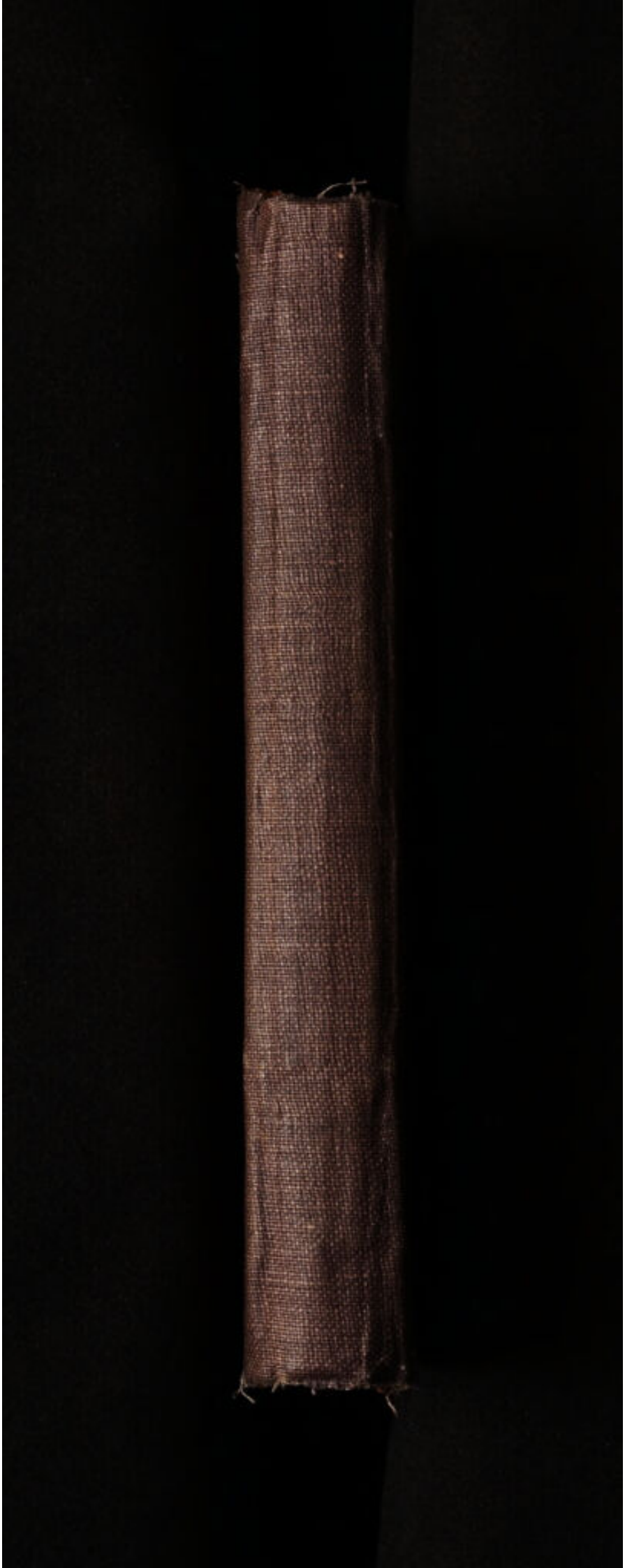

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The Art of SIMPLING.

AN

INTRODUCTION

TO THE

KNOWLEDGE

AND

Gathering of Plants.

Wherein the Definitions, Divisions, Places, Descriptions, Differences, Names, Vertues, Times of flourishing and gathering, Uses, Temperatures, Signatures and Appropriations of Plants, are methodically laid down.

Whereunto is added,

A Discovery of the Lesser World.

By W. COLES.

LONDON,

Printed by *J. G.* for *Nath: Brook* at the Angell in Cornhill, 1656.

To the most Exquisite Lover of Plants, ELIAS ASHMOLE *Esq.*

Honoured Sir,

THough I am a ſtranger to your Perſon, yet ſhould I be ſo to your vertues, I might very well ſeeme to be an Inhabitant of another Country, and not of this, wherein your Fame is ſo eminent for countenancing all thoſe that bend their endeavours to advance any kinde of learning. And though I did deſpaire the

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patronage of any worthy perſon to my well-meaning endeavours, yet ſince being animated by the generall repute of your excellency in this kind, and the height of perfection which you have attained in this pleaſant Study, I doe here preſent you with what I have expreſſed in the Epiſtle to the Reader. The Reſult of many years experience, which I have imployed for the benefit of my Countrymen, whoſe ignorance in the forms of ſimples is very much to be pittied. In commiſeration whereof, I have made it my care to muſter up a number of ſuch Obſervations, as may tend much to their benefit, if ſo be they can lay aſide their ſelf-conceitedneſs, and diligently follow what is here preſcribed. I goe not about to deceive them with a few empty

