth, Tongue, Tooth-aching, and Blains of the Nose, Mouth, Gums, and for the Apostumes, and swellings under the Throat.

The Veins under the Chin is good for the Kings-evil, and for Sauce-lean, for Spots and Blains in the Face, and other Aches of the Eyes, the Gums, and for Ach in the Nose.

The Veins of the Neck before, is good for the Squinancy, and for all manner of Apofthumes and Swellings that come from the Head to the Ears, or to the Gums, that causeth the Tooth-ach, when the breath beginneth to be short.

The Vein of Liver that is called *Basilica*, it is good for the Jaundies, and for chafing of the Liver, and for all manner of Dropsies, and it is good for all evils in the Breast, and aching of the Back, Shoulders, Sides, and Stomach, and for the Posthume that is called *Plenſis*.

The Head Vein that is called *Cephanica*, it is good for the Megrum, and for Head-ach, and for madness of the mind, for ach, and all other vices in the Eyes, Teeth, Tongue, the Squinancy, and other evils that come to the Throat.

The Heart Vein that is called, *Cardiaca ut medium*, it is gentle Purgations, for it draweth blood and humors of all the body; but namely it is good for the Sicknes and Purgations of the Heart, Breast, Stomach, Liver, and Lungs.

The Vein above the Thumb is good against all Fevers, and most Fever quartane, and for evils of the Gall, and for streightness of the Breast.

The Vein between the Thumb and the Forefinger, let blood for the hot Head-ach, for frenzy and madness of Wit, and for Sicknes of the Head, *Cephanica*, let the blood of the Vein in the Forehead, if it be needful.

The same Vein of the left hand, is good for Lithargy, and afterward bleed in the Forehead.

The

The Vein which is between the little finger and the next thereto, is called *Salva cella*; you must let blood in the right hand for Apostumes and sickness in the Stomach, and for all evil humors about the Liver.

The same Vein on the left hand, is for to let blood for Impostumes, and gathering of evil humors about the Milt and Spleen; it is good for the black Jaundies.

The over Vein in the Yard is good for the Cramp, and for *Sciatica passio*, for swelling of the Womb, for the Dropsie, and for the Stone.

The nether Vein of the Yard is good for the sides, for the Reins, Bladder, for swelling of the Stones, and for the Hemorrhoids.

The Vein beneath the knee helpeth the knees, and it is good for aching of the thighs, and the joynts, that is called *Sciatica passio*.

The Veins beneath the knees, both within and without is good for the Liver, Sides, and Thighs, and for the matter that is above, and to draw downward.

The Vein in the Hams is best for holding of Womens Purgations; for it is the next matter, as saith *Aviceni*, and also it cleanseth man's body.

The Vein that is under the Knuckle, which is called *Sophena*, It is good for Apostumes, Swellings and achings, and other evils that come to man's body from the Head to the Foot; it asswageth them, it is good for the Stone, and letting of Urine, it helps the Matrice, and Womens Purgations,

tions, it is good for the Scab that is called *Malum mortuum de Bassilica*.

The Vein that is under the Knuckle without, that is, called *Sianca*; it is good for aching that is in the Thighs, and goeth down to the Legs, and to the Feet, and for the Podagar, and for the Scab; it helpeth most the aching of the Thighs and Joints, that is called *Sciatica passio*.

The Vein that cometh to the great Toe on either Foot, it is good for the Gout in the Eyes, for Blains and Spots in the Face; and for Postumes and Evils of the Stones; for the Blood, for Cankers, Festers, and Sores in the Thighs and Legs; and for withholding of Womens Purgations.

As for the time of letting Blood; to wit, that neither in hot weather, nor yet in great cold, nor in rainy weather, nor in misty weather, nor in the weather of great tempests, nor in the old Moon, nor in the new; that is to say, four days before the change, neither four days after, but the three first quarters be good, see that the Moon be in a good sign; and from St. Bartholomew's tide, to St. Peter's tide, till February, let the Blood on the left Arm, and in January on the right; that is to say, Spring or Summer from the twenty fifth day of July to the fifth of September, let no Blood, for then the Canicula days be, after the teaching of Galen and Avicenna.

Rules concerning Blood-letting to be observed.

ALso be ye always well advised and wary that ye let not Blood, nor open no Vein, except the Moon be either in *Aries*, *Cancer*, the first half of *Libra*, the last half of *Scorpio*, or in *Sagittarius*, *Aquarius*, or *Pisces*.

Remembring also that you ought not to do it in the day of the changing, nor in the day next before, nor next after the same, or when the signs in the place where the incision should be made; neither in the heat of Summer, as from the middle of *July* unto the middle of *September*; nor in the cold time of Winter, when there is much Frost and Snow; except urgent necessity forceth you thereunto. Also if you choose out these signs following, appointed unto each complexion; doubtless you shall do the better, so that time and occasion will suffer it. As thus,

Open a vein in the Phlegmatick person, when the Moon is in *Aries*, saving in the Head.

In a melancholick Man, the Moon being in the first half or fifteen degrees of *Libra*, except in the Hips; or when the Moon is in *Aquarius*, saving in the Legs.

In a Cholerick body it is best to be let Blood what time the Moon is in *Cancer*, saving in the Breast; the last half of *Scorpio*, saving in the privy members; or in *Pisces*, saving in the Feet.

The Sanguine man may bleed in any of the afore-

aforesaid Signs, so that he do it not what time the Sign is in the Members, or the Season inconvenient. Therefore beware also ye Chirurgeons, that ye make no notable incision, as to cut Ruptures, take out the Stone in the Bladder, devold from the body any natural Excrecences, Wens, or Nodes to depart, deplorate or rotten Members, to root out the Canker in the Breast, let out the water collected in the Belly through the Disease *Ascites*. To be short, to make an incision or cautherization in any member, or to remove the Catricle from the Eye, or to attempt any other thing by natural working upon the body of man, when the Sign governing the Sun is in the Members, in which such attempts are to be made, for the Remedy of these Diseases abovesaid; or when the Lord of the Ascendant or first House, is the same Sign that governeth part of the Body at that time; or when there is any Oppositions, Conjunctions, or Quartile Aspects of *Saturn* and *Mars*; or when any Planet is evil aspected unto another; or when the Moon is in the Sign of *Leo*; or in the day of the change or full, except great necessity require it.

Moreover I would wish no incision to be made about the Full of the Moon, whereafter a great Flux of Blood may be feared to ensue though the Sign be never so meet, but rather let it be done in the Wane of the Moon.

As touching the Stone, Ruptures, Dropfie to be holpen by way of incision, I have rather mentioned them in this place, because that the

ruce

rude and ignorant Chirurgeon may be brought to the true Practice and Knowledge hereof. I doubt not but to make many partakers of the benefit thereof; whose good intent I would wish either to follow in those attempts, and so to use it in utter refuge, when other means will take no place in that case, it being a most assured Remedy for the time and due observations of letting Blood, right well allowed, and practised at all times.

Urinal



Urinal Conjectures.

Brief Observations, with some Probable Predictions on the Sick Patients Stool or Water.

I Must acknowledge that in my Judgment, I do in general, as concerning the uncertainty of Urine concur with Learned Dr. Read; but not so, as in some particularly, evident, and remarkable distempers wholly to slight the Urinals Prophecy: I shall therefore only set down some useful Observations, and refer them to the censure of sober and serious Practitioners. Urine is the clearer and lighter part of Blood proceeding from the Reins, which if endeavoured to be suppressed, causes the Cholic or Stone. At the first evacuation most Urines appear thin so long as they retain any heat, which whilst it prevails, suffers not the Urine to grow thick, or congeal. Sometimes the Patients Urine comes thicker from him, afterwards clearer. Some remain still as they were made: those that have Urine clear, will soon collect that which is thick into the bottom of the Urinal: Others remain troubled, the grossness notwithstanding gathered in the bottom: infomuch

insomuch that these diversities of thin and sub-
tle humours ought to be perceived of things
conceived in the Urine. Some descend to the
bottom, called in the Greek, *Hypostasis*, in Eng-
lish the Grounds, which if white rising up from
the bottom like a pear, signifie health; if of ano-
ther colour, some distemper: if like things are
seen in the middle of the Urinal, they are called
sublations: if they approach to the highest Re-
gion of the Urine, they are in Latine called *Nu-
bila*, in English Clouds; the grounds and resi-
dences imperfect, like little red Vetches, in La-
tine called *Orobea*: some like to Bran of ground
Wheat severed from the Meal, in Latine called
Eurfurea. Other Urines resemble Plates, having
breadth without thickness, in Latine called *La-
minea*: some are more like to Meal, Wheat, or
Barley, in the Latine called *Similacea*.

There are sometimes discerned in the Urine
things that resemble white heats, some longer,
some shorter; some like to Rugs almost red:
there is also sometimes seen in the uppermost
part of the Urine a foam or a froth in bells or
bubbles: sometimes there swims in the Urine
the resemblance of a Cobweb; at other times
there is about the Circle, as it were the renting of
Cloth, or the resemblances of the Motes of the
Sun, things like the corruption of a Sore, or the
masculine seed; sometimes gravel or sand: in
these there may be divers colours, some white,
some red, some yellow, some gray, some black.
These Colours must be strictly observed, whoso-
ever will undertake from them a confident deter-
mination

mination of the Sickness. I refer all these to the judgment of wise persons, what subtilty and cures in such niceties ought to be used.

There is for this purpose to be considered, that judgment may not be wanting; first whether the Ordure be thin, or very thick, what other matter issueth out with it, what colour it is of, what the favor is, how little, or how strong, how easie, or how painful. Secondly, the sweat, what colour it is of, of what smell, whether the taste be salt, bitter, sower, or unsavory. Thirdly, the evacuation of it be of one colour, or of many; if it doth smell very strong, what humor it did most abound with, whether fasting, or after-meals, painful or easie. Fourthly, whether the Spittle is thick or thin, mixt with blood, corrupt like the humor issuing out at the Nose; and if that be blood, whether it be red, watry, or black. Lastly, it is to be observed what the diet of the Patient hath been before, as also in his sickness; his age, the strength of his body, exercise, and the air he lives in, where he continued longest in his youthful years, whether in high or low, watry or dry, hot or cold Countreys; these generals might suffice. I shall conclude for the Student's better satisfaction with some other from time to time, retained traditions, which in my judgment some of them are worthy of serious consideration: white Urine signifies rawness and indigestion of the Stomach; red heat, thick like Puddle, excessive labour or sickness; white or red gravel appearing in the bottom of the Urinal, threatens the Stone in the Reins; black

or green coloured Urine, is ominous, commonly signifying death.

Of Vomits.

IS the expulsion of bad humors contained in the Stomach upward; it is accounted, if wisely administred, as to the mitigation of the violence rightly considered of, to be the wholesomest kind of Physick, for those which are gross, or full of humours: For that which a Purgation leaves behind, a Vomit roots up; if the party vomit too much, rub his feet with hot and sweet water; and if it cease not, apply a gourd to the mouth of the Stomach. Sometimes without any Physick at all, one may fall to a customary vomiting, then it proceeds from the hot complexion of the Stomach; if from a cold, you may help it by a bag of Wormwood, dry Mints, or Marjoram of each alike; one handful of Nutmegs, Cloves, and Galingal, half a dram of each one: let all of them be dried and powdered, and put betwixt two linnen clothes with Cotten interposed, and basted, and then let them be applied upon the Stomach; or else you may apply the said Herbs alone, dried upon a hot Tile-stone, put betwixt two linen cloths upon the Stomach; let the stomach be fortified with the syrup of Mints or Wormwood, or Lozenges. If the Vomiting proceeds from a hot complexion, you may help it by a Plaster applied to the stomach, of Oyl of Roses, Mints, or Barley-flour, with the white of an Egg; the water of Purslain may be taken in drink to quench the thirst.

Of the Excrements.

EXcrements, some are necessary, and some superfluous, as they proceed from too much blood; yet nevertheless nourish when other nourishment fails, the seed, sperm, milk, or fat, which are superfluous, and do not proceed from blood, nor can nourish; but rather being separated from the blood, are either moist, earthy, black, melancholy: Sweat, Urine, proceed from the Nose, Spittle, &c. Earthy or dry Excrements, as Warts, Nails, Corns, and such like. *Aristotle* reckoneth the Marrow of the body amongst the Excrements, but as the bones are nourisht by it, even as the body is nutritied by the blood, it cannot be acknowledged for any other, than a nourishment. Blood is the very essence of life, which diminished, the spirits must consequently be dissolved; in consideration whereof, I counsel them that use any moderate exercise, not in any case to be let blood, lest that corrupt matter succeed in the place of pure blood; but if there be abundance of blood, or if it be putrefied, or burnt, if other medicines avail not, this ordination of mine must needs be infringed with better judgment, as it may be safer to use Horseleeches, especially at the Fundamental Veins, which are called the sink of the body: By this way, the Scurvey, Gout, Dropsie, and Melancholy may be prevented, being applied in the Spring, or Fall, or oftner. If the blood which is let out appear red, and white water overflow with it, the body is sound; if bubbling blood, the stomach is diseased; if green, the heart is afflicted.

THE
Treasury of LIFE:
OR,
SALVES
For every SORE.

Experienced and tryed *Receipts*, for the
Cure of the most usual Diseases that our
frail *Bodies* are most subject to, whilst we
remain in this Life.

Corrected by
Nich. Culpeper, Gent. late Student in
Physick and Astrology.

LONDON,
Printed for O. B. and R. H. 1677.

THE
Treasury of LIFE:

OR

SALVES

For every SORE.

Experienced and tried Remedy for the
Cure of the most violent Diseases that our
flesh is liable to, whilst we
remain in this life.

Corrected by

W. B. Carpenter, Gent. late Surgeon in
Physick and Anatomy.

LONDON.

Printed for C. D. and W. M. 1677.



THE
Treasury of Life:

OR,

Salves for every Sore.

Experimental and tried Receipts for the
Cure of most usual Diseases that our frail
Bodies are most subject to, whilst we remain
in this Life.

CHAP. I.

For the falling out of the Fundament.

THe cause of falling out of the Funda-
ment, is weakness, or relaxation
of the Sphincter Muscle; and there-
fore the cure must be by such Me-
dicines as dry and bind.

2. A Poltiss made with Pear-tree-leaves, and
applied to the place, is very good.

3. But first you must put the Fundament up
into its right place again with a warm cloth,

S 3

which

which may be done without much trouble, if it have not been long out.

4 If it have been long out, many times there follows inflammations and swellings; and then it is very difficult to put it up in its right place again; yea, impossible before the swelling be taken away.

5 In such a case you must bathe the place with Oyl of Roses warm, or with Oyl of Cammomile, or with the decoction of Cammomile, if the inflammation be not great.

6 If the inflammation be great, you may make a Poltiss of Chickweed, and Mallows, and Endive, and Succory, with some Malt-flour to make it thick, and Sheeps-suit to make it moist, and that will allay the inflammation in four and twenty hours time; then you may put it up again into its proper place.

7 Having put it up again into its place, strew upon the place the powder of burnt Hartshorn.

8 A Poltiss made of the leaves of Rosemary, and applied to the place, is exceeding good.

9 To burn Greek Pitch in a close stool, whilst the diseased party sits over the smoak of it, is an approved cure.

10 All such things as are dry and binding, are naturally medicinal for the disease; amongst which, Cinquefoil, Bistort, and Tormentil are very good.

Chap. 2. *Of the Liver.*

FOR stoppages of the Liver, the Decoction of the Roots of Parsley, Fennel, Endive and Succory are very good being drunk; and also an Oyntment or Plaister made of them, applied to the right side is very good.

2 Sage constantly eaten is a mighty great strengthner of the Liver, inferiour to no Herb growing.

3 Take of Agrimony and Liverwort, of each two handfuls, Harts tongue, Bettony, and Ribwort, of each one handful; make a strong Decoction of them, and boyl the Decoction into Syrup with Sugar, so have you an excellent remedy for the Liver always by you.

Chap. 3. *Of the Dropsie.*

IN the beginning the Dropsie may easily be cured, by drinking but the Decoction of Endive, and eating the boyled Herb for a Sallet.

2 Ribwort boiled and the Decoction drunk, helpeth those that have the Dropsie.

3 Also a Plaister made of Plantane and Ribwort, or a Poltiss made of the same, with a little Barley-meal and Vinegar; if withal you exercise your body much, and apply this to the Region of the Liver, you shall find it an excellent cure.

4 Fill a Pot almost full with the Juyce of Plantane, and bind a Linnen cloth over the

Pot, and upon the Linnen cloth put wood-ashes; in that manner set it over the fire, and let it boyl till half be consumed, strain out what remains unconsumed; and give three or four spoonfuls of it every morning to them that are afflicted with the Dropsie, and you shall see the wonderful effects of it.

5 Goats blood dried on the fire, and a drachm of it given at a time in the morning, in any convenient Liquor, will soon help the Dropsie.

6 Take the Juyce of white Briony Roots, and mix it with its double weight of Honey; 'tis an excellent Purge for such as have the Dropsie, but give not too much at a time.

7 The Bark of the Root of an Elder-tree is a very good remedy for the Dropsie, being boyled in Water, and the Decoction drunk: and yet in all probability the Bark of the Root of Dwarf Elder is better than it: if you cannot with convenience get the Bark of the Root, take the Bark of the Branches; there cannot be much difference, if there be any at all.

8 Mustard-seed dried and beaten into powder, a drachm of it taken every morning in good Wine helpeth the Dropsie; it is a gentle remedy and usually sure: yet this is certain, one remedy will not cure one disease in all Bodies; if it would, there need be but one remedy for one Disease.

9 Hyssop boyled in Wine, and the Decoction drunk, not only cureth the Hydropical humors; but also hindreth them that they cannot ingender again.

10 If those that have the Dropsie be anointed with common durt, such as is found in cart ways, upon cart wheels; in a very short time it cureth them.

11 The speedy and quaint way to cure the Dropsie, is to let the Patient drink every morning a spoonful of the Piss of a Black Goat; if you cannot with convenience get a Black Goat, get a Black Sheep, and let him drink a spoonful of his piss in the Decoction of Spikenard.

12 A man's own Urine, being drunk, is very good in this Disease.

13 The fat of a Dolphin melted and drunk with Wine, helpeth such as are sick of the Dropsie.

14 The powder of a Load-stone drunk with Milk, cureth the Disease.

Chap. 4. *Of the Spleen.*

THe Spleen is a small member in the Body of Man, lying in the left Hypochondria; but it is an exceeding troublesome part, and often subject to Diseases, and when it is diseased it disturbs the whole body.

2 The decoction of the inner rinde of an Ash-tree, being made in White Wine, and a good draught of it drunk in the morning, whilst the stomach is empty, is a certain remedy for such as are troubled with the Spleen.

3 A Poltis made with Goats dung, and strong Vinegar, and moistened with a little Sheeps suet, and applied to the left side, and often

Unable to display this page

Chap. 5. For the yellow Jaundies.

TAKE an Apple, and cut off the top, and pick out the Core; then put into the Apple a drachm of Turmerick powder, and ten or twelve grains of Saffron whole; put on the top again, roast it by a gentle fire, then take it off, and adding a little butter to it, mash it all together and eat it last at night going to bed; this doing in few nights will cure you.

2 A Medicine for the Yellow Jaundies which seldom fails, is this: to swallow down Lice alive; you may swallow them down in what you please.

3 The Urine of the Patient drunk with Juyce of Horehound, helpeth the Jaundies.

4 Ivory in powder is a very good help for the Jaundies.

5 Yet in my opinion, *Spodium* which is nothing else but burnt Ivory, is far better; because it strengtheneth the Liver exceedingly: and it is impossible the body should be afflicted with the Yellow Jaundies, and not both Liver and Spleen exceedingly weakened.

6 The proper cause of the Yellow Jaundies is a stoppage in the Biliar pores.

7 The Juyce of Cammomile given to drink to the Patient diseased with the Yellow Jaundies, is a present remedy.

Chap. 6. *Of the Stone.*

THe cause of the Stone either in the Kidneys or Bladder, is the heat of either part; which hardneth the gross slimy substance into a Stone.

2 Goats Blood dried, and beaten into powder, being taken inwardly, is a very good remedy.

3 The powder of Burnt Grasshoppers is also very Good.

4 If the Region of the Bladder be annointed often with the Blood of a Fox, the Stone will break incontinently, as appears; for if you put a Stone into the Blood of a Fox, it will break in three days time.

5 And here take notice by the way, that many times people in avoiding gravel have some great Stone stick by the way in the passage of the Yard, which is many times forced to be taken out by cutting: in such a case, if the party did but hold his Yard in the warm Blood of a Fox, it would in a short time be made small enough to come out of it self, without any such troublesome or painful remedy.

6 And although it is very probable, the Blood of a Fox is not always at present to be had; yet it may be dried and kept for use, whereby it may be always had at present; and may be dissolved in any convenient Liquor, when there is need of its use; and of all Liquors, I suppose Vinegar to be the best, because of its piercing quality.

7 Take

7 Take nine Ivy-berries and beat them into powder, and give them to drink in warm White Wine; they wonderfully cleanse the Kidneys and Bladder of Gravel, and provoke Urine exceedingly.

8 Take all the blood and the whole skin of a Hare, put them into a new pot that hath a cover; lute it up close, and burn it in the fire to ashes; the Hares skin and blood I mean, and not the pot: Give the Patient a small spoonful of these ashes in White-wine; it mightily breaks and drives out the Stone.

9 The Stone that hath been taken out of a man, or the Gravel which men void, being taken back again inwardly, a drachm at a time, doth wonderfully break and bring away the Stone, and is indeed the most exquisite remedy that I know.

10 A Toad-stone being beaten into powder, and a little of the powder given to the Patient; causeth the Stone incontinently to break and come away.

11 Take Snails, dry them to powder, slime, and shells and all; you shall find it a most exquisite remedy, being taken inwardly, to break the stone.

12 Egg-shells dried and beaten into powder, is a good remedy; and so is the juice of Mugwort, if you drink the quantity of a quarter of a pint in the morning fasting.

13 The Gum of Cherry-trees, and also of all Plumb-trees, being dissolved in White-wine and drunk, breaketh the Stone, and cleanseth the

the Kidneys and Bladder of Gravel.

14 Take of Goats Blood, the Liver, Lungs, Reins, Yard, and Stones of the Goat; make puddings thereof in the great Gut of the said Goat; order them well and boyl them as you do Hogs puddings; and let him that is troubled with the Stone eat them as meat, not as Medicine; their wonderful effects in breaking the Stone will be admirable in your eyes.

15 Sometimes it is a difficult matter to know whether the Stone be in the Reins or in the Bladder; in such a case, thus do: take a handful of Chickweed, and boyl it well in water, then strain it out, and apply it to the neck of the Bladder; if the grief increase, the Stone is in the Bladder, else not.

16 Goats piss drunk, breaketh and expelleth the Stone.

17 Take two or three young Leverets, drown them in Vinegar, that they may dye there; then put them into a new pot, lute them up close, and burn them in the fire to ashes; these ashes taken inwardly is an excellent remedy for the Stone.

18 If a man that is subject to the Stone would use himself to eat no other food, but the flesh of Foxes; and anoint the Region of his Bladder with the grease of the same beast, it would in a short time cure him.

19 A Hedge Sparrow, the feathers pulled off, and the guts pulled out, and the body converted into Mummy, or else salted and eaten raw, is an excellent remedy for the Stone.

20 It is an excellent good way to break the Stone, often to anoint the Region of the Bladder with a strong Spirit of Cammomile, drawn in Alembick.

21 *Lignum Aphrituum* cut in small pieces and infused in strong spirit of Wine, (the longer you infuse it, the better) make an excellent good drink for such as have the stone; provided you drink it but moderately.

22. But *Lapis Nephriticus* is far better, being either born about one, and beaten into powder, and given inwardly; whereby it appears, that there is far more virtue in the Mineral Kingdom, than there is in the Vegetable: the Stone is very scarce to be had in *London*, if it be to be had at all; because it is never used by the neglect of our Colledge of Physicians.

Chap. 7. *Of the Strangury.*

IN the Strangury, the Urine comes away by drops with much pain; with a great desire to piss.

2 Ox dung mixed with honey, and applied warm to the neck of the Bladder, is very good.

3 The Decoction of English *Galanga* provoketh Urine much.

4 The neck of the Bladder annointed with the grease of a *Hedg-hog*, is exceeding good to open the stoppage of Urine.

5 And here by the way, give me leave to quote one experience of my own, though it be something out of course; not a year before the writing

writing of this, I had a Patient who had lain a long time sick of the Stone; I gave him the water of a Hedg-hog, distilled in an Alembick, so much of it as I had, which was about a pint; of which he took a quarter of a pint every morning: during the time he took it, the violence of his pain ceased, and he avoided such an incredible deal of Gravel, which was wonderful to behold: but that being gone, no more to be had, nor to be procured by reason of the season of the year, his pains returned: and not long after followed his dissolution; being open'd, there was two great stones found in his body, in each Kidney one.

6 Apply Galbanum, being spread upon a Plaister, upon the Belly under the Navel: My Author saith, it causeth the Patient to make Urine presently; any that please may try it, I can give no reason for it.

7 Raddish-roots scraped clean, and sliced thin, and infused all night in White-wine, and stopp'd close, and a quarter of a pint taken the next morning, is a mighty great provoker of Urine, but it hath no very pleasing taste.

8 Herbs that are held Medicinal for this disease, are Fennel, Parsley, Gromwel, and Saxifrage, both Seeds, Leaves, and Roots; the Leaves and Bark of Hazel, and the Leaves of Plantane.

9 Warm Eggs applied to the neck of the Bladder, wonderfully provoke Urine.

10 The Roots of Filipendula, being dried and beaten to powder, and taken inwardly are excellent good for the Strangury: It is called Drop-wort, whether it be becau

15. The distilled Spirit of Mistletoe, the grieved place being bathed with it, is as excellent a remedy for the Gout as most is.

16. The ashes of burnt Time mingled with the White of an Egg, and plaistered upon the place, helpeth the Gout.

17. A Bath made with Water, wherein Emmets and their Eggs being first bruised, have been boyled; doth quickly help the oldest Gout that is.

18. A most admirable remedy for the Gout, but that is very difficult to be gotten in these parts, is to anoint the place with the grease of a Lion.

19. *Gallen* saith that the ashes of Coleworts being mixed with Hogs-grease, will help the Gout in three days time; if it be anointed with it.

20. The dung of a Stork mixed with Hogs-grease, helpeth the Gout; though of long continuance.

21. An Oyntment made of *Rosa Selis*, and Hogs-grease, is an excellent remedy.

22. Hermodactils beaten into powder, and made into an Oyntment with Hogs-grease, is very good.

23. Pigeons-dung boyled in Wine, till the Wine be consumed, and used as a plaister, helpeth the Gout.

24. Take a pound of wax, five pound of good Oyl, a pound of good Wine; boyl them together till the Wine be consumed: afterwards mingle therewith two drachms of Euphorbium
in

in powder, make an Oyntment thereof; the effect thereof hath been proved in Gouts of all sorts.

25. A drachm of the Juyce of the rinde of a Poplar-tree being drunk every morning, is an excellent remedy; if you cannot get a drachm of the Juyce, bruise the Bark, and make a strong Decoction of it; and of that you may drink a quarter of a pint.

Chap. 18. *For the Fistula and other hollow Ulcers.*

Mingle the Milk of Spurge with Hogs-grease, and boil them together till they be well incorporated, then put a little powder of Myrrh to them; annoint the tent with this Oyntment, and put it into the hole of the Fistula; and it will cleanse it of all manner of filth.

2. Take of Plantane, Ribwort, Primrose-Leaves, and Dazies; dry them and beat them into powder, and let him that hath a Fistula, take three drachms of this powder in a day inward in any convenient Liquor, viz. one in the morning, another at noon, and the third at night: It is a sovereign cure for all sorts of Fistula's and hollow Ulcers; if they be curable; if not, my Author saith the Patient will vomit up the Medicine again.

3. The ashes made of a Dogs-head, being burnt in a new pot, helpeth any Fistula or Canker, and cleanseth the hollow Ulcer of all his filthiness.

4. If the Fistula have many holes, or if there be but one, and that one be so straight that it will not admit of a Tent, as many times it happens by reason of hardness of the lips; in such a case there is no better remedy than this: take Goats-dung and boyl it well with Honey; then strain it when it is hot, and drop a little of it warm into the hole; it taketh away the Swelling, and draweth out the Filth and Corruption, purgeth away the rottenness, and healeth up the Fistula.

5. If the Fistula be outwards, put thereto the Juyce of Doves-foot, and it will heal it; if it be inward, drink it inwardly, and it will do the like.

6. Let such as are troubled with Fistula's take a drachm of Myrobalans in powder every morning; if the cause come of Melancholy, let him take the powder of Indian Myrobalans, but if it proceed of Choler, use Citron Myrobalans.

7. If it be a woman that have the Fistula, drop into it the Juyce of a Cows turd; but if it be a man that hath it, let it be Juyce of a Bulls turd.

8. The Juyce of Plantane put into the hollownes of the Fistula, will help it.

9. The Juyce of Ribwort, and the Juyce of Pimpernel will do the like.

10. If the Fistula be clean, a Tent made of Lead being put into it will cure it; you may pull it out now and then if you please, and put it in again.

11. Let such as are troubled with Ulcers or Fistula's, use Avens in their ordinary drink.

12. The distilled water of Night-shade, is excellent good to wash hollow Ulcers; but in my opinion, the Spirit of the Herb is ten times better.

Chap. 19. *Of the Leprosie.*

TAke an adder, cut off the Head and Tail, and cleanse him of his Skin and Entrails; then boil him in Wine, and make him into Troches with a few crumbs of bread; of which let the Patient take a drachm every morning in a quarter of a pint of the Wine wherein he was boiled: if this begin to make his body swell, take him to a Hot-house and let him sweat, and after sweating let his whole body be annointed with the liquor wherein the Adder was boiled; and you shall find the whole flesh and skin will be renewed, and the Patient perfectly cured.

2. Viper Wine, if it be well made, must needs also be very good in this case.

3. Make a strong Decoction of Adders in water, then let Corn lie in steep in the water certain days, and feed Hens with the same Corn; let them eat no other meat nor drink, no other drink but the water it was steeped in; and in few days you shall see their Feathers will fall off: when all their feathers are off; then kill them and boil them, and let the Leprous person eat them, and drink the water wherein they were sodden, and bathe his body in

Unable to display this page

put upon Warts, it takes them away by the Roots without any paine at all.

C H A P. 21.

To draw any Thorn or Splinter out of the Body.

Southernwood made into an Oyntment with Hogs-grease, of its own property draweth out any Splinter, or thorn, or Iron, out of the body of man.

2. Goose-dung mingled with the Juyce of Betony, doth the like.

3. The ashes of burnt Swallows mixed with Vinegar, and applied, hath the like operation.

4. Polipodium stamped with Hoges-grease, and applyed to the grief; is very good also.

5. The root of Gladen being stamped, and applied to the place, is good in the same operation; for it draweth out, not onely Thorns and Splinters, but also pieces of broken Bones.

6. Also if it be drunk inwardly, it is exceeding good in all manner of bruises.

7. Betony being made into an Oyntment with Hoges-grease, is excellent good to draw out pieces of broken bones; especially in the head.

8. Stamp the Root of Elecampany with the grease of a Hedge-hog and a little Honey; and apply it to the place, it draweth out Thorns, or any thing else that is fastened in the body of man.

9. Snails bruised and applied to the place, is a remedy inferiour to none

The

The Expert
LAPIDARY.
OR A
Physical Treatise
OF THE
SECRET VIRTUES
OF
STONES.

BY
Nich. Culpeper, Gent. late Student in
Physick and Astrology.

LONDON,
Printed for O. B. and R. H. 1677.

LAPIDARY

Physical Treatise

SACRED VIRTUES

OF STONES

BY
JOHN GREGORY, Gentleman Student in
Physick and Anatomy

LONDON
Printed for G. B. and A. R. 1697



E

A

O

This
veth a
veth h
to any
splendo
brough
powde
about
honour



T H E

Expert LAPIDARIE:

O R,

*A Physical Treatise of the secret Virtues of Stones.*I. *Jacinth.*

OF these there are two kinds; red, which is the best; the other like a Carbuncle, which is presently changed by the fire, and of a small bigness.

This Stone being carried about a man, preserveth a man from hurt by lightning, and preserveth him from the Plague; if it be brought near to any that hath the Plague, it loseth its lustre, splendor, and brightness; so it doth being brought near to any Poison; being beaten into powder, and so taken inwardly, or born whole about a man, it provoketh sleep, and increaseth honour and wisdom.

Authors for this, *Cardannus* and *Wicker*.

V 4

2. *Saphire.*

2. *Saphire.*

THIS being born about one, helps all diseases of the Skin, as Morpew, Itch, Scabs, Ring-worms, &c. keeps back sweating, makes men chaste, causeth strength, and a good colour, takes away vain fears, helps Necromancy, and troubles by Necromantick Apparitions, by divine gift; it makes the minde quiet, godly, and safe; being drunk inwardly, it helps such as are bit by venomous Beasts and Scorpions, inward Ulcers, Poyson and Pestilence, flesh growing in the Eyes, strengthneth and maketh glad the heart; being mixed with other Medicines for the same purpose; it asswageth Carbuncles by being touched with it; being worn, it defends from the Pestilence; inwardly taken it helps Ulcers in the inner parts, and burstness.

Authors for this,

Albertus magnus, Garcias, Cardanus, Dioscorides, and Gallen.

3. *Emerald.*

OF Emeralds there are three sorts, the best comes from *Scilicia*, and is the softest; the next from *Peru*, which is harder, and not so deep a clour, but more perspicuous and glistering; the third (which is the worst) comes from the *West Indies*, and is of a dull colour, scarce to be seen through; scarce any that come from *Peru* are without spots.

The

Unable to display this page

5. *Granate.*

OF this Stone there are two sorts, East and West, and the West are supposed to be best, they are of the quality of the Earth and Fire; being worn outwardly, or taken inwardly, they resist sadness, but take away sleep; they strengthen the heart, but hurt the brain as much; they stir the blood, and make men angry. The Easternly work the same effects, but not so violently.

Cardanus, and Wicker.

6. *Sardine.*

OF Sardine there are three sorts in the *Indies*; to wit, red, fat, and that with silver creases, but the best of all come from *Babylon*; being born about one, they keep away evil dreams, quicken the wit, bridle in the blood and choler, and make men conquerors in strifes and suits of Law, and encrease riches.

Cardanus, Pliny.

7. *Diamond.*

A Diamond is the hardest of all Stones, and most effectual in whatsoever virtue it hath; it wonderfully prevails against night-fears, therefore must of necessity prevail against melancholy and choler adust; or it may do it by strengthening the heart, for fear comes through

through weakness of the vital spirits, and is known by the beating or motion of the heart. It is reported to make those infortunate that wear them : for it is so to the Heart, as the Sun is to the Eye, though it be light it self, yet it dazles the eyes, and makes them blind, if you look upon him; the best way then to wear them, is at a distance from the body ; they make men undaunted, therefore they are best for Cowards to wear : they are ill to wear for dishonest people, for they make them bold to do mischief.

Cardanus, and Garcias.

8. *Amethyst.*

OF these there are two sorts, the one white like Christal, and hardly known from it ; the other of a Violet colour : the best are brought out of *India*, they make men staid, and watchful; being bound to ones Navel, they keep him from drunkenness, they are profitable in fights and huntings ; they quicken the wit, take away sleep, and vapors that flow into the head ; being laid in Wine all night, and the Wine drunk in the morning, they make women fruitful, and resist poison

Cardanus.

9. *Bezoar.*

THEre are two sorts, East and West Bezoar ; the East is best, it hath no obnoxious quality with it, if you take never so much of it; being taken inwardly, it is profitable against the bitings

Unable to display this page

Stone being bound to the Belly of one that hath the Dropsie, draweth out, and drinketh up all the water.

Hollerius.

12. *Toad Stone.*

A Toads Stone by gentle touching, or stroaking, takes away the pain, inflammation, and swelling from any Wound, made by any venomous Creature, and instantly draws out the poison; therefore if a Rat, Bee, Wasp, Spider, Hornet, or any other venomous Creature, have hurt any part about thee, touch the place gently with this Stone, and the pain and swelling will cease.

Take a Toad, and tie her up in a purse full of holes, and lay it in an Emmet-hill, and when the flesh is all eaten away, you may find the Stone, if there be any; for all Toads have it not.

If you accidentally get such a one, and desire to know whether it be right or no, hold it near to a live Toad, and if it be good and true, she will proffer to take it away.

Wicker, Lemnius

13. *Alectorius.*

THis is a stone found in the ventricle of an old Cock; it is of the bigness of a Bean, it maketh him that beareth it, beloved, constant, and bold; maketh them beloved of Women, and

and strong in the sports of *Venus*, being held under the tongue it quencheth thirst.

Lemnius, Albertus Magnus.