No-

Notions, as Mr. *Culpeper* hath lately done, telling them many Nonſenſicall ſtories of I know not what; when as it is evident to thoſe that knew him, or are able to judge of his Writings, that he underſtood not thoſe Plants he trod upon. And that which addes to his fallacious aſſertions, is, that he hath obtruded theſe things upon the Country people, perſwading them that they would be much for their befit; who being taken with any novelty, ſwallowed his bait, hoping that there might be ſomewhat of value in them, but were too too much deceived, as experience may plainly ſhew. All the Rocks at which he willingly ſtumbled, I ſhall carefully avoid, and plainly demonſtrate to their ſenſes the reaſonableneſſe, plea-

ſure and profit of what I propoſe. The way to make men skiltull in any Art is to acquaint them throughly with the ſubject matter thereof, as alſo with the principles belonging thereunto, without which nothing but confuſion can be expected. I have therefore contrived a ſhort Method which will accompany them in all places, and like a Mercuriall *Statue* diſcover unto them the differences of Plants, by the Obſervation of which they may make a ſpeedy progreſſe in the knowledge of them to their great advantage and ſatisfaction.

And being aſſured how much you are particularly addicted to the admiration of thoſe exquiſite formes, and wonderfull varieties of thoſe vegetable Creatures, and

of

of your ability to judge betwixt the fawning language of a ſmooth-tongu'd flatterer, and the faithfull dealing of a good Common-wealths-man, I crave leave to commit it to your protection, which if you ſhall vouchſafe unto it, I ſhall not value the ſnarles of any ſelf-intereſſed perſons. And thus I humbly kiſſe your hands and ſubſcribe my ſelfe

Your very humble Servant

Putney Feb. 22. 1655.

Will. Coles.

ERRATA.

PAg. 12. l. 18. for Mr. *Robert Gardiner*, r. Mr. *Bobart Gardiner*, for *Payſick*, r. *Phyſick*. p.16.l.6. for *Agrimonies*, r. *Anemones*. p.24. l. 4. for *ended*, r. *endued*. p. 39. l. 6. for *Robert*, r. *Bobart*. p. 48. l. 4. for *are*, r. *if*. p.139.l.ult. for *politique*, r. *prolifique*. p.141. for *Anomaticall*, r. *Anatomicall*. p.156.l.23. for ὅτι r. ὦ. p. 166. l. 14. for *vanity*, r. *vacuity*. Other literall faults the Reader is deſired to mend with his pen.

THE PREFACE.

Gentle Reader,

WHat a rare happineſs was it for *Matthiolus* that famous Simpler, to live in thoſe dayes wherein (as he himſelfe reports) ſo many Emperours, Kings, Arch-Dukes, Cardinalls and Biſhops, did favour his Endeavours, and plentifully reward him? whereas in our times, the Art of Simpling is ſo

farre from being rewarded, that it is grown contemptible, and he is accounted a ſimple fellow, that pretends to have any skill therein. Truly it is to be lamented, that the men of theſe times, which pretend to ſo much Light, ſhould goe the way to put out their owne Eyes, by trampling upon that which ſhould preſerve them, to the great diſcouragement of thoſe that have any minde to bend their Studies this way. Notwithſtanding, for the good of my Native Countrey, which every one is obliged to ſerve upon all occaſions of advantage, and in pitty to ſuch Miſtakers, I have painfully endeavoured plainly to demonſtrate the way of attaining this neceſſary Art, and the uſefulneſſe of it, in hopes that this Embryo, thrown

thus

thus into the wide world, will fall into the Lap of ſome worthy perſons that will cheriſh it, though I knew not any to whoſe protection I might commend it. However I have adventured it abroad, and to expreſſe my reall affection to the publick good, have in it communicated ſuch Notions, as I have gathered, either from the reading of ſeverall Authors, or by conferring ſometimes with Scholars, and ſometimes with Countrey people; To which I have added ſome Obſervations of mine owne, never before publiſhed: Moſt of which I am confident are true, and if there be any that are not ſo, yet they are pleaſant. The reſult whereof will appeare to the underſtanding Reader to be this, That to be

well verſed in the formes and vertues of Plants, is no ſuch contemptible matter, as ſome ſuppoſe, but that God may be glorified, and the Common-wealth profited, as much, if not more, by this Study then any whatſoever. For if every Herbe ſhew that there is a God, as verily it doth, the very beauty of Plants being an Argument that they are from an Intellectuall principle; what Lectures of Divinity might we receive from them, if we would but attend diligently to the inward underſtanding of them? And *Botany* being one of the Handmaids to Phyſick, and every Plant being uſefull for ſomewhat or other, why ſhould they be leſs reſpected then others? eſpecially ſeeing they tend to the preſervation and recovery of