14. *Jasper.*

Jasper, being born about one, stops Bleeding, helps Travel in Women, stays Lust, cures Agues and Dropsies, and chears the heart.

Garcias, Albert. Mag. Mathiolus.

15. *Nephriticus.*

THis is a stone which being born about one, stays the pains in the Reins, and Stomach, expelleth Stone, and Gravel.

A certain man being troubled with the Stone, wearing this Stone about him, voided so much Gravel, that he feared the quantity would do him harm being cast out, it was so exceeding great; therefore he laid off the Stone, and presently he voided no more Gravel; but being pained again, he wore the Stone, and presently the pain ceased, and abundance of Gravel and small Stones came from him; for it is of that admirable faculty, being born about one, next the skin, that it preserves from the pain of the Stone, and cools the Reins.

Another of ten years of age was pained with the Stone, and wearing a Bracelet of these Stones, never was troubled with it afterwards.

Nich. Monardis, Wicker.

16. *Tiburones.*

IN the Indian sea are caught fish, called *Tiburones*, being great, strong, fighting fish, and of a terrible aspect, which daily fights with the Sea Wolves; in their heads are found three or four Stones, and sometimes more, very white, great and heavy; so that sometimes one of them weighs two pound: the powder of them cureth the Stone in the Reins and Bladder, and difficulty of Urine; and is of no taste at all.

Nich. Monardis.

17. *Blood-stone.*

THIS is a kind of *Jasper*, being worn next the skin, it stops bleeding either at the nose or mouth, or by wound; it stops the Hemorrhoids or Piles, and stays the Courses in Women: this it doth (as experience teacheth) either by dipping the Stone in cold water, and holding it in the hand, or by binding it to the place, so it touch the skin.

N. Monardis.

18. *Hematites.*

L*apis Hematites* is binding and a little heating, and extenuating; it cures Scars and Scurf

Scurf in the eyes, being mingled with Honey; and eyes that be Blood-shed, being mingled with Womans milk: it is given in Wine against difficulty of Urine, and overflowing of the Courses in Women; and in Juyce of Pomegranates, to such as Vomit blood.

Wicker.

19. *Sea-Sand.*

IF a man that hath the Dropsie, stand up to the neck in Sea-sand, by the Sea-side in a hot day, it will drink up all the water and cure the Disease.

Wicker

20. *Whetstone of Cypress.*

A Whetstone of *Cypress*, that which comes off from it by whetting, stayes the falling off of Hair, and causeth it to grow in bald places, it keeps the breasts of Virgins from growing; being drunk with Vinegar, it consumes the Milt, and cures the Falling sickness.

Wicker.

21. *Atites,*

THERE are four sorts of these, but the best comes from Affrick, and are found in an Eagles nest: which is very little and soft, having another little one within it; and is thought to be the female. The Male come from *Arabia*

and

Doctor Diets
DIRECTORIE;

OR THE

Physicians Vade Mecum.

OR,

Short but safe RULES to

preserve *Health* in a Methodical way,
passing by the Impertinencies and Ni-
cities of former Physicians, treating on-
ly of familiar and the most useful things
in Diet, such as chiefly nourish and
continue *Life*.

BY

Nich. Culpeper, Gent. late Student in
Physick and Astrology.

LONDON,

Printed for O. B. and R. H. 1677.

Unable to display this page

DOCTOR DIETS Directory ;

OR,

The Physicians Vade Mecum.

OR

Short but safe Rules to preserve Health in a Methodical way, passing by the Impertinencies and Nicities of former Physicians; treating onely of familier and the most useful things in Diet, such as chiefly nourish and continue Life.

Courteous Reader,

HAVING to my no small grief observed what a stir and a pudder most Writers have made about Diet, and their Common-place Practice, I thought fit to reduce their tedious deviations into this Epitome; that the diligent Student having recourse to these three Doctors, Diet, Reason and Experience, might with the other assistance of the Doctors Dispensatory, be so clearly informed, as to rest ingeniously satisfied.

Nicholas Culpeper.

Of Diet.

BY Diet is to be understood the ministring of Meat and Drink, according to the accustomed natural ordering of it for the substance and temperature ; an exact order of it in labour, Meat, Drink, Sleep, and Venery.

There is none but if they rightly understand themselves, but may in some respects be their own Physicians, if they will but rightly consider of those things that may do them good, and restrain their Appetites from those which are hurtful. For the latter, as touching those things that are to be avoided, I shall amongst others briefly advise them to beware of Care, Grief, Pensiveness, Anger, of Surfeits, and of Venery ; to keep good hours, not to break the usual custome of their sleeps in the night ; not to perplex themselves with too much worldly business, which brings on age and death. For refreshments, to wash their hands and comb often, and every morning to plunge their eyes in cold water, keep the feet dry, and sometimes wash them, that they may not be too hot or cold, but in a good temper ; keep the head and the neck in the same indifferent moderation ; but more especially to be sure to abstain from too much Venery, which shortens life. Other particular directions for diet follow in their order ; I shall only instance some few heads, and refer the diligent

Student

Student to the other two Doctors, of Reason and Experience, where this Theam throughout forty three Diseases is briefly, but sufficiently discoursed of.

Diet for Sanguine Persons.

Sanguine Persons ore hot and moist of complexion, wherefore they must be circumspect in eating of their meat, considering that the purer the complexion is, the sooner it may be corrupted, and the blood may be the sooner infected. Wherefore they must abstain to eat inordinately of Fruits, Herbs, and Roots, as Garlick, Onions, and Leeks; they must refrain from eating of old flesh, of the brains of beasts, the Udders of Kine. They must use moderate sleep and diet, or else they will be too fat and gross. Fish of muddy water are not good for them; and if blood do abound, cleanse it with Stuffs, or by Phlebotomy.

Diet for Phlegmatick Persons.

Phlegmatick Persons are cold and moist, therefore they must abstain from Meats which are cold. From eating Viscous Meats, specially from all meats which do ingender phlegmatick humors; as fish, fruits, and white meat. Also the eating of crude Herbs, especially to abstain from meat which is hard, and slow of digestion, as it appeareth in the properties of meats above rehearsed. Dwell not near watrish
and

and mourish Grounds ; take Onions, Garlick, Pepper, Ginger, and all meats, the which be hot and dry ; and sawces the which are sowre. These things following do purge Phlegm ; Polipody, Nettle, Elder, Agarick, Ireos, Maiden-hair, and Sticados.

Diet for Cholerick Persons.

CHoler is hot and dry, therefore Cholerick Persons must abstain from eating hot Spices, from drinking of Wine, and eating of Cholerick meat, howbeit the Cholerick Persons may eat grosser meats than any other of the Complexions, except their education hath been otherwise. They should not long fast : these things following purge Choler : Fumitory, Centaury, Wormwood, wilde Hops, Violets, Mercury, Manna' Rheubarb, Eupatory, Tamarides, and the Whey of Butter.

Diet for Melancholick Persons.

Melancholy is cold and dry, therefore melancholy men must refrain from fried meats, and meats which are over salt, that are sowre and hard of digestion, from all meats which are burnt and dry : they must abstain from immoderate thirst, and from drinking of hot Wines, and gross red Wine ; and use these things Cows Milk, Almond Milk, Yolks of rear Eggs. Boiled meat is better for melancholy men, than roasted ; all meats, the which will be soon digested,

gested, and all meats, the which do ingender good blood, and meats, the which are temperately hot, are good for melancholly men, & so are all herbs which be hot and moist. These things following do purge melancholy ; Quick-beme, Scene, Sticados, Harts tongue. Maiden-hair, Pulial-mountain, Borage, Origanum, Sugar, and white Wine.

Of Exercise.

FROM Exercise proceed two great conveniences, the evacuation of Excrements, and keeping the body in a good habit; Exercise being a vehement motion, hardens the members, augments the heat, causeth digestion, a quick alteration, and better nourishment, opens the Pores of the body, and cleanses them, it is so necessary for health, that where Exercise is wanting, Sickness will ensue. Learned Writers affirm, that nothing more dulls the body, than sluggishness ; nothing more strengthens it, than labour : notwithstanding for the management of Exercise, some considerations are to be entertained ; the time of Exercise, that it is not when the body is replenished with Diet not sufficiently digested. *Gallen* sayes, that the best time for Exercise, is when the first and second digestions are compleated, as well in the Stomach, as in the Veins, otherwise the body is subject to crude humors, and yellow choller : the knowledge of this time may be perceived by the colour of the Urine ; for that Urine which resembles clear water, signifies that the juyce which comes from the

Unable to display this page

ally Gloves, and not to wash the hands. He is to eat little and those temperate meats; to refrain from Wine, Beer and Cider, and all other things whatsoever that are not of a very light digestion.

Diet for the Chollick and the Stone.

THe Iliack and Chollick are ingendred of tentosity, the which is intrused or inclosed in two Guts, the one is called *Iliac*, and the other is called *Colon*; for these two infirmities, one must beware of cold: and it is not good to be long fasting, and necessary to be laxative, but in no wise to be constipate. These things following are not good for those which have these aforesaid infirmities, new bread, stale bread, new ale; they must abstain also from drinking of Beer, of Cider, of Red Wine, and Cinamon: also refrain from all meats that Honey is in, from eating of cold Herbs, Beans, Pease, Pottage, beware of fruits, and of all things the which do ingender winde. For the Stone, abstain from eating of Red herring, Martelmas-beef, and Bacon, salt fish, salt meats. Beware of going cold about the middle, especially about the Reins of the back, and make no restriction of wine and water, nor seege, that water would expel.

Diet for several kindes of the Gout.

They which are troubled with the Gout, or any kind of it, I do advertise them not
Y to

to sit too long, forgetting to exonerate the bladder and the belly, when need shall require, and also to beware the Legs hang not without some stay ; nor that the Boots or Shoes be not over strait : whosoever hath the Gout must refrain from drinking of new Ale, or Beer, and Red Wine : Also he must not eat new Bread, Eggs, fresh Salmon, Eels, Fresh Herring, Pilcherds, Oysters, all shell-fish ; he must avoid the eating of fresh Beef, of Goose, of Duck, and of Pigeons : he must beware of taking of cold in his Legs, or riding or going wetshod. Beware of Venereous acts after refection, or after, or upon a full stomach, from all things that ingender evil humors and are inflative.

Diet for the Lepers.

HE that is infected with any of the four kindes of Leprosie, must refrain from all manner of Wines, and from new drinks, and strong Ale ; let him beware of riot and surfeiting ; let him abstain from eating of Spices, Dates, from Tripes, Puddings, and all inwards of Beasts ; Fish, Eggs, and Milk is not good for him : he must abstain from eating of fresh Beef, and from eating of Goose, Duck, water-Fowl, and Pigeons ; and in no wise to eat Venison, nor Hare-flesh and such like.

Diet for those that are troubled with the Falling-sickness.

VWhosoever hath any of the kindes of Falling-sickness, he must abstain from eating

eating of white meats, especially of milk ; he must refrain from drinking of Wine, new Ale; and strong Ale ; to eat the fatness of fish, nor the heads of fish, the which ingenders Rhume ; shell-fish Eels, Salmon, Herring, and Viscous fishes are not good for Epileptick persons : also such must refrain from eating of Garlick, Onions, Leeks, Chibols, and all Vaporous meats, the which do hurt the head : Venison, Hare-flesh, Beef, Beans, and Pease are not good ; and if they know that they are infected with this great sickness, they should not resort where there is great store of company, as in the Church, Sessions, or Market places ; if they do, the sickness will infect them more there, than in any other place, or at any other time ; they must beware they do not sit too nigh the fire, for the fire will overcome them and will induce the disease ; they must beware of lying too hot in bed, or to labour extreamly ; for such things cause the grief to come the oftner.

Diet for the Head Ache.

MAny sicknesses, or infirmities, and impediments may be in a mans head ; wherefore whosoever hath any distemper in the head, must not keep the head too hot, nor too cold, but in an equal temper ; to beware of ingendring of Rhume, which is the cause of many infirmities : there is nothing that doth ingender Rhume so much, as doth the fatness of fish, and the heads of fish, and surfeits, and taking cold

in the feet, and taking cold in the nape of the neck or head ; also they which have an infirmity in the head must refrain from immoderate sleep, specially after meat ; also they must abstain from drinking of wine, and use not to drink Ale and Beer, the which is over strong ; vociferation, hollowing, crying and high singing, is not good for the head : all things the which are vapourous, or do fume, are not good for the head ; all things the which are of evil savour, as carrion, finks, wide draughts, piss-bowls, snuff of candles, dunghills, stinking channels, and stinking standing waters, and stinking marshes, with such contagious Airs, do hurt the head, the brain, and memory ; all odoriferous favours are good for the head, the brain, and the memory.

Diet in a consumption.

HE that is in a consumption must abstain from all sowre and tart things ; as Vinegar and Alegar, and such like : and also he must abstain from eating of gross meats ; the which are hard and slow of digestion, and use cordials and restoratives and nutritive meats : all meats and drinks the which are sweet, and that sugar is in, are nutritive : wherefore sweet wines are good for them, the which are in consumptions moderately taken : and sowre Wine, sowre Ale, and sowre Beer are naught, for they fret away nature ; and let them beware that be in a Consumption of fried and burnt meat which is over roasted : and in any wise let them shun

anger

anger and pensiveness. These things following are good for a Consumption; a Pig or a Cock stewed, and made in a Jelly, Cockrels stewed, Goats Milk and Sugar, Almond Milk, in the which Rice is sodden, and Rabbits stewed, &c.

Diet for those that are short winded.

Shortness of winds cometh divers times of Impediments in the Lungs, and streightness in the Brest, oppilated through viscous Phlegm, when the head is stuffed with Rhume, called the Pus, stoppeth the breath of his natural course; wherefore he that hath shortness of breath, must abstain from eating of Nuts, especially if they be old; Cheese and Milk is not good for such, no more is Fish, and Fruit raw, nor crude Herbs. Also all manner of meat which is hard of digestion: they must refrain from eating of Fish, especially from eating Fish which will cleave to the fingers, and is viscous and Phlegmy, and in any wise to beware of the skin of Fish, and of all manner of meat, the which doth ingender Phlegm. Also they must beware of cold, and when any house is a sweeping, to go out of the house for a space into a clean air. The dust also that riseth in the Streets through the vehemence of the wind, or otherwise, is bad for them; smoak is evil for them, and so is all things that are stopping, wherefore it is expedient for them to be kept laxative.

Unable to display this page

and a little warm Meat : use few words to them, except it be for reprehension, or gentle reformation, if they have any wit, or perceivance to understand, otherwise they must be kept under with sharper correction.

Diet for the Dropsie.

THE learned agree, that the more one drinks that hath the Drpsie, the more he is a thirst ; for although the sickness doth come by superabundance of water, yet the Liver is dry, whether it be *Alchites*, *Iposarca*, *Lencofflegman-cia*, or the Timpany, they that have any of these four kinds of Dropsies must refrain from all things which be constipat and costive, and use all things which are laxative. Nuts, and dry Almonds, and hard Cheese are poyson to them.

Of ordering of Surfeits.

Galen declaring on *Ipocrates* Aphorisme, of eating too much meat, saith, More meat than agrees with nature, is called Repletion, or a Surfeit. A Surfeit is taken as well by gurgitations, too much drinking, as by epulation, of eating of crude meat, or of more meat than suffices, or can be truly digested. Or else Repletion, or a Surfeit is, when the stomach is forced, stuffed, or repleated with too much drink and meat, that the Liver, which is the fire under the pot, is suppressed, that he cannot naturally nor truly decoct, or digest the super-

abundance of meat and drink, the which is in the pot or stomach:wherefore divers times these Impediments do follow.

The tongue is deprived of his office to speak, the Wits or senses be dull, and obnubulated from reason, sloath and sluggishness consequently followeth. The appetite is whithdrawn, the head is light, and akes, full of fantasies, and divers times some be so sopited, that the Malt-worm playeth the devil so fast in the head, that all the world runneth rounnd about on wheels; then do the principal numbers, and the official numbers fail of their strength, yet the pulses be full of agility. Such Repletions, especially such Gurgitations do ingender divers infirmities, through which, brevity and shortness of life follows. For the wise man saith, that Surfeits do kill many men, and Temperance doth prolong the life. And also it is written, *Ecclus. 37.* That there do die many more by Surfeit, than there doth by the Sword; for as surfeiting ingendreth many Infirmities, as the Dropsies, the Gouts, Phlegm, Pimples in the face, vehement Impressions, undigest Humors, Oppilations, Fevers, Putrefaction. It perturbates the head, the eyes, the tongue and the stomach, with many other infirmities. *Gallen* saith, overmuch repletion, or surfeiting, causeth strangulation and sudden death; for as I said, the stomach is so inforced, and the Liver is so sore oppressed, that natural heat, and the powers are extinct; wherefore abstinence, for this matter, is the best and the perfectest Medicine; the Patient, being in no wise

to eat meat until the stomach be evacuated of all evil humors by vomit, or other convenient ways; for else crude and raw undigested humors will encrease in the body. Two Meals a day is sufficient for a resident person. A labourer may eat three times a day. I advertise that the first refection, or meal, be digested, ere he do eat the second; for there is nothing more hurtful for mans body, than to lay meat upon meat undigested; for the last refection or meal, will hinder the digestion of the first refection or meal. Also sundry meats, of divers operations, eaten at one refection, or meal, is unwholesome; nor is it good to sit long at dinner and supper: An hour is sufficient to sit at dinner, not so long at supper. We English have an evil use in sitting long at dinner and at supper; at the beginning of dinner and supper we feed on gross meats, and the best which are wholesome, nutritive, and light of digestion, are kept for servants; for when the good meat comes to the table, through feeding upon gross meat, the appetite is extinct. I am unwilling to be too large on this Subject, and therefore I shall refer thee, Courteous Reader, to the other two Doctors of *Reason and Experience.*

Of several sorts of Drinks.

WATER is one of the four Elements, of the which, divers Liquors or Drinks for mans sustenance, are made, taking their original and substance of it; as Ale, Beer, Mead, and Methegline,

Methegline. Water is unwholesome alone by it self for an English man, considering the contrary usage, which is not concurant with nature: Water is cold, slow and slack of digestion. The best Water is Rain-Water, if so be that it is clean, and purely taken: Next to it is running water, the which doth swiftly run from the East into the West upon stones or Pibbles: the third Water to be praised, is River or Brook-Water, which is cleare running on pibbles and gravel,

Standing Waters, which are refreshed with a fresh Spring, are good; but standing Waters, and Well-Waters, on which the sun hath no reflection, although they be lighter than other running Waters are, yet they are not commendable. And let every one beware of all Waters which are standing, and putrefied with froth, docknet, and mud; for if they bake, or brew, or dress meat with it, it will ingender many infirmities. The Water which every man ought to dress his meat withal, or shall use in baking or brewing, let it be running, and put it in vessels, that it may stand there two or three hours; strain the upper part through a thick linen cloth, and cast the inferial part away. If any do use to drink water with wine, let it be purely strained, and then seethe it, and after it is cold, put it into his wine; but it is better to drink with wine stilled waters, especially the water of Strawberries, of Bugloss, of Borage, of Endive, of Succory, or the water of Sow-thistle, and Dandelion; and if any one is troubled with the Stone; or doth burn in the

pudi-

puibunde places, let him use to drink with white VVine, the water of Haws, and the water of Milk.

Of Wine.

VVines are of Grapes, except Respis, wch is made of a berry. Chuse your VVine after this sort, it must be fine, fair, and clear to the eye, fragrant and redolent, having a good odor and flavour in the nose; it must sparkle in the glass when it is drawn, or put out of the pot into the glass; it should be cold and pleasant in the mouth, strong and subtile of substance; moderately drunk, it doth accuate and quicken the wits, comfort the heart, scour the Liver, especially if it be white VVine, it doth rejoyce all the powers, and nourish them; it ingenders good blood, it doth comfort and cherish the brain, and it dissolveth Phlegm, it ingendreth heat, is good against heaviness and pensiveness, and is full of agility; it is medicinable, especially white VVine; for it doth mundifie and cleanse woundes and sores. The better the VVine is, the better humors it doth ingender. VVine ought not to be too new nor too old; high VVines, as Malmesey may be kept long, because VVine is full of fumosity, it is good sometimes to allay it with water.

French VVines, and specially Rhenish VVine that is fined, is good at meat, especially Claret VVine. It is not good to drink VVine nor Beer before one doth eat, though there be old fantastical

castical sayings to the contrary. Also these hot Wines, as Malmesey, Corse Greek Romanisk, Romney, Sack, Alygant, Bastard, Tyre, Osay, Muscadel, Caprick, Tent, Roberdavy, with other hot Wines, are not good to drink with meat, but after meat with Oysters, with Salads, with Fruit, a draught or two may be allowed; Old men may drink high Wines at their pleasure: all sweet and gross Wines cause fatness.

Of Ale.

ALLe is made of Malt and Water, and they which do put any other thing into Ale, except Yest or Barm, do sophisticate their Ale. Ale for an English man is a natural drink. Ale must have these properties, it must be fresh and clear, not ropy; it must have no West nor Tail. Ale should not be drunk under five days old; new Ale is unwholsome, sowre Ale, and dead, and Ale which do stand atilt is most unwholsome. Barley Malt maketh better Ale then Oaten Malt, or any other corn; it ingenders gross humors, but it causeth strength.

Of Beer.

BEer is made of Malt, of Hops, and Water. It is a natural drink for a Dutch-man, and of late it is much used in *England* to the detriment of many *English* men; especially it killeth them which are troubled with the Collick, and the Stone and the Strangullion; for the drink

is a cold drink, and doth inflate the Belly, as it doth appear by the Dutch-mens Faces and Bellies ; if the Beer be well served, and be fined, and not new ; it doth qualifie the heat of the Liver.

Of Cider.

Cider is made of the Juyce of Pears, or the Juyce of Apples, sometimes of both ; but the Best Cider is made of clean Pears, which are Dulcet : it is not praised in Physick, or Cider is cold of operation, and full of ventosity ; it ingenders evil humors, and doth assuage too much the natural heat, hinders digestion, and hurts the Stomach, except it be to those which are constantly used to it ; it is most in request in Harvest time.

Of Mead.

Mead is made of Honey and water boiled together, if it be fined and pure, it preserveth health ; but it is not good for them which have the Chollick.

Of Metheglin.

Metheglin is made of Honey, Water, and Herbs boild and sod together ; if it be fined and stale, it is better than Mead.

Of Whey.

Whey if it be well ordered, especially that Whey the which doth come of Butter, is

is a temperate drink, and moist; and it doth nourish and cleanse the breast; purgeth red colour of the face: clarified as it ought to be, it purges moderately and cannot be sufficiently commended.

Posset Ale.

Posset Ale is made with hot Milk and cold Ale, it is a temperate drink, and is good for a hot Liver, and for hot Fevers, especially if cold Herbs are sod in it.

Of Coit.

Coit is a drink made of water, in the which is laid a fowre and a salt Leaven three or fours hours, then it is fit to drink; it is usually drunk in *Picardy*, in *Flanders*, in *Holland*, and in *Brabant*.

Of Honey.

Honey as well in meat as in drink, is of admirable efficacy; for it not onely cleanseth and nourisheth, but it also for a long time Preserveth that incorrupted which is put into it: this excellent matter is most wonderfully wrought and gathered by the little Bee. Mead which is made one part of Honey, and four times so much of pure water boiled till no Skin doth remain, *Galen* highly commends as an excellent drink to preserve health. There are many rare qualities in Honey which I intend hereafter particularly to write of.

Of Bread.

A Vicen saith, that bread made of VVheat causeth fat, especially when the bread is of new VVheat-Bread made of fine flour without Leaven, is slow of digestion, but it doth nourish, if it be truly ordered and well bak't: when it is Leavened it is soon digested, as some old Authors affirm. But bread having too much bran in it is not laudible. In *Rome* and other high countries, their Loaves of bread are little bigger than a VValnut, and many little Loaves joyned together, which do serve for great men, and are saffroned; I praise it not I do love Manchet bread, and great Loaves which are well moulded and thorow bak't, the bran abstracted.

Bread made of Mestling, or of Rye.

MESTling-bread is made half of VVheat and half of Rye; and there is also Mestling made half of Rye and half of Barley. Some strange people will put VVheat and Barley together. Bread made of these aforesaid grain or corns, thus potched together may satisfy the belly, but will never do good to man no more than horse-bread, or bread made of Beans and Pease. Howsoever this matter doth go much by the education or the bringing up of the people which have been used to such bread. Barley doth ingender cold humors; Pease and Beans,

and the substance coming from them are windy : but if one have an appetite to eat and drink of a grain besides Malt or Barley, let him drink of what may be made of Oats , for Haver-cakes in *Scotland* are many a good Lierd and Lierd's Dish ; and if it will make good Haver-cakes, consequently it will make good drink . Good bread doth comfort, confirm, and stablish a mans heart. Hot Bread is unwholesome for any one, for it doth lie in the stomach like a sponge, exhausting undecocted humors ; yet the smell of new Bread is comfortable to the Head , and to the Heart.

Simnels, and Cracknels, and Bread bak'd on a stone, or on iron, and Bread that Saffron is in, is not so wholesom.

Burnt Bread, hard Crusts, and pasty Crusts do ingender Choller adust, and Melancholy humors, wherefore chip the upper Crusts of your Bread, and whoso doth use to eat the second Crust after meat, it maketh him lean ; and so doth Wheaten Bread, the which is full of Bran.

Bread which is nutritive, and praised in Physick, should have these properties. First it must not be new, but a day and a night old ; it is no good when it is past four or five days old, except the Loaves be great ; it must not be mouldy nor musty, well molded, it must be thorow bak'd, it must not be heavy , temperately salted. Old Bread ot stale, doth dry up the blood, or naturall moisture of man, and it doth ingender evil humors, and hinders digestion : wherefore there is no Surfeit worse, than the eating of bad bread on occasions.

Of Broaths in general

ALl manner of liquid things, as Pottage, and other Broaths, do repleat one that eats them with ventosity. Pottage is not so much used in all Christendom. as in *England*. Pottage is made of the liquor in the which flesh is sod with putting to chopped Herbs, and Oatmeal, and Salt. The Herbs, with the which Pottage is made withall, if they be pure, good, and clean, not worm-eaten, nor infected with the corrupt air descending on them, they comfort notwithstanding their ventosity. But for as much as divers times many parts of *England* are infected with the Pestilence through the corruption of the air, which doth infect the Herbs; in such times it is not good to make Pottage; nor to eat them.

Of Furmity.

Furmity is made of Wheat, and Milk; for it is hard of digestion. But when it is digested, it doth nourish and strengthen.

Of Pease-Pottage and Bean-Pottage.

Pease Pottage, and Bean Pottage doth repleat with ventosity. Pease Pottage is better than Bean Pottage, for it is sooner digested, lesse windy; they are both absterfive, and do cleanse the body. Bean Pottage encreases gross humors,

Of Almoad Milk and Rice Pottage.

Almond Milk, and Rice Pottage. Almonds are hot and moist, it doth comfort the Breast and it doth mollifie the Belly, and provokes Urine. Rice Pottage made with Almond Milk, doth restore and comfort Nature.

Alebrues, Caudles, and Culleses.

Alebrues, Caudles, and Culleses, are for weak men, which cannot eat sollid meat, Caudles made with Hemp-feed, and Culleses made of Shrimps, do warm the blood and comfort Nature.

Honey Sops, and other Broaths.

Honey Sops, and other Broaths, what kind or substance soever they are made of, do ingender ventosity. Wherefore they are not wholesome for the Chollick, nor other inflative impediments, or sicknesses, especially if Honey be in them.

Of Eggs.

IN *England* Hen Eggs are most eaten. I will first write of them; the Yolks of them are Cordials, for they are temperately hot. The White of an egg is viscous and cold, and slow of digestion, and doth not ingender good blood wherefore

wherefore whosoever will eat an Hen Egg, let the Egg be new, and rost it rear, and eat it, or else poach it; poached Eggs are best at night and new rear roasted Eggs in the morning, if they are a little salted, they are nutritive. In *Turkey*, and other places, they use to seethe two or three bushels of Eggs together hard, and pull off the shells, soufe them, and keep them to eat at all times. Hard Eggs are slow of digestion, roasted Eggs are beeter than sodden, fried are naught. Duck Eggs, and Geese Eggs I do not praise.

But Pheasant Eggs, and Partridges Eggs are excellent.

Of Butter.

Butter is made of Cream, and is of a moist operation, good to eat in the morning before other meats. French men will eat it after meat; but eaten with other meats, it doth not onely nourish, but it is good for the Breast and Lungs, also it doth relax and mollifie the Belly Dutch men do eat it all times in the day, the which I do not approve, considering that Butter is unctious, and every thing that is unctious, is noisome to the stomach, forasmuch as it maketh lubrication: every thing that is unctious, that is Butter, Oyl, Grease, or Fat, do swim above in the brinks of the stomach, as the fat doth swim above in a boiling pot; the excess of such natation or superflux, will ascend to the orifice of the stomach, and cause eructuations. Where-

fore the eating of much Butter at one refection, is not commendable; it is not good for them which are in an Ague or Feaver, for the unctuousity of it doth Augment the heat of the Liver. A little portion is good in the morning, if it be new made.

Of Cheese.

Cheese made of Milk there are four sorte; green, soft, hard, or spermice. Green Cheese is not called green, by the reason of the colour, but for the newness of it, for the Whay is not half pressed out of it, and in operation it is cold and moist. Soft Cheese, not too new nor too old, is best; for in operation it is hot and moist. Hard Cheese is hot and dry, and ill to digest. Spermice is a Cheese, the which is made which Curds, and with the juyce of Herbs; to tell the nature of it is doubtful, considering that every Milk-wife may put in many juyces of Herbs of sundry operation and vertue, one not agreeing with another. Besides these four natures of Cheese, there is a Cheese called a Irweve Cheese, the which if it be well ordered, is the wholesomest of them all.

But take the best Cheese of all these rehearsed, if a little do good and pleasure, the least excess doth ingender gross humors, for it is hard of digestion; it maketh one costive, and is not good for the Stone. Cheese that is good ought not to be too hard, nor too soft, but betwixt both; it should not be tough nor brittle, sweet nor
sowre

lowre, nor tart, too salt, nor too fresh; it must be of good savour and tallage, nor too full of eyes, mites, or maggots. Yet in high *Almain*, the Cheese which is full of Maggots, is called there the best Cheese; and they will eat the great Maggots as fast as we do eat Comfits.

Of Milk.

Milk of a Woman and of a Goat are restorative.

These Milks are good for them that are in a Consumption.

Cows and Ewes Milk, if the Beasts be young, and do go in good Pasture, their Milk is nutritive and doth humect and moisten the members, mundifie and cleanse the entrails, alleviate and mitigate the pain of the Lungs, and the Breast; it is not good for them which have gurgulations in the Belly, nor for sanguine persons; but it is very good for the melancholy, for old men and children, especially if it be sod with a little Sugar for those that are sick. There are few diseases, in which Milk is not offensive, if taken inwardly, except it be in some Consumptions of the flesh, or other Consumption of the Lungs, or breathing parts.

Of Asses Milk.

THe Consumption of the Lungs and breathing parts, called Phthisis, wherein the flesh accidentally decayeth through the exulceration

Unable to display this page

Of Fish.

OF all Nations and Countries, *England* is best stored with Fish, not onely with all manner of Sea, but also of fresh water Fish, and with all sorts of salt fishes.

Of Sea fish in General.

Fish of the Sea, the which have scales or fins, are more wholesomer than the fresh water fish, the which are in standing waters; the yonger the fish is, the better it is to digest, but this is to be understood, that if the fish be never so solidate, it must have some age, but not overgrown, except it be a young Porpoise, which fish is neither praised in the Old Testament, nor commended in Physick.

Of fresh water fish in General.

Fish which are in Rivers and Brooks, are more wholesome then those which are in Pools, Ponds, or Moats, or any other standing waters, for they do labour and do scoure themselves. Fish which feed on the mudd or else do feed in the fen or moorish ground, do savour of the mudde which is not so good as the fish that feed and scour themselves on the stones, gravel, or sand.

Of salt fish in general.

SAlt fishes the which are powdred and salted with salt, are not so wholesom, especially if one do make a meal of them; the quality doth not hurt, but the quantity; especially such salt fish as cleaves to the fingers when one doth eat it; the Skins of fishes are utterly to be abhorred, for they do ingender viscus Phlegm and Choller adust. All manner of fish are cold of nature, and do ingender Phlegm, and nourishes very little; it is not wholesome to eat fish and flesh at one meal.

*Of fish more Particularly.**First of Anchoves,*

ANchoves are the Sea Minoes of *Province* and *Sardinia*, which powdred with salt, wine Vinegar, and *Origanum*, and so put into little barrels, are transported and highly esteemed of; they are fittest for a stomach that is oppressed with Phlegm, for they cut, ripen and digest it, warming the appetite; they afford but little nourishment.

Of Cod-fish

COd-fish is a great Sea Whiting, but not so dry and firme as the whiting is; more pleasant in the eating then of a good nourishment.

Of

Of Cockles.

Cockles are of themselves so hot of nature, that they leap and fly in the summer nights above the water to be cooled by the Air; the *Celsey* Cockles are esteemed the best; they are most in season in *May*. they increase the flesh and provoke lust.

Of Conger.

Conger is no other then the Sea Eel, of a sweet and fat flesh; they feed as Eels do, it is good nourishment in the Summer for hot stomachs.

Of Crabs.

Sea Crabs, some are smooth, some rough tasted; the great ones are called *Paguri*, some of them weigh ten pounds, they nourish very much, and are highly commended for the Consumption of the Lungs, especially if Asses Milk be drunk with them.

Of Herrings.

Herrings the eating of them fresh, have occasioned many to fall into Feavers; neither the Red, Bloat, nor Pickled have any nourishment with them; the same may be said of them broiled.

Of

Of Lobsters.

Lobsters, they have a strong and hard flesh, and are hard of digestion; they come in season with the Buck, and go out of season when the Doe comes in; they are best towards the fall, little worth in the Wane of the Moon; when their Spawn lies greatest in their head, they are in their prime: they are hot, windy, and venereous.

Of Mackarels.

Mackarels are of a thick, clammy, and suffocating substance, pleasant to the taste, but offensive to the brain, head and breast; they cause Apoplexies, Palsies, Lethargies and drowsiness in the best stomachs; they are a dangerous meat for Phlegmatick persons.

Of Maids.

Maids are little and tender Skates; they and Thorn backs bring forth their young ones without Eggs, after the propagation of beasts: they are nourishing fit for weak stomachs, for such whose lasciviousness hath borrowed too much from nature.

Of Mussels.

Mussels the fish of the poorer sort of people; sharp filthy and cruel diseases follow the eating of them.

Of

Of Oysters.

Oysters are wholesome, the best are thick, little round shelled, of a short, firm, and thick flesh rising up round like a womans brest, being in a manner all belly, having in their taste salt, short fins, of a green colour, listd about with purple hair, fair eye-lidded Oysters; such are our *Walsfleet* and *Colchester*: they are esteemed best eaten raw, they settle the appetite, and confirme a weak stomach and nourish; they are most dangerous when they are full of Milk, which is betwixt *May* and *August*.

Of Plaise.

Plaise are of a good, wholesome, and fine nourishment; the best Plaise have blackish spots, as the best Flounders are reddish; add to these Soles, they are all three wholesome diet.

Of Shads.

Shads have a tender and pleasant flesh, they are enforcers to sleep; in *May*, *June*, and *July* they are best; for then they are freest from bones, fullest of flesh.

Of Shrimps.

Shrimps are of two sorts, the one croockt, the other streight-backt, they have the best
Juyce

316 Culpeper's *School of Physick.*

Juyce of any fish, most humble and skipping ; they are excellent good to recover sick and consumed persons ; they are a principal dish in *Venus* her feast, they are high commended of Physicians to be as restorative as the best Crabs or Crefishes.

Of Skate.

SKate so resembles the Thornback, that they often couple and ingender together ; they are more tender, and of a pleasanter taste, and more stirring to Venery.

Of Soles.

SOles are counted the most delicatest dish of the Sea they have a pleasant taste being neither of too hard nor too soft a flesh; they ingender good blood, and are easie of Concoction.

Of Sturgeon.

YOung Sturgeon is highly preferred, *Gallen* affirms it to be of a sweet and good nourishment ; other writers compare it with Veal ; the Male is better then the Female ; the great and grown Sturgeons is better then the lesser, we have the best from *Dantzick* and *Hamborough* : Physicians forbid Aguish persons to eat of this fish.

Of Thornback.

THornback is of a pleasant taste, but of a stronger smell then Skate; very moist for to nourish much, yet a favourer of Lust.

Of Turbut.

Turbut, some writers call this fish the Sea-pheasant; the truth is whilst they are young their flesh is moist and pleasant; they are not of an easie digestion.

Of Whitings.

THe best whitings are taken at *Tweed* called *Merlings*; they are light, wholesome, and good meat.

Of Barbles.

Barbles are esteemed for bearded Mulletts, it is a gelied, cold, and moist fish, hurting the sinews, abating lust, troublesome both to the head and belly if much eaten of; eaten fasting they are dangerous for bloody Fluxes.

Of Carps.

Carps are of a sweet taste, good nourishment, provoking to *Venus*; if they stink of mudde or fenny filth, they are not wholesome.

Of

Unable to display this page

then so fat, that they have scarce any back-bones at all.

Of Mulletts.

Mulletts of the River are of like goodness with the Sea Mulletts though not fully of so fair and pure a substance; except it be large and fat, it may make a shew on the table, but it affords but little nourishment.

Of the Perch.

THe Perch is a most wholesome Fish, firm tender, white; they are ever in season save in March and April; eaten with wine vinegar they cool a distempered feverish stomach and nourish the weake body.

Of Pikes.

Pikes in respect of their muddy employments feeding on Frogs and filth, cannot be so wholesome, in my judgement, as some Writers would have them to be. The best Pike is taken in the clear River, but I never saw any of those fat, and therefore I suspect their goodness: certain it is, Pikes are hard and tough to digest, young ones, called Jacks, are too waterish and moist; one of the middle groweth is the most likely to nourish.

of

Of Roaches

Roaches, (according to the old Proverb, as sound as a Roach) are accounted incapable of any disease; hence we account them wholesome, they are full of bones, which makes them the less regarded.

Of Salmon.

Salmon is a fat, tender, short, and sweet fish, it soon glutteth, and fills the stomach, they are most commended which go furthest up in fresh Rivers, those worst which are taken nearest the Sea: salt Salmon loseth a double goodness, one of a good taste, the other of a good nourishment.

Of Smelts.

Smelts so called, because they smell so sweet; their flesh is of the finest, lightest, softest, and best juyce of any fish; their excellency is in the Winter, when they are full of spawn. The Western are most esteemed.

Of Trouts.

TROUTS in *Northumberland* are very large. others smaller, they are very pleasant, and good meat for sound persons.

Of

Of wild, tame Fowl, and small Birds.

THat a Partridge of all Fowls is soonest digested, it is a restorative meat, comforts the brain and the stomach, augments carnal lust. The woodcock is the meat of good temperature; quails, Plovers, and Lapwings nourish but little, for they ingender melancholy humours: young turtle Doves and Pheasants ingender good blood. A Crane is hard of digestion, and doth ingender evil blood. A young Hernfew is lighter of digestion than a Crane. A Buzzard well killed, and ordered, is very nutritive. The Bittour is not so hard of digestion as is the Hernfew. A Shoveler is lighter of digestion than a Bittour. All these are noisome, except they be well ordered and dressed. A Pheasant-hen, a Moor-cock, and a Moor-hen, except they do sit, are very nutritive. All manner of wild Fowl which live by the water, are hard of digestion.

Of tame domestical Fowl.

OF all tame Fowl a Capon is best, is most nourishing, and is soonest digested. A Hen in Winter is good and nutritive, and so are Chickens in Summer, especially Cockrels and Pullets, the which are untrod; the flesh of a Cock is hard of digestion, the broth or gelly of a Cock is restorative. Pigeons are good for cholerick and melancholick persons. Geese and Ducks, except the green Geese, are not of easie

A a digesti-

digestion. Young Pea-chickens half a year old, breed good nourishment.

Of small Birds.

ALL manner of small Birds are good and light of digestion, except Sparrows. Titmouses, Colmouses and Wrens, the which eat Spiders and Poison, are not commendable. Of all small Birds the Lark is best, the Black-bird, the Thrush. *Rasis* and *Isaack* praise young Stares, but I do conclude, because they are bitter in eating, that they ingender Choller.

Of Beef.

Bef is an excellent meat, if the Beast be young, and is not Cow-flesh; for old Beef, and Cow-flesh do ingender Melancholly and gross humors. If it be moderately powdred, that the gross blood by salt is exhausted, it doth make an English man strong. Martinmas-beef, which is called hanged Beef in the smoak, is not wholesome; it may fill the Belly, and cause one to drink, but it is naught for the Stone, and evil of digestion, and makes no good juice.

Of Mutton and Lamb.

Mutton with *Rasis* and *Averroyes* is good meat, but *Gallen* doth not commend it, and surely they hint at some reason, considering that the Beast is so soon infected; nor doth there

there happen so great a Murren and Sickness to any four-footed Beast, as doth the Sheep. Notwithstanding, if the Sheep be fed in a good Pasture, and fat, and do not flavour of the Wooll, it is good for sick persons, for it doth ingender excellent blood. Lamb is moist and phlegmatick, it is not good for old persons, except of a melancholly complexion; nor for phlegmatick men to feed, except very moderately.

Of Veal.

VEal is a nourishing meat, for it is soon digested. Whereupon many Authors hold the opinion, that it is the best flesh, and the most nutritive meat that can be for man's sustenance.

Of Pork and Bacon.

VHereas *Gallen* with other ancient and approved Doctors praise Pork, in holy Scripture it is not allowed; for a Swine is an unclean Beast, and doth lie upon stinking and filthy soils, and with stercorous matter.

Pork, if it be of an old Hog not clean kept, it ingenders gross blood, humects too much the stomach; if the Pork be young it is nutritive. Bacon is good for Carters and Plough-men which labour; but if they have the Stone, and use to eat it, they will endure great misery.

Of Brawn.

Brawn is an usual meat in Winter amongst Englishmen, it is hard of digestion. The

Brawn of a wild Boar is much better than the Brawn of a tame one.

Of Pigs.

Pigs, especially Sow-pigs, are nutritive, and made in a gelly, is a restorative; if the Pig be flead, the skin taken off, and then stewed with restoratives, as a Cock is stewed to make a gelly. A young fat Pig is wholesome, if it be well ordered in the roasting, the skin not eaten.

Of Kid.

Young Kids flesh is prayed above all other flesh, as *Avicen*, *Rasie*, and *Averroys* affirm, it is temperate and nutritive, although it be somewhat dry.

Of wild Beasts.

The opinion of all ancient Physicians was, and is, that Venison is not good to eat, principally for two causes. The first is, that this Beast doth live in fear, and his timorosity causes melancholly humors.

The second cause is, as it doth ingender cholerick humours, it is a Lords dish, good for an Englishman; for it doth animate him to be as he is, which is strong and hardy.

Of the Hare.

A Hare maketh a Gentleman good pastime, and better for the Hounds or Dogs to eat the Hare after they have killed it, than man; for it is not praised. The Scripture saith, The Hare is an unclean Beast. In Physick, Hares flesh is dry, and doth ingender melancholick humors.

Of Rabbits.

COneys flesh is good, but Rabbits flesh is best of all wild Beasts, for it is temperate, and doth nourish, and singularly praised in Physick: for all things the which do suck, is nutritive.

Of the Head, Brains, Fat, Skins, Fins, Marrow, Blood, Tongues, Stones, and Inwards of Flesh or Fish.

THe Heads of Fish, and the Fat, especially of Salmon and Conger, is not good for them which are disposed to Rheum; the heads of Lampries and Lamprons, and the string which is within them, is not good to eat: refrain from eating of the skins of flesh and fish, and burned and brown meat, it ingenders viscous humors, and Choller, and Melancholly, and makes oppilations. The Brains of any beast are not wholesome, except the brains of a Kid, for they are evil of digestion, and hurt the appe-

tite and stomach; they are cold, moist and vis-
cous. A hot stomach may eat them, but they in-
gender gross humors. The brains of a Wood-
cock, and of a Snipe, and such like, are comme-
stible; the fore-part of all manner of beasts
and fowls, are more hotter and lighter of di-
gestion, than the hinder parts are. The mar-
row of all beasts is hot and moist, is nutritive,
if well digested; they mollifie the stomach, and
take away the appetite: wherefore one should
eat Pepper with it. The blood of all beasts and
fowls are not wholsom, but hard of digestion.
All the inwards of beasts, and of fowls, as the
heart, the liver, the lungs, tripes, trilibubs, with
all the entrails, is hard of digestion, and doth
encrease gross humors. The fat of flesh is not
so much nutritive as the lean; it is best when lean
and fat is mixt one with another. The tongues
of beasts are hard of digestion, and of little nou-
rishment. The stones of a Cockrel, and stones
of other beasts are very nourishing.

Of roasted, boiled, bak't, fried meats.

BEyond Sea at the Universities, boiled meat is
used at dinner, and roast to supper, as boiled
meat is lighter of digestion.

Broiled meats are hard of digestion, and
naught for the Stone: fried meat is harder of
digestion than broiled, it ingenders Choller and
Melancholly: Bak't meat buried in paste, is not
praised in Physick. All manner of flesh which
is inclined to humidity, should be roasted; and
all

all flesh which is dry, should be boiled. Fish may be sod, roasted, broiled, and baked, every one after their kind and use, and fashion of the Countrey, as the Cook and the Physician may agree and devise: For a good Cook is half a Physician.

Of the Roots of Borage and Bugloss.

THE Roots of Borage and Bugloss sod tender, and made in a succade, do ingender good blood, and a wholsom temperance.

Of Elisaunder, and Elina Campana.

THE Root of Elisaunder sod tender, and made in a succade, is good for to destroy the Stone in the Reins of the Back and Bladder. The Roots of Elina Campana sod tender in a succade, is good for the breast, for the lungs, and for all the interial members of man.

Of Parsley and Fennel.

THE Roots of Parsley sod tender, and made in succade, are good for the Stone, and to make a man piss. Fennel sod is good for the lungs, and the sight.

Of Turnips and Parsnips.

Turnips boiled and eaten with flesh, augments the seed; if they be eaten raw, and

moderately, they provoke a good appetite. Parsnips sod, doth encrease nature, and are nutritive, and expels urine.

Of Radish and Carrets.

R Addish roots do break wind and do provoke urine; but they be not good for those which have the Gout. Carrets sod, augment and encrease nature, and cause urine.

Of the Roots of Rapes.

R Ape-roots, if they be well boiled, nourish, if they be moderately eaten; immoderately, they ingender ventosity, and offend the stomach.

Of Onions.

O Nions provoke to venery and Sleep; and if a man drink sundry drinks, they rectifie and reform the variety of the odoration of them, they cause a good appetite.

Of Leeks

L eeks open the breast, and provoke urine, cause and encrease bad blood.

Of Garlick.

G arlick of all roots is much used in *France*, and some other Countreys; it opens the breast

Unable to display this page

der better blood, and descend more speedily into the belly; fruits of this kind are dangerous, not to be eaten presently out of the ground, but rather let them lie a week, though that they are ripe, that their watrish moisture may be abated. Garden Pompeons and Melons, may lie in a warm Kitchin till *Christmas*.

Of Potata Roots.

Potata Roots nourish mightily either sod, bak't or roasted; the newest and heaviest are the best, they ingender much flesh, blood and seed.

Of Raddishes.

Raddishes cause rank belchings, are hardly digested, they burn the blood, ingender Lice, cause Leanness, spoil the eye-sight, and corrupt the whole mass of nourishment.

Of Skirret Roots.

Skirret Roots have a long string within them, which taken away before they are sod, makes them eat exceeding sweet; they are of a mild and temperate nature agreeing with complexions; did we know all the virtues of them, they would be more nourished than they are in our Gardens.

of

Unable to display this page

Unable to display this page

thereunto ; the Syrup and Conserve made of the fresh flowers are used for some purposes to the same effect.

Of Pennyroyal and Hyssop.

Pennyroyal purges Melancholly, and comforts the Stomach and Spirits. Hyssop cleanseth viscus Phlegm, is good for the Breast and Lungs.

Of Rosemary and Roses.

Rosemary is good for Palsies, for the Falling-sickness, and for a Cough, good against cold. Roses are Cordial, they comfort the heart and brain.

Of Fennel and Annis.

These Herbs are seldom used, but their seeds; Fennel-seed is used to break Urine, good against Poison ; Annis seed cleanses the Bladder and the Reins of the back, provokes Urine, and causeth a sweet Breath.

Of Sage.

Sage is good to help a woman to conceive, it provokes Urine and Sleep ; it is good in an Ague or Feaver : and against the Falling-sickness, this Herb is of excellent vertue.

of

Of Violets.

Violets comfort the brain, preserve against drunkenness; the syrup of them cools the Reins, and is very good against the Falling-sickness.

Of Watercresses.

Watercresses are very wholsom in the Spring-time, they comfort the Sinews, and are hot and dry.

Of Tansie.

Tansie purges the Ague, dries the Sinews, and is good against the Worms.

Of Rue.

There are two kinds of Rue, the one of the Garden, another of the Field; it is good against Infection, abates Lust, is excellent for the Sight: that of the Field is hot and dry in the fourth degree; that of the Garden is hot and dry in the second degree.

Of Wormwood.

There are several sorts of Wormwoods, those of the Sea are not of that goodness in quality, as the common and aromatical bitter

sorts

sorts are: nevertheless because they are not so bitter as the common sorts, which renders them more acceptable to many persons that desire to please their paltates, rather than to be cured of their diseases by bitter medicines, or Physicians and Apothecaries feeding their humor for their own profit, and to please their Patients. There are many other Herbs used in Pottage, Broths, Posslets, Sallets, Sauces, Tansies, &c. from most of which small nourishment is received. Of the virtues of those which are of the highest concernment, having already discoursed of in the first part of the Volume, I shall here omit them.

Of Figs

A *Vicen* writes, that Figs nourish more than any other fruit, when they are eaten with blanch'd Almonds: they are good roasted and stewed, they cleanse the Breast, and the Lungs, open the oppilations of the Liver and the Spleen; they provoke to Venerious acts, as they augment and increase the seed of generation; they cause sweating, wherefore they ingender Lice.

Of great Raisins.

Great Raisins are nutritive, especially if the stones are out; they make the Stomach firm, and cause a good appetite, if a few of them be eaten before them.

Of

Of small Raisins of Currans.

Small Raisins of Currans are good for the Reins of the back, they do provoke Urine; howbeit they are not good for the Spleen, they cause oppilation.

Of Grapes.

Grapes sweet and new are nutritive, and stimulate the flesh, they comfort the Stomach and Liver, avoid oppilations; but they do repleat the Stomach with wind.

Of Peaches, of Medlers and Cervices.

Peaches mollifie the Belly, and are cold. Medlers taken superfluously ingender Melancholly. Cervices are of the same operation.

Of Strawberries and Cherries.

Strawberries are praised above all Berries, they qualifie the heat of the Liver, ingender good blood eaten with Sugar. Cherries mollifie the Belly, and are cold.

Of Nuts great and small.

THE Walnut and Banock are of one operation, they are slow of digestion, yet they comfort the Brain, if the pith or skin be pulled off,

off, they are nutritive. Filbirts are better than Hazle-nuts, if they are new taken from the tree, and the skin or the pith pulled off, they are nutritive and encrease fatness; if they are old, they should be eaten with great Raisins. New Nuts are better than old, for old Nuts are chol-lerick and naught for the head, and evil for old persons, as they ingender the Palsie in the Tongue: immoderately taken or eaten, ingender corruptions; as biles, blains, and such putrefaction.

Of Pease and Beans.

PEase which are young are nutritive. Beans are not so good as Pease, they are more windy, although the skins or husks be ablated; yet they are a strong meat, and doth provoke Venery.

Of Pears and Apples.

PEars which are mellow and not stony, doth encrease fat, and ingender waterish blood, they are full of ventosity. Wardons roasted, stewed or bak't, are nutritive, comfort the stomach, especially if they are eaten with Comfits. Apples are good after a frost hath taken them, or when they are old, especially red Apples, and those of good odour and mellow: they should be eaten with Sugar or Comfits, or with Fennel-seed, or Anniseed, because of their ventosity; they comfort the stomach, and cause good digestion, especially if they are roasted and bak't.

Of Pomegranates and Quinces.

Pomegranates are nutritive, and good for the Stomach. Quinces bak't, the coar pulled out, mollifie the belly, help digestion, and preserve a man from drunkenness.

Of Dates and Milons.

Dates moderately eaten are nutritive, but they cause oppilations of the Liver, and of the Spleen. Milons ingender bad humours.

Of Gourds, of Cowcumbers and Pepons.

Gourds are of bad nourishment; Cowcumbers restrain Venery, as they are cold and moist, corrupt the Stomach, and if they are not well ordered, and moderately eaten, ingender thick and gross humors, and are within few degrees of poison to persons of a weak digestion.

Of Apricocks.

Apricocks quickly corrupt and ingender cholerick and whayish excrements, cause pestilient Agues, stop the Liver and Spleen, and breed ill juice.

Of Barberries.

Barberries preserved, refresh hot Stomachs: kept in pickle they serve for Sallets, and the garnishing of Meat.

Of Citrons and Lemons.

Citrons, the juice of them are good against poison, and qualifie humors putrified in the body, cause a sweet breath, and cure burning Agues, Lemons approach their nature, are cold and dry in the third degree, their seed temperate, the juice eat alone causes gripings of the guts; but the peel with the pulp, as nature hath united them together, the heat of the one corrects the rawness of the other, and both of them comfort the heart.

Of Mulberries.

Mulberries are hot in the first degree, cold in the second, best before meat; they please the Stomach, cause a looseness of the body, and provoke Urine.

Of Raspis.

Raspis is like the Black-berry, or Dew-berry, but not so astringent; cold Stomachs cannot convert them into good juice,

Of Goose-berries.

Goose-berries ripe are as nourishing as they are sweet; they should be eaten first, not last, because they are so light a fruit. The red Goose-berries are more cold, dry, and astringent by one degree, because those in our Country are not sweet.

Unable to display this page

Of Nutmegs and Cinamon.

Nutmegs are good for them which have cold in their head, and comfort the sight, and the brain, and the mouth of the stomach, and is good for the Spleen. Cinamon is a Cordial, wherefore some Writers admire why one dies that may eat Cinamon; yet it doth stop, and is good to restrain Fluxes, and the looseness of the body.

Of Liquorice.

Liquorice is good to cleanse and open the Lungs and the Breast, and to loose Phlegm, in cakes with Honey it purges moderately.

Of Salt.

Salt moderately used is very wholsom, taken excessive, it ingenders Choller, dries up the natural moisture, and inflames the Blood, stops the Veins, hardens the Stone, and gathers together viscous humors, causing sharpness of Urine, consuming the flesh and fat of the body; they which are cold, watry and Phlegmatick, may feed more plentifully of Salt and of Salt meats, but Chollerick and Melancholick persons must eat it moderately; and Sanguine persons must take no more of it, than lightly to relish their meat. By the general consent of Writers, it is not nourishing; I must in parti-

cular dissent from them, and affirm that it doth not onely accidentally, but essentially nourish; accidentally, in making the meat more gracious to the Stomach, hindering putrefaction, and drying up superfluous humors: essentially in it self, as it takes its just and due proportion; for our body hath, and should have humors of all tastes, the finest humor of the body being nothing but Salt it self, so termed by the best, but newest Philosophers; which if so, will hardly be preserved without eating of Salt.

Of Sugar.

Sugar is temperate and nourishing, good against the Choller of the Stomach, admirably useful in preserves, conserves, fauces, &c. The Ancients term it the Indian Salt, the kinds hereof are made of the tears of Sugar-Canes so replenished with Juice, as that they crack again; there are other waies of making of Sugar, to no purpose: to particularize, the best Sugar is solid, hard, light, exceeding white, sweet, glistering like Snow, melting as Salt doth speedily in any liquor; the Refiners, if I am not mistaken in my Art, feel an unspeakable sweetness in theirs; it is their mystery, I am unwilling to call it couzenage. Sugar is not so hurtful as Honey to Chollerick complexions. *Gallen* writes, that it may be given in Agues; it delighteth the Stomach, pleaseth the Blood and Liver, cleanseth the Breast, and restores the Lungs, and is good for children against the Worms.

Doctor

Unable to display this page

DOCTOR
REASON
And Doctor
EXPERIENCE
Consulted with
OR
The MYSTERY of the
SKILL of PHYSICK
made easie

Short, clear, and certain Rules to direct
the mind, judge and determine what may be
the Cause, from the parts of the Body af-
fected; the Cause, Signs or Symptoms
collected and observed from the most ap-
proved Authors and constantly practised.

By NICHOLAS CALVEPES, Gent. late Student
in Physick and Astrology.

LONDON, Printed for O. M. at N. 1677.

Cul
D
Doct
Co
It is a
tion i
cipal
amaze b
gerous, i
is the roo
Apoplexy
with oute
that one c
An Apople
cold Phleg
nels; so
feirings, c
Apoplexy.
be cured; i
falls into a
body. Th
somewhat
stead of E
of the ex
glasse mu

Unable to display this page

should be carried up and down in a hanging bed, and after two or three weeks it will be good to bathe.

Of the Mother.

THE stopping and choaking of the Womb or Mother, is a running back of the Womb, or of malign vapors bred in the Womb, unto the higher parts, whereby the bowels, midriff, and stomach are sometimes crushed, that they cannot be widened by breathing, the Womb in this disease being lifted so high, that it drives the other members above it to the higher parts. This disease hath some affinity with the Falling-sickness, Swounding and Appoplexy. The Womb is chiefly affected through menstrous blood, or some other humor, for the most part queaziness of Stomach, and loathing of meat, and thick breathing follow this disease. This disease is sometimes caused from an Impostume in the Womb, or by some seed sent into the Womb, and therein detained and corrupted. The danger of this disease is not so great, if the spirits are not hurt. The Air the Patient lives in should be temperate; such meats are to be abstained from, as increase blood and seed; the diet must be sparing, wine is not to be drunk, except allayed with water, except in case of swounding; their Exercises are to be moderate, their sleeps short, and to shun Melancholly.

Of Melancholly.

THat which is Hypochondraical is windy, oft-times caused by the over-boiling of dreg-
gish

gish blood
of the
stomach,
the brain,
five heat
being infla
default of
away the
stemper of
easily cured
remedied.
broth will
stomach: h
with a littl
Wine mixt
Disease, an
cause sleep.

THis dise
feaver
lanchollick
Mind. Th
Sadness, ev
ceeding fro
darken the
lancholy wh
and continu
able. The A
of a whole
let moist,
let him dri

gish blood settled near to the stomach, or gristles of the short ribs, by a distemper of the liver, stomach, or miseraical veins: the part affected is the brain, the signs of this disease are the excessive heat of humors, the parts about the heart being inflamed. This distemper is caused by the default of the spleen, when it doth not draw away the Melanchollick blood made by the distemper of the Liver. At the first, this disease is easily cured, but if it grows old, it is hardly to be remedied. The Patients diet must be moist, little broth will suffice, because of fluctuations in the stomach: he may drink cream of hulled Barley, with a little Cynamon and seed of Annis, white Wine mixt with Water; musick is good in this Disease, and such means must be used as may cause sleep.

Of Melancholly of black Choller.

THIS disease is a kind of doting, without a feaver arising from such malign and melanchollick humors which disturb the seat of the Mind. The signs of Melancholly are Fear and Sadness, evil thoughts without any cause, proceeding from such vapors of black Choller, as darken the mind, and over-cloud the brain. Melancholly which seizes on the essence of the brain, and continues there long, is altogether incurable. The Air where the Patient resides must be of a wholsom smell, moist and temperate; his diet moist, but of good juice, easie of digestion. Let him drink white Wine, and exercise himself
mode-

moderately; his sleep should be somewhat longer than ordinary: he is to be cherisht with mirth and good hopes, perturbations of mind being wholly avoided.

Of the overflowing of the Monthly Terms.

THE superfluous Flux of Months, is when it doth tend to be the hurt rather than the good of the woman, by reason that they are purged more than they should; but in such women as are of a moist constitution, that have good diet, and much ease, the Months may be suffered to flow more than ordinarily they use. The womb is the part chiefly affected, sometimes the whole body sympathizeth: this affection is an accident which appertains to the immoderate excretion; it is not altogether against nature, as it is in the bleeding of the Nose, and other bleedings; for here onely too great a quantity of the Monthly Flux is unnatural. This distemper takes away the appetite, hinders digestion, breeds crudities, weakens the whole body; the colour of the face is changed, feaverish heats arise in the body; sometimes the feet are swelled, and a Dropsie follows: one cause is by reason of the heat, thinness, or abundance of blood more than is requisite; or else because of the continual motion; for when these concur, Nature is defeated. Immoderate Fluxes caused by the birth of a large Infant, are less dangerous, because they will stay of themselves. This disease is to be feared if the body be weakened, or the colour of the face

face changed, the woman being reduced to such coldness, faintness of heart, swoondings, and sometimes death. The Air that this Patient lives in should be temperate. the meat binding and thickning; exercise is forbidden, her rest and sleep must be moderate, her mind pleased.

Of the suppression of the Months.

AS the overflowing is dangerous, so the retention on the contrary is as dangerous and unnatural, if they be of age, unless they have conceived: the womb is chiefly affected in regard of the fatness thereof, whereby the veins are crushed together, and so the Flux is hindered. In this disease the forepart of the head is pained, spreads it self to the neck, shoulders and loins: her appetite is taken away, her mind unquiet, her stomach queasie, she loathes meat, her face discoloured, she is troubled with Phlegm, and taken with a trembling; her urine is thick, red, and muddy, sometimes blackish, with a red watry substance in the bottom: the chief cause is gross and phlegmy matter mixed with blood, which stops the veins leading to the womb, whereby the straitness of the veins doth happen, or else from the inflammation of the womb: if the Terms are stopt, other diseases must of necessity follow. The Air she is to breathe must incline to heat; her meat must be heating, she must not sleep too long, her mind must not be disquieted.

of

Of the Obstruction of the Liver.

THE Obstruction of the Liver is a binding or straitening of the Veins, or Liver passages. The Liver is the Store-house of blood, from which all parts of the body draw nourishment; and together with purer blood, gross and slimy humors are generated in the Liver, seeing that the branches of the hollow Veins are knit unto the *Vena Porta* in such sort, that the knitting and combination doth not come within the compass of our sight, as also that all the nutriment of the body must be conveyed through the port Veins, and the hollow Veins ends, which are very small, where they end in the Liver substance: so that it is no wonder, that by reason of the passages and straitness, Obstructions are oftener caused in the Liver, than in any other Bowel. This Disease doth breed in the extream parts of the vessels of the hollow part and Veins, and they are terminated in the Liver's substance, with thin ends knit one into another, with little bones, the universal nourishment of the whole body being to be made through these. This Disease is to be discerned by a heaviness and stretching pain in the right side; then most to be perceived, when the Patient is exercised presently after meat. The narrowness of the Liver, and Veins passages, is the cause of this Disease. The Air for the Patient must be hot and clear; his diet such as may heat, not stopping; he must shun bathing and exercise after meat, his diet mode-

moderate; he may sleep in the day time, but not too long at night, not at the most above seven hours; his belly must be kept loose, and his mind delighted.

The Hicket.

THE Hicket called *Singultus*, is a violent or vehement motion of the Stomach, whereby it doth endeavour to expel such things as rest in the Tunicles and in the Body, and also such as do stick fast thereto. The Hicket, though it much resemble vomiting, yet this Disease is rather stirred up, than vomit, when the humors are strongest: the part affected is the mouth of the Stomach, sometimes the inflammation of the Liver. This Disease comes often for the most part by fits, as the Cough doth with a swooning; the cause of the swooning in this Disease, is the straitness of the passage of the Air, which is contained in the Stomach, it being often caused by fulness and superfluous moisture, by which the Patient is either loaded, or in a manner shrunk together. If this Disease be caused by fulness, if a sneezing come, the Patient will soon be rid of it; if it be accompanied with wringing in the guts, commonly called *Illiaca passio*, it is a bad Omen; but if it follow doating, swooning, or convulsion, it is mortal. A temperate Air is best for the Patient; his meat must be such as doth heat and dry; a small quantity of Wine may be permitted.

Of

Of the Stone.

THE Stone of the Kidneys is a hard substance bred like a Sand-stone in the Reins, from whence by the force of the Urine, it is often conveyed through the straight pipes into the Bladder, if it be not too great, which doth so stretch the passages of the Urine, that great pain doth follow: the settled pain is in the Veins, and sometimes the right side, or the left, is affected, or both at one time, even as the right or left Kidney is affected; for the gravel is bred in the mouth of the Kidney, or substance of them. This Disease is accompanied with a loathing of meat, frequent belchings, and extream pains in the Reins. The cause of this Stone is gravelly and sandy constitution, and immoderate heat of the Kidneys, for the most part of a gross and slimy humor. Those that are troubled with this Disease, are loose bodied, and do often vomit; this Disease in old men is hardly cured. The Air where the Patient lives, must be clear and bright, his diet moderate; he may drink small Wine, he must avoid exercise; his belly must be kept loose, he may sleep more than ordinary, his mind being free from perturbations.

Of Thickness of Hearing.

Such men as cannot understand a loud voice, such men we say are deaf; sometimes the cause

cause of this effect is in it self, sometimes by accident, when as the Brain, or Nerve, through which this faculty is conveyed, is hurt. This Disease is known by the Patients complaints and answers; this Disease is sometimes caused by the distemper of the Brain, by gross or cold humors thrust into the ears, and there fastned: this Disease, if it slowly increase, in process of time brings with it an incurable deafness. The air for the Patient to live in, must be hot and dry; he is to abstain as much as may be from meat, especially from those that breed gross vapors; his drink must be small wine, his exercise moderate, his belly kept loose by art or nature.

Of Madness.

MAdness or Fury is an inflammation of melancholly to the great fierceness and alienation of the mind: Such as have this Disease, rage like beasts. Madness differs from a Phrenzie, as a Fever is the companion of a Phrenzie, from which madness is free; the part affected is the Brain, which doth appear by the hurt of the principal functions of the mind: The signs of this disease are various, sometimes laughing, singing, then sad, fearful, rash, doating, crying out, threatening, skipping, leaping, then serious, &c. This Disease doth chiefly arise from the distemper of the Brain, from hot or melancholly humors, so much sometimes dried up, as to turn to black Choller; sometimes by yellow Choller

over-burnt, or the boiling of the blood. Young persons are most subject to it; it is an ill sign if the Patient have no stomach; a good, if ulcers arise in the face. The air the person lives in must be temperate, his diet liquid broths and moistners of the body, his drink Barly-water, by no meanes Wine, except his disease came by fear, moderate exercise, more then usual sleep, strangers must not see him.

Of Shortness of Breathing.

Called the *Asthma*, it is a thick and a fast breathing without a Feaver, such as is usual to them which run: this disease often pestreth the Patient, so that he cannot breath except he hold his neck streight up; and if he lies down it almost choaks him, in this distemper the Wind-pipes branches scattered into the Lungs distance are affected. The Patient in this distemper, findes a heaviness at his breast, and feels a straitness and shrinkings, coughs often, and voids nothing; in old men this disease is never cured, hardly in young men. The air the Patient breaths must be hot and dry, he must forbear such meat as breed gross and slimy matter; his exercise must be little, his sleeps in the day time, those in the night very moderate, his mind not perturbed.

Of the Worms.

THis disease is for the most part caused by the stopping of the passages of the vessels through which the Gall is conveyed from the Liver

Liver and Spleen into the Bowels, by reason of gross humors which do heat the Liver and generate plenty of Gall therein: these Worms which do breed in the Bowels, are called *Lumbrici*, or Belly-Worms; there are others which are called *Ascarides* like to Mites, which breed in rotten Cheese. It is evident that Worms are of several kinds, as they breed in many parts of the body, in rotten Ulcers, in Teeth, in Ears and Kidneys; but the Guts are for the most affected. Those that are troubled with the *Ascarides* have an extream itch in their fundament and narrow Guts, have a desire to go often to the stool, after they have voided somewhat, they are not so much troubled. The cause of worms commonly is rottenness, or gross, Phlegmy, and slimy matter, apt to corrupt, with a putrefying heat, which accompanies all these which doth prepare this matter, and then it is wrought by the perfusion of natural heat which gives life to the Worms; many persons of age and stature have slighted the Worms, till their Guts have been fretted and brought into danger of death. For the remedy, the air must be temperate, the meat such as breed good Juyce: Let the Patient eat largely, or else the Worms will gnaw their Gutts for want of sustenance, the excrements of the Belly must be kept loose;

Of the Plague.

THE Plague is caused by unusual and pernicious putrefaction; sometimes the con-

stitution of the body is so different from the natural temperature, that it is altogether changed into a pernicious and poysonous quality. This disease is sometimes caused by corrupt and poysonous exhalations, by Carrion, by the evil influence of the Stars, which is then the immediate hand of God, and properly called the pestilence; when it proceeds from outward causes 'tis called a pestilent Feaver or the Plague: the air infected first gets into the heart; the air being subtle, thin, and apt to get into the pores; it first infects the Genital Spirits, then the Radical Moisture, at last the whole substance of the body. This disease first begins to discover it self by the Patients unquietness, loss of his appetite, the members dull and heavy, the head aking, the stomach pained, the spirits decayed, strength failing, especially the Vital, with many other Symptomes, except the disease be supernatural, and then the signs are so gentle that they can scarcely be perceived; the infected air which is a great cause, doth not onely weaken the humors and spirits of the body, but also the solid substance of the heart. The Plague of all other diseases is most dangerous, for although the signs are good, yet suddenly the Patient dies, the danger is the greater if no Pusles or Carbuncles break forth; it is also as dangerous if they break and run in again: this disease is consummated and brought to its full ripeness in four and twenty hours; if a cold sweat arise on the body, the face and eyes look black, the spirits are cast down extraordinarily, and the Patients

ex-

Unable to display this page

Of the Squinancy.

THIS Disease is an inflammation of the Throat, or of the highest part of the Gullet, hindering the breath and swallowing; when the fault is neither in the breathing nor swallowing. This Disease by reason the upper part of the Gullet is choakt up, doth threaten present danger by strangling. If the inner parts of the Throat are affected, then the Patient is in great danger: this pain is sharp, and the Patient breaths with difficulty; he swallows with difficulty, and that which he drinks doth often run out at his Nose. This Disease is caused by blood which is carried thither by the Inguilar Veins; for in these Veins there is plenty of blood. If the inflammation be in the inward Muscles, that Squinancy is very dangerous, within three or four dayes it is very likely to kill the party; and although that the Patient may think himself well, yet he is taken away with a sudden suffocation. The air where the Patient resides must be temperate, free from wind, his diet liquid and soft; he must shun those things that may heat his blood; he must abstain from Wine and Exercise, speak little, his sleep shorter than ordinary it used to be; if it be too long, those that watch with him must awake him out of it; his belly must be loosened, and his mind kept merry.

of

Of involuntary Pissing.

INvoluntary pissing called *Diaberes*, is a default of the Kidneys, a swift passage, the drink being nothing altered; through the body, an inmeasurable thirst following. In this Disease the Kidneys are affected; it is known by the heat felt in the Reins, and the insatiable thirst. If the Patient strive to hold his urine, his Stones, Hips, and Loines swell, such heat felt in those inward parts, as if the Bowels were burnt. This Distemper is sometimes caused by sharp humors in the Kidneys, by brinish Phlegm, or a pernicious quality fixt to the blood, or humors fastned to the Reins. This distemper causeth a great driness, and consumption of the body. If the person have a burning Feaver, he cannot be cured, because his radical moisture is wasted. The air in which this Patient lives, must incline to cold and moist; his diet such as will breed good but thick juyce; such as will qualifie the sharpness of the humors; salt and sharp meats, as also such as provoke urine are not good: the belly must be kept loose by art or nature. Rest is best for the Patient, because it stayes the motion of the humors.

Of the Inflammation of the Eyes.

THe Inflammation of the Eyes, called *Ophthalmia*, is an inflammation of the Tunicle or Membrane growing close to the eye, spread over

over all the Membrane from the corners of the eyes. This evil takes its beginning from the *Pericranium*, from whence Veins are conveyed to the eyes through the forehead and temples. The part affected is chiefly the eye, where redness appears, and it is oftentimes swelled, so that the Tunics and parts near adjoining are sore stretched; this is either caused by the fulness of blood, by which the Membrane growing next to the eye is filled, or stretcht; or else by phlegmatick blood, and then it is not so stretcht; or else by thin sharp Choller, running from the temple and corner veins secretly into the eye-veins, then such tears gush out of the eyes, that the next parts seem burnt, the *Pupilla* is in danger of being exulcerated, if the tears that flow from the eyes are salt and hot. The Patients air must be dry, cold, and obscure, his meat somewhat cooling, and little nourishing; he must eat little in the first days of his cure, his sleep must be long, his belly evacuated, and his mind kept pleasant.

Of the Night-Mare

THE Night-Mare called *Incubus*, is a Disease in which one doth think that a great weight lies on him in his sleep; it differs from the Falling-sickness, as the cause of it is venomous, so is not the Hag or Night-Mare, there being no Convulsion, as in the Falling-sickness. The part affected is the Heart-walls, or part of the Midriff; the sense of the Patient in his sleep is stupified; he supposes himself to be stifled, insomuch

somuch that he cannot speak a word ; he
 roans, and his fancy is so disturbed , that he
 thinks a spirit is there whence the anguish of
 his minde is caused, so that he desires to cry out
 but cannot : from hence is caused the heating ,
 rather boiling of his blood , so that his spi-
 rits being attenuated, and his pores opened, the
 Patient suddenly starteth up. This Disease is
 caused from gross cold Phlegm, as also from me-
 nocollick blood settled about the Heart and
 veins of the Breast , from whence cold vapors
 are belched out. He that useth a slender diet, is
 seldom troubled with the Night-Mare, but doth
 frequent those that have many crudities. They
 that lie on their sides are very seldom troubled
 with it. If this Disease be of any long conti-
 nance , it doth threaten the Falling-sickness, or
 the Apoplexy , Madnes, or Hypochondriack Me-
 lancholly , and other Diseases. The air where
 the Patient lives should be temperate , hot, and
 moist ; his meat easie of digestion , of good
 taste, not windy; he must eat sparingly, especi-
 ally at supper ; he must not sleep in the day
 time, his belly must be kept loose, and his mind
 quiet.

Of a Convulsion.

A Convulsion, called *Spasmus*, is a Convulsion
 or shrinking of the Sinnews , an effect of
 which doth force them and the Muscles unwil-
 lingly to that disposition of the body which they
 enjoy by the benefit of the animal faculty
 when

when they were in perfect health, this being an involuntary motion in the part which did usually move of its own accord. The Brain is first affected, and chiefly, and then the face with the whole body is taken with a Convulsion, which doth happen to those that have the Falling sickness; in which accident, the roots of the Sinnews are hurt, the brain being shrunk doth joyn all its force together for the expelling of that which is hurtful. The brain is sometimes first affected, and then the face with the whole body is shrunk up together; but for the most part a Convulsion doth happen to the Muscles in determinate parts, whereby the part affected doth plainly shew that the Muscles are grieved. The signs of this Disease are the stretching of the Sinnews, which if long with the Patient, do exceedingly waste the strength while all parts under the head are annulled. The efficient cause is either fulness or emptiness, fulness is caused by blood, and then a Convulsion happeneth suddenly; it is also caused by phlegmy humor, which doth winde it self, as the blood doth into the Sinnews and Muscles: this causes a Palsie. The emptiness of a Sinnew takes more deliberation in growing upon a Patient; this is occasioned by the Ague, Hunger, Melancholly, violent Sweating Vomiting, excessive Venery, or Inflammations in the sinnew parts. A Convulsion which is caused by Wound, and of *Heleborus*, is mortal. This Disease is also incureable, if it be caused by emptiness. Let the air of the Patient be hot and

dry, his diet rather roast then sod; instead of Wine, when the Disease seizes first, he may be permitted to drink honied water, wherein Sage and Cynamon are boiled; exercise must be avoided, the neck and back bones of the sick person must be rubbed, his sleep moderate, his excrements answerable to his belly, his mind quiet.

Of Choller.

Choller is an immoderate perturbation of the Stomach and Bowels, whence malign humors break forth upwards and downwards. This Disease is often so violent, that it deprives one of Life within the space of a day or two without a Feaver, the substance of the body being consumed by vomits and stools; for excrements come often out with such force, that the spirits are expelled with the humors: the upper and lower part of the stomach is primarily affected, the bowels being distempered by the stomachs disburthening of it self through them. The signs that make known that these parts are affected, are vomits and evacuation; a chollick, sowre, and stinking matter is vomitted upwards and downwards for many hours, as if the Patient had drunk great store of such stuff. This Disease is gathered together in all the body, or in the Gall, Bladder, Misentery, or Bowels. This Disease is sharp, but the strength of it is dissolved in a short time. The air the Patient lives in must be cold and bright; if he be strong,

strong a little quantity of meat will suffice him; he should forbear eating for two days; he may drink then strong Wine: in this Wine thin plates of Gold should be quencht; he must sleep very gently, and shun the passions of the mind.

Of the Head Ache

THis disease is sometimes caused from the locution of the Head, sharp Vapors, and Swelling humors ascending from the lower parts assaulting the Head, because as the brain is of a cold and moist temperature, superfluity of excrements are therein generated, which if they encrease, and are not avoided by the expulsive faculty, in time disturb the Head with Aches: the Head Ache occasioned by an ague, quaffing, or some other external cause, is by the Latines called *Cephallalgia*: the Films of the brain is much troubled with this disease, which by reason of their tenderness, the last pains are sharp and tender to them, but the substance of the brain is more grosse, so that the pain that seizes thereon, is duller and more loading; this disease is sometimes caused from cold and Phlegmy matter; this matter by the grossness, and sliminess doth stop the narrow passages of the Head: the pain that comes by a hot, is more vehement then that which comes by a cold distemper; an old pain caused by cold matter is hardly to be cured, especially in old men: a Head-Ache continually vexing, is the forerunner of madness, especially if the Vomit appear some

what

Unable to display this page

passage, through which the breath is moved. The signs of this disease are manifest, for this Cough is so strong, (that let one do what he can he cannot forbear coughing, there being often a kinde of tickling in the inward parts of the mouth: this disease is often caused by an humor from the head into the wind-pipe and Lungs, which if it run abundantly and with great force, the Patient breaths with great difficulty. If the Cough hinders sleeping it is a bad sign, also a continual and vehement Cough with a distillation, is accounted very dangerous, because by this there is some danger of a Consumption; a continual Cough is caused by an old obstruction or corruption of the Lungs, not by Rhumes; for when those stay, the Cough also staves. The Air where the Patient lives must be temperate, and inclining to driness, his meat must be easie of digestion, very moderate, he must avoid such things as are sharp & bitter; his exercise must be moderate, day sleeps are hurtful, his belly either by art or nature must be kept loose, and all perturbations of mind to be avoided.

Of the Flux of the Belly.

A Disentery, so properly called, is a Flux of the belly with exulceration and excretion, whereunto great pains with gripings are joyned; chiefly fat corpulent bodies are galled by sharp humors, and sometimes the Filmes of the inward tunicles of the Bowels are voided

by

by stool ; the inward parts are affected as those things which are voided do testifie, for the excrements are thick, and some fat or bloody drops are mixed therewith ; and sometimes foamy, which is voided with wind ; this blood for the most part swims upon the excrements, if the Ulcer be fastned on the inward Bowels, but if the pain rest about the Navel, or somewhat higher, or that a quantity of blood is mixed and drowned with the stool ; in the beginning of this disease, for the most part slimy biting Chollerick excrements of divers colours are voided, where-with at the last some quantity of blood is mixed ; also there is a griping pain of the Bowels ; the excrements are little, and expelled by little and little ; and after this a small quantity of flesh is voided, and sometimes parcels of the Bowels, inward Tunicles do appear in the excrements : This Flux is caused by sharp humors, such as are putrified and very much biting. Signs of this disease are the weakness of the Stomach, increase of thirst, continual Flux of the Belly ; also if the Urine be not answerable to that which is drunk, and black excrements are voided, the body being lean. The Air wherein the Patient is to remain ought to be temperate, his diet easie of digestion, and such as will breed good blood, because the Concoctive and retentive faculties are feeble ; exercise and motion are not to be used, watchings and all perturbations of mind are hurtfull.

Of the Hemorrhoids or Pills.

Hemorrhoids are veins of the Fundament stretching beyond measure, or swolne most excessively; sometimes they appear about the Fundament, and then they are called outward Hemorrhoids; sometimes they swell inward, and then their swelling is not so great, and therefore the Veins do not appear outwardly; these are called the inward Hemorrhoids: when they run too much, then they void Melancholly and thick blood, but after it good and red blood is perceived to issue; after the blood is of a Citron or pale colour, the strength of the body failing, the weakness of the Legs, and a heavy pain of the Hips concurring, the blood is oftentimes this way evacuated, because abundance of dreggy blood which is this way generated by evil digestion, would else rot and putrifie in the body; wherefore nature hath provided that the Liver, Spleen, and other parts adjoyning, through the former branches should send all their corrupt blood through the Fundament. Hemorrhoids coming on such as are mad or molested with black Choller, or the effects of the Kidneys, are good; yet if they bleed too much there is great danger, for they threaten a Drop-sie; if they flow naturally, neither an inflammation of the Lungs, Sides, or else eating Ulcer or Leprosie, Melancholly or a Quartane Ague will soon follow. The Air the Patient lives in must be dry, his meat such as breeds very few Excrements, his drink Wine, somewhat binding.

Of

Of Swoondings.

Swoonding called *Syncope*, is a sudden failing of the strength, and so it is in a degree in a manner deadly, because it is the beginning of nature's dissolution; the heart in this disease is affected, as may appear by the sudden failing of the strength of the body, smalness and weakness of the pulse, and coldness of the extreame parts. In this Distemper the Patient's face looks as if he were dead, because the blood flies inward, the extreame part of the body, by reason of faintness and looseness of the body, wax cold; their sweat being ill favoured by reason of the dissolution of the parts: This Disease is often caused by great watching, anger, sadness, vexation and grief of mind, by Feavers, emptiness of the belly, sweating, labouring, vomiting at the stool, or by a sudden evacuation of water in a Dropsie; for hereby moderate evacuations and resolutions of the spirits are caused, by which means the heart cannot but be greatly overthrown; if when this sick person is in a swoond, the head fall on the Shoulders or Breast, and he neither breathes, nor his pulse beats, his face appearing green and of a leaden hue, if a sneezing Medicine will not prevail, present death is at hand. The Air this Patient is to remain in ought to be temperate, for hot or cold offend; his Chamber should be lightsome, his meat easie of digestion, his sleep not long, except in extraordinary cases, and a Physician by to observe the Patient in

his sleeping and waking : for if while the Patient is awake, his pulse, colour of his face, and breathing be better, or settled, his sleep may be broken ; but those accidents being better whilst he sleeps, he may continue sleeping.

Of the Spleen.

THE tumor of the Spleen is sometimes soon hardened, and swells even as the Liver doth, though it hath a thinner substance than the Liver, because his nutriment is thick ; and besides, the Spleen must receive the dregs of blood, and his more earthy and impure parts. This Disease so stops the Midriff, that it cannot be raised up, or thrust down, when it should serve for breathing, whereby great sighings are caused in the sleep, as also great difficulty of breathing. The part affected is the Spleen, which may be perceived by the loading pain in the Spleens region. This disease is plainly discerned by the loading pain in the Spleens region, and by reason of the plenty of matter. This Disease is for the most part caused by Melancholly humors, which are the dregs of the blood, and are caught into the Spleen by the dregs of the body, and there remain for a long time ; or else are caused, because the Veins of the body do flow with such Melanchollick blood at the first, whilst the tumor is increasing, the cure may be performed ; but if it be once ripened, it is incurable. The Air the Patient lives in must be clear and bright ; his meat must be such as hath an open-

opening force, that is soon concocted, and breed good blood; his diet must be sparing, his exercise before meat, his sleep moderate, and his mind pleased.

Of the Lethargy.

THE Lethargy called *Lethargia*, is such a necessity of sleeping, as cannot by any means be avoided; or it is an obvious Disease caused by a cold imposthume of the brain, the substance thereof being affected chiefly, the hinder part, but not the ventricles, as may appear by the offended functions of the brain: It is such a Disease, whereby Reason, Memory, and the Imaginations of the other senses are annoyed; in this Disease, as hath been said, an urgent necessity of oblivion with sleeping doth possess the Patient, together with a lingering and continual Fever. The causes of this Disease proceed from a cold and moist distemper of the brain, and abundance of Phlegmy humors so putrified, that they bring a Fever with them. This Disease speedily kills the Patient, if it be not met withall in time; for the space of seven daies he is in danger of death, if he escape them, there are hopes of recovery. The Air he lives in must be hot and dry, if otherwise, it may be rectified with Juniper-wood, Rosemary, and Bay-leaves; his diet must be such as may extenuate; his sleep must be hindered as much as may be, with pricking, and pulling of his hair, or with smoak of Brimstone, Beaver-

stone, *Galbanum*, *Sagapenum* placed under his Nose, that he may be forced to draw it up his Nostrils to which purpose his Nose must be rubbed and chafed with Vinegar; the excrements of his body must be brought down with a Glister or Suppository; instead of exercise frictions and ligatures of the exterior parts, *viz.* the hands and feet must be used.

Of the Yellow Jaundies.

THE Yellow Jaundies called *Ictericus*, is an effusion sometimes of yellow Choller, sometimes black, sometimes both, over the whole body, and this is incident to Maids: also this chollerick blood is spread over the whole body with the blood, because the excrements are not daily, or not at all voided. In this disease the same place or part is not alwaies affected; for sometimes the Liver is in fault when it is too hot, or else imposthumed, and then both the Urine and the Stool are stained with a yellow colour. Sometimes the Feaver doth concur with a certain pain in some obscure place of the Liver, whereby the colour of the face is changed: sometimes the bladder of the gall is affected, and then heaviness is felt in the right side of the Heart-walls. This Disease is manifested to the eyes by the colour; the Patients appetite is diminished, a bitterness increases in his mouth because of heat; and yet for the most part it is without a Feaver, but looseness and head-ach of the body ensue; the Urine is like

Unable to display this page

afflict their Patients. The chief part affected is the Brain, which doth appear by the functions which are hurt, for the animal faculty is grieved, but the brain is affected; the head-ach the fore-runner, a heaviness and dulness thereof, with an annoyance of smell and taste, and a ringing in the ears. A sign of this Disease is, that the Patient cannot endure those that turn about in their sight, being so depraved, that all things seem to turn round. This Disease is caused by the abundance of spirits and boiling blood, if it be not voided at the Nose, when it is ready to run out: this Disease is also caused by crude, raw, venemous humors often generated in the head, or in some of the inferiour parts, especially in the stomach. If this Giddiness lasts long, it is next to an Apoplexy and Falling-sickness. The Air the Patient remains in should be temperate, bright and clear; his diet such as breeds good juyce pleasing to the stomach, and not windy, his exercise and sleep moderate for the head; the voiding of his excrements, if they come not from him naturally, must be furthered by Art, his mind in no case to be disturbed.

Of the Palsie.

THE Palsie called *Paralysis*, is depriving of senses and motion, not in the whole body, as in Apoplexy, but when one side, or all parts of the body under the head, or any other limb is deprived of sense or motion, as the Jaw, Hand, Lip, Feet, Arm. It also falls out that some

some part is deprived of the sensitive faculty, the motive faculty not being hurt. Contrary-wise, the motive dies, when as the sensitive is found sound : sometimes it happens that sense or motion is not quite taken away, but onely was dull, and is benumbed. Physicians call this an imperfect Palsie, the Harbenger of a Palsie; why the sense doth sometimes perish, and motion abide, this happens because some parts do participate of a two-fold kind of Sinnews : this Disease hath great affinity with the Apoplexy, and sometimes is caused by a weak Apoplexy, and then it is called *Paraplexia* : herein they differ, the Apoplexy seizeth upon all the parts of the body, depriving them both of sense and motion. The Palsie seldom or never leaves the head without motion or sense, but the other parts of the body lose both motion and sense, and that in a different manner ; for if the beginning of the marrow of the Back bone be affected, all parts under the face do sympathize with it ; if but one half to the Back be affected, all parts that have relation also suffer : but if the before-mentioned parts are not hurt, but some particular Sinnew of some part of the body is loosed, that part whereof this nerve is joyned, shall also lose sense and motion. In this Disease, as hath already been said, the marrow of the Back-bone is affected, which is the original of all other Sinnews ; wherefore the Practitioner ought to take pains in Anatomy, to know where this mischief keeps its first residence. One evident sign in this Disease is, that if the Palsied part be lifted

ifted up, it falleth back again, it is soon cool, and in time withers; the Patient's urine is for the most part white, and sometimes inclining to redness; when this mischief is at the full height, the Pulse is faint, slow, little and soft; it is caused by a cold and moist distemper, sometimes by an Imposthume, or some other tumor crushing the sinews by a wound, a fall, a fracture, too strait a ligature, laxation of bones in the back by a stroak; but for the most part it is caused by thin and waterish humors derived from the brain, which do insinuate into the pores and substance of the sinews, and so the sinews being made too soft, are loosened and slackened, and do suck in so much moisture, that they stop the head of the sinews, whereby the passage of the animal faculty is hindered, which hath its original from the brain. A Palsie which is caused by the cutting of a sinew overthwart, is curable. A Palsie caused in the Winter, and in old men, is seldom or never cured, because natural heat is deficient in them. The Air wherein the Patient lives should be hot and dry, procured by a fire, if the season of the year require it; or by a perfume of Cloves and Rosemary; his meat must be such as heat and dries, his diet must be slender till the fourteenth day, for it is very good for the Patient to be abstenuous; his drink must be small; he must avoid sleep in the day time, and trouble of mind.

of

Of the weakness of the Liver.

THE weakness of the Liver comes by distemper without any manifest evil in that Bowel; the proper and principal faculty of the Liver is the blood which doth come to it by the property of its own substance, and cannot be weakened of a sudden by any distemper, for the distemper must needs take deep root before it hurt the substance of the Liver, or dissolve the strength thereof, but by what distemper soever this is caused, the Liver doth not perform its proper duty except it be by halves. In this disease, as hath been said, the Liver is chiefly affected, as will appear by its own functions hindred; the blood is not well digested, and then the blood which is voided by stool is watrish, which shews that the nutriment was well concocted in the Stomach, and began to be concocted in the Liver, but not perfected because of the Liver's weakness. This disease scatters the spirit's native heat, dissolves the strength and actions of the Liver; 'tis most probable that a cold distemper is the cause of the Liver's weakness, if the distemper be but light, the colour of the face is white, the Excrements stink a little, few are voided, the Patient's Urine is thin: there are many other conjectured causes, if the weakness of the Liver hath been of a long continuance, it is scarce to be cured, and in time is changed to be an evil habit of the body, from whence a general weakness is caused; or else it turns to the Dropsie.

A temperate Air is good for the Patient, meats that are easie of digestion, and do moderately heat, his drink may be thin and odoriferous Wine; his sleep must be moderate, his mind cleared from discontents.

Of the Chollick.

THE Chollick is a continual passion of the Bowel, which is called *Colon*, there follows it a difficulty of voiding of the Excrements and Wind, at the lower parts a grievous pain and sore pricking comes by fits, because this Bowel is thick and sinewy, whereupon if any hurtful thing creep into its Tunicles, it is not presently driven out; this Disease hath affinity with the *Iliaca passio*, but in the *Iliaca passio* the pain is more vehement; the looser Gut called *Colon* is chiefly affected; the pain of this Disease is vehement, as if the person were bored through with an Auger, it is stirred up in the inside of the Bowel; this pain is inconstant, for sometimes it doth pinch one side, and then another, though it doth chiefly molest the right side, and from thence is carried to the left. The Chollick is eased by Lenitive glisters and fomentations; there are many causes of this Disease, a several matter running to the Guts, because of the wideness, or else it is caused from an inflammation of the same part, or by a sharp biting humor, or by slimy and gross humors, or by a thin Phlegm that is in the Film of the *Colon*, and because the Bowel is the receptacle

ceptacle of wind, the Chollick is often caused by them when great plenty of them is gathered together in those places, or else it is caused by slimy and gross Phlegm sticking in the common passages, or from a tumor remaining in the Bowels, whereby the Guts are strongly pressed, that the wind can hardly get forth; the Chollick doth often turn into a resolution or looseness of the Sinnews, into a Joynt-Gout, into *Iliaca passio*, or a Dropsie; of all Chollicks that is the worst which is caused by an inflammation. The Air the Patient lives in must be temperately hot, inclining to driness, yet the native heat of the outward and former parts of the belly, must be kept hot with warm cloaths, his meat must be easie of digestion, such as doth generate few superfluities, it must be moist, not windy, nor slimy, his drink may be strong Wine; exercise is good before meat, and rest afterwards, they may sleep in the day time.

Of the Pleurisie.

THE Pleurisie is an inflammation of the thin and small Skin which cloathes the Ribs on the inner side, called in Latine *Pleura*, from whence this Disease takes its name; there are many pains of the side, but in this place I shall onely treat of that pain that doth follow a sharp Disease by the inflammation of the inner Skin; for if the inflammation be in the outward Muscles, or if the pain be great because of windiness, this is but a bastard Pleurisie, and the Patient is with-

out

Unable to display this page

Unable to display this page

swooning follows, and many times after death. Oftentimes bleeding at the Nose is caused by nature, which doth by this means expel the excrements, and which is troublesome to the body: Sometimes it is caused by the evil affection of the Veins, wherein the blood is contained, and the blood runs out of the Veins, the Veins being opened by the plenty of blood which they could not contain. There are sundry other causes: If bleeding have continued long, swooning, weakness, and too much cooling of the Liver, *Lachexia*, or the Dropsie is to be feared. Bleeding at the Nose without coldness of the outward parts, is mortal. The Air the Patient should live in must be somewhat cold, his meat must be such as doth nourish well, and easie of digestion; he must avoid exercise, and speak little; he must avoid all passions of the mind, especially anger.

Of the Falling-sickness.

THE Falling-sickness is a Convulsion of all the parts of the body, not continual, but that which cometh by distances of time, the mind and senses being thereby hurt. This Disease doth either happen when the brain hath the cause of the Disease in it self, which is usual, or by the evil effect of the mouth of the Stomach, or from some other part underneath, by which the venomous effect creepeth into the brain through secret passages: the Patient feels the cause of this Disease like a vapour of cold wind
to

Unable to display this page

the roots of the Sinnews shrink, and as it were tremble, in the expelling of that which is obnoxious, whether it be vapor or humor. This disease frequents children, because they are of a moister brain than young men; next to these, men of a full growth, and old men least of all. This Disease is more incident to men than women, and usually it doth stick close to the Patient, unless it be taken away by medicines in the minority: If the Disease be vehement, and come often on the Patient, it is incurable; but if a quartane Ague, or any longer Feaver surprize him, it portends health. The air wherein the Patient lives must be hot and dry, his meat mixed with such things as do dissolve and extenuate the humors; exercise of the body, and frication of the head are prevalent, the moderate use of venery is healthful; his excrements must be voided in due time; and if Nature be deficient herein, Art must be used; his sleep must be moderate, and his mind pleased.

Of Rheum.

RHeum, in Latine called *Catarrhus*; is a distillation commonly taking a deflux of humors and excrements from the head or brain into the other parts of the body; and because the brain is of a cold and moist nature, and doth want plenty of nourishment, by reason of the largeness thereof; so likewise it doth breed many excrements: and the slight distemper being cold and moist, will further it, for vapors sent from

from the lower parts get up thither; and these being thickned by reason of the brains thinness, are entertained; and even as these superfluous humors are sent back again to some one or other part of the body: oftentimes in the first Ventricle, if they do not offend much in quantity, and then they are soonest purged; by the Pallat sometimes they spread through divers places when they flow too much, and then they are voided at the Nose, Pallat, Ears or Eyes; and they do often fall into the Stomach and Lungs; from whence several diseases are occasioned. The Brain is most affected, as may appear by those things which are voided at the Mouth, Nose, and Pallat, and then it is a more continual disease; neither is any hurt of any other part perceived, whereby it may be cherisht; but while it is caused by other parts of the body, it will the better be known by its proper signs. This is an affection which is caused by moderate excretion, if the excrements of the head fall on the Lungs, it doth cause for the most part hardness of breathing, and a great Cough, and Hoarseness, bringing pain and foreness to the aforementioned places; the hot distemper of the brain is sometimes the cause, the great weakness thereof being oftentimes the cause; sometimes it is occasioned from the brains cold and moist distemper; for then the nutriments conveyed to the brain are not well digested, whereby many superfluities are gathered, and store of excrements lodged in the brain, Surfeits and too much fulness encreases this Disease, or by too much sleep; also by the

weakness of the digestive and expulsive faculty of the brain. If the humor fall from the head to the nose, it is but a small grief; if to the throat, worse; if to the lungs, worst of all; for the lungs are in danger of being exulcerated, from whence comes a Consumption: the Winter season is very obnoxious to this disease, because of the uncertainty of the weather. The air the Patient lives in should be moderately hot and rainy weather, as also Northern and Southern blasts must be avoided; his meat must be very easie of digestion, and such as breeds good blood; his sleep must be moderate, and sometimes in the day time, his head must be so covered, that neither too much cold, nor too much heat offend it; his body must daily, either by art or nature, be emptied of excrements; he must use moderate exercise, and shun the passions of mind.

Of the Pain of the Stomach.

THe pain of the Stomach called *Cardialgia* is a painful sense of the mouth of the stomach caused by a biting matter. This distemper hath an affinity with the Disease called *Cardaica passio*, which is in like manner a Disease of the mouth of the stomach, caused by corrupt humors, and such as are biting and violent, which either came from some other place, or else were there generated and gathered together. The *Cardaica passio* differs from this Disease, because this is caused by biting humors, but this is caused

fed by virulent humors, venomous, and so malignant, that a very hot and sharp Feaver accompanies it. The mouth of the Stomach is primarily affected, the heart being hereby hurt, because of the nearness, a pinching pain with biting and fretting being felt under the Breasts griffels. In this Disease there is a gnawing, biting, and pricking of the Stomach; there is an oppressing pain there, whereby the Patient breaths with difficulty; sometimes the belly doth cast out the chollerick stuff, and sometimes he doth vomit choller; a Feaver sildom comes with this. In this Disease the appetite is abated, the Patient is in more pain before then after meat; this Disease is often caused by sadness, for by those causes Choller comes into the Stomach, whereby bitings and gnawings are caused; sometimes by inflammation, or by sharp and phlegmy humors: if this Disease comes without a Feaver, it is less dangerous. Let the air the Patient lives in be cold, either by art or nature; his meat easie of digestion, and such as is least subject to corruption; rest asswages the pain, his sleep must be moderate, his belly must be rendred answerable to nature, perturpations of his mind are to be shunned, especially choller.

Of the Gout

THe Joynt-Gout is a feebleness of the Joynts and pain coming upon them at several distances of time; for the most part it is caused by a Flux, which windeth it self betwixt the Ligaments,

ments, Films, and Tendons of the Joynts; for in this disease the Joynts do first receive the Humor, which at length do insinuate into the Films adjoyning: sometimes there is a Gout in the fingers, sometimes in the knee, sometimes the hips, from whence it spreads it self to the Thighs, Calves of the Legs, and to the end of the Feet; yet this Gout sticks not in the Hip, but is fastned above the Hip at the top of the Buttock, if the Gout stick in the feet 'tis called *Podagra*, or the Feet-Gout, whether it be in the ankles, soles of the feet, or great toes joynt: sometimes it seizes on the shoulder-joynts, and turning-joynts of the Back-bone or Chin: sometimes not any knitting of the bones is free from this pain. The parts affected are the joynts, tendons, ligaments, films of the parts of the body, which either knit or inviron; the bones are here affected, and sometimes the Membranes are filled and stretcht; the Patient is tormented for a long space, when this Disease doth first surprize him, yet the pain is but little; by the use of evil diet almost all the joynts of his body suffering alike, sometimes not one part of the body being free from this Disease. In the Feet or Hip-Gout for the most part no swelling doth appear, but in the Hand and knee-Gout, a swelling, redness, and heat, by extream pains are easily to be perceived; sometimes an inflammation is caused, and then the appetite is lost, and the Patient is troubled with watchings, and a Feaver. The cause of every Joynt-Gout is for the most part great store of phlegmatick humors

mors, or some other humors overflowing in the greater Veins, the Liver and Head, so that the parts are therewith surcharged; and that these parts may likewise be free of this burthen, they do cast these excrements upon the joynts, ligaments, and tendons, and films, whereby they are filled, stretcht, and weakned. There are four causes of these superfluities of humors, the immoderate use of strong Wine, Venery, crudities and feebleness of the parts, to which may be added the relinquishing of customed exercises, and suppression of evacuation. This disease is an hereditary Disease. The paines of the Feet-gout trouble the Patient at the Spring time and Autumn: if this Disease be not cured before the Patient comes to his perfect growth, it will not be perfectly cured. The air the Patient lives in must be temperate, inclining to heat and dryness; such meats as do moderately nourish are good, and such they must eat but sparingly; when their Disease hath left them, they may use exercises, otherwise not; their sleep must be moderate, for too long sleep cherishes this Disease; his belly must alwayes be kept loose, the use of Venery is hurtful, all perturbations of mind are to be avoided.

Of Congelation

Congelation, called, *Catalepsis* is a sudden detaining both of soul and body, with the which whosoever is taken, the same figure of body doth neverthelesse remain; he abides sit

ring or lying if he did either sit or ly e when the fit took him. By some this disease is stiled an awaking amazement, because the disease takes away sense and motion in all parts of the body; this disease agrees in some things, but differs very much in others from the Apoplexy. In this disease brains hinder-part is chiefly affected, the animal part being hurt, as well imaginative as sensitive and motive. In this disease the Patient is dumb, his body is bereft of sense and motion; and though he retain the form of one being awake, yet his mind and senses are asleep, and that on such a sudden, that the lookers on are amazed. This disease is so vehemently seizing on the Patient, that he rather thinks he is transported to heaven then dead; the mind is assaulted so violently, that the person in this distemper remains in the same figure, wherein he was when he was stricken; he can neither void excrements, make water, by reason of the senses dulness, his pulse beating little and faintly, but in the mean time equal. This effect is caused by a cold and weak distemper of the brain, wherby the brain and animal spirits are congealed and dried up, not onely cooled. A cold and dry matter causeth this disease, as melancholly, the air cold and dry, the mixture of Phlegm and Choller when both overflow; they are in great hazzard of life that are taken with this disease; if this disease be strong, it is hardly to be cured. The air the Patient lives in must be hot and moist, his meat Prisane, Cream, his drink small white Wine, and somewhat astringent.

Of the Faenzy.

A Right Frenzy is an inflammation of the brain and the films thereof, bringing with a sharp Feaver, doating, and alienation of mind; it is a kind of a madness, both dreadful and dangerous, because this disease is generated in part, which is the chief sense of the faculties of the Soul: and because a true Frenzie hath its beginning from a false, it will be convenient first to treat of a false Frenzie. It is an alienation of the mind with disquietness, without an impostume of the brain, and it doth follow a Feaver caused by Blood or Choller: doatings do not fret and grieve so much as they do, that are posselt with a true Frenzie; and as the Feaver doth increase or decrease, so the fate of the Frenzie is increased or decreased, especially in the hour of the *Crisis*, or inflict betwixt Nature and the Disease. In these Feavers dry Vapors get up into the Brain, whereby the animal parts are disquieted, sometimes Impostumes are the cause of this disease. The parts affected are the *Pia mater*, or *dura mater*. In this distemper there is a continual and dry Feaver; and as the Patient sleeps very disquietly, so his watchings are more troublesome, he breaths by fits, he will if he be not lookt to, start out of his bed suddenly, he will weep, sing, and cry out; the Patients tongue is withered black, he is very thirsty, his Urine is thin, and fiery, sometimes white and thin, then he is in great danger

ger. This distemper is caused with too much blood, and such a one is mad with Laughter, yet he dotes less, and is not so Feaverish: but when it is caused by burnt Choller, then is the Patient stark mad, and must needs be bound, as he is in this distemper very strong. A Feaver is the inseparable companion of this disease: this is a most sharp and dangerous distemper, and speedily kills, if present remedy is not given; for all kinds of Frenzies are mortal, being bred in the place where the souls principal part is resident. The air the Patient remains in must be temperate and bright, no variety of pictures must remain in his sight, his diet must be such as may moisten and cool the body, he must avoid too much motion, frictions on the lower parts are to be used, especially when the disease is milder; sleep must be procured by Local Medicines, and such as are received in at the mouth, the excrements of the Belly must be evacuated, for if they are kept in, they do increase the disease; perturbations of his mind are to be avoided.

Of the Dropsie.

THe Dropsie is such a passion that it is not without plenty of watry humors, because the blood-making-faculty is vitiated; it is a long disease, for the most part caused by the coldness of the Liver. There are three kindes of Dropsies, *Anasarca*, which is a dispersing of Phlegmy humors over the whole body. In this Disease the body increaseth most unnaturally, for it is all over swelled

swelled, and an humor mixed with Phlegmy Blood is spread over all the body between the skin and the flesh, and the body doth suck it up, even as a sponge sucks up water, and by reason of this an ill colour passeth over the whole body. The second sort of Dropsie called *Ascites*, is that when great store of winds, but greater of water, are gathered together in one place, which doth lie between the Guts and the Stomach. In this Disease, first the belly *Abdomen*, by little and little, then the Thighs are swelled, and all the other parts of the body by little and little wax lean; but when there is a greater store of wind then water, whereby the *Abdomen* is stretcht beyond measure, called *Timpanites*; then rather a noise of wind then water is perceived, if the belly be strook, for there is the sound of a Tabor, from whence this Disease hath its name. The natural colour of the face in this Disease is not altered, the Liver is the part affected, for hereby the blood is generated, and from this the Dropsie is caused by the primary affect of the Liver, and then the Cough comes withal, because the hugeness of the Liver causeth the obstructions of the Lungs, also the excrements are not very liquid. Sometimes this Disease is caused by the consent of the Misenterry, Spleen, Stomach, Meseraick Veins, and *Jejunium intestinum*, whereof a weakness of such Veins doth follow, as did convey food to the Liver and then excrements are heaped together in the lower parts, untill they are corrupted, and so surcharge the body, and afflict the Patient

Patient with a Lax. The Patient in this disease, is for the most part troubled with a Feaver, and doth thirst very much, especially if he be troubled with *Ascites*, and because of Salt and putrefied humors, he loaths meat. The colour of the face is whitish, heardness of breathing, and heaviness of the body, concurs also Swellings of the Feet, because of the far distance of the heart. In *Anasarca* the whole body is weakened, and doth Faint, and Swell equally, yet for the most part the swelling is in the Shins and the Feet; so that if the Fingers are thrust into the flesh, the prints of them will remain a long time. The great coolings of the Veins and Liver is the cause of this long & sore disease; this happens to the Liver by it self, or else by the coldness of the Spleen, Guts, Misentery, Midriff, which sometimes because of their obstruction, sometimes because of their weakness, draw not unto them too much blood; also it is caused by the Bleeding at the Nose, by immoderate running, or by staying of the monethly Courses, or Hemrhoids, for so the natural heat is choaked by the loss of Spirits in the blood: sometimes it is caused by the Flux of the belly, or stomach if they do last long, for the natural spirits, and native heat are scattered. There are many other causes, if ulcers arise in the body by water, that is between the flesh, because of the great plenty of humor it is hardly cured. He who is supurated, or hath a Dropsie, when he is cut or burnt, if that water or matter doth run out he dies presently; also if a Cough doth seize on him he is in great danger. Of all these

these Dropfies the Timpanites is the worst. He that is in a consumption many times fall into a Dropfie, because the evil is communicated to the Liver, for matter and venomous filth having found a way into the Liver, gets in and sticks fast therein, and so doth corrupt the substance of it. The air where the Patient lives should be clear and somewhat inclining to heat and driness; moist and windy air do increase this Disease. In this distemper a supper of roast meat is better then sod; his meat must be easie of concoction: flesh broth must not be given except the Patient takes Purges; he may drink thin Wine, but not sweat, because this will not quench his thirst; as it is good in this Disease to endure hunger, so to thirst long is dangerous: moderate exercise, frictions, and the Baths are good; he may sleep in the night time but not much, the Excrements must be answerable to nature, he must abstain from Venery; and even as fear and sadness do hurt very much, because they hinder digestion, so anger and some of the other passions will be very good for him.

Of spitting of Blood.

SPitting of Blood is any avoiding of Blood at the mouth. Blood is also avoided from many other places of the body; here care ought to be had in observing whether the Patient was wont to Bleed at the Nose or no, for from thence it doth fall into the Stomach and Throat, and from thence into the Lungs, but for the most part it doth turn and harden into a cold; if then

Unable to display this page

Unable to display this page

Spitting of matter it is a sign the Lungs are ulcerated: this disease, if it continue long, will turn into a Consumption. The air the Patient lives in should be somewhat inclining to cold and dry, the Patient must avoid sun-shine, and a bright fire, his meat must be such as doth cool, dry, and bind, it ought to be of a slimy substance; he must eat sparingly, he may drink wine and water mixed together; he must shun all exercise, he must breath very gently, for violent breathing is offensive; he must not sleep in the day time, his sleep at night must be moderate; his belly must be kept loose by art or nature, perturbations of his mind must be avoided, especially anger.

The Postscript.

COURTEOUS Student, observing my indisposition of Health to increase, and still seize more powerfully on me, I have so ordered, through the trust I have imposed in some of my best Friends, that these Papers preserved for the publique good should out-live me; in which as the old Saying is, I have inclosed Homers Iliads in a Nut-shell; in these few Pages epitomized the Mystery of the Skill of Physick; in this small Looking-glass, representing to thy clear view, above forty of the most dangerous and desperate Diseases that chiefly in this Life afflict our frail

re ex-
g. will
Patient
cold
and a
cool,
y sub-
wine
exer-
iolent
in the
rate;
ture,
led,

posi-
seize
der-
some
rved
; is
ners
ito-
; in
clear
spe-
our
ail