Health,

Health, which every one is by Nature engaged to preferre before any other earthly bleſſing, and therefore ought principally to be reſpected. But Phyſitians, & others who ought to be skilled therein, doe for the moſt part ſo much affect Ignorance, that they care not for having the Scales thereof removed from their Eyes, if they did, they would no longer continue Idle, but would immediately ſet about this Ingenious exerciſe. Perhaps the difficulty of attaining to ſo intricate a knowledge, might formerly be pleaded; but now that Obſtacle being removed out of the way, there is no excuſe that I know remaining. If therefore any one will be perſwaded to entertaine good thoughts of this Art, he ſhall have here ſuch

Rules as will be very helpfull to him in the diſcovery of Simples, from which he ſhall receive abundance of content and ſatiſfaction. Let him make uſe of them, and according as he findeth, judge. If any profit redound unto him thereby, as I doubt not but there will, I ſhall have my deſire; which is, that all ſorts of Learning may be promoted, but eſpecially this deſpiſed, though advantagious Art of Simpling. I know that Pieces of never ſo exact and curious frame, compoſed by the moſt excellent and eveneſt hand, cannot paſſe through the criticall and cenſorious multitude, without receiving the aduſt effects of their malignant humours: ſo that I may not expect to eſcape ſcotfree, but if there be any one that ſhall carp

too

too much at these my endeavours, I shall desire him to better them, if he can. Yet in hope of a Candid reception, I have hereunto annexed a small Treatise of Anatomy of the parts of the body of Man, very usefull for young Practitioners; and as I shall finde these my first endeavours approved of by the ingenious, I shall accordingly be encouraged to publish the Anatomy of Plants, being a Treatise of the most known Simples growing in *England*, & the dominions thereof, Physically applyed to each particular disease, incident to each part of the body, either of Man or Woman; with the easie way of Cures of the most malignant Diseases, which may be performed with a small cost, wherein every person may be

be his own Phyſition: contrived in a new and exact Method, and enriched with many Obſervations, not taken notice of by any other Authors. The Book is well nigh finiſhed, and I hope will be ſhortly ready for the Preſſe.

Farewell.

A Table of the Chapters.

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An

AN INTRODUCTION TO THE *Knowledge of Plants.*

CHAP. I.

Of Simpling, its Antiquity, Dignity, Pleasure, and Usefulnesse in Physick, &c.

SImpling is an Art which teacheth the knowledge of all Druggs and Physicall Ingredients, but especially of Plants, their Divisions, Definitions, Places, Differences, Descriptions, Names,

Times, Vertues, Uſes, Temperatures, and Signatures. An Art ſufficiently derided by the Ignorant, and ſelfe-conceited, but had in admiration of all thoſe who have received any glimpſe of the beauty of it. It is a ſubject as antient as the Creation (as the Scriptures witneſſe) yea more antient then the Sunne, or Moon, or Starres, they being created on the fourth day, whereas Plants were the third. Thus did God even at firſt confute the folly of thoſe Aſtrologers, who goe about to maintaine that all vegitables in their growth, are enſlaved to a neceſſary and unavoidable dependance on the influences of the Starres; Whereas Plants were, even when Planets were not. It proſtitutes not it ſelfe to vulgar perſons, or capacities, as Mechanick Arts doe, but is courted by Emperors, Kings, Queens, Lords, Ladies, and other Perſonages of great qualities and parts. Though many Phyſitians are ſo lazie now as to ſlight it, yet heretofore not only they, but many noble Men and Women did

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ſtudy this part of Phyſick, then which they deſired nothing more. Nothing ſeemed to them more magnificent, or princely, then *Scire poteſtates herbarum, uſumque medendi.* How renowned is the fame of *Mithidrates* King of *Pontus* unto this day? who indeed deſerved to be remembred for his skill in 22 ſeverall Languages, yet he had not been ſo often called to minde, had he not invented that famous Electuary called Mithridate, which he could never have done, if he had not had skill in this very Art. *Medea* was a Kings Daughter, and yet how excellently was ſhe verſed herein? The pleaſure that is received from it, no man knowes but he that is acquainted with it. What a pleaſant thing it is for a Man (whom the Ignorant thinke to be alone) to have Plants ſpeaking Greek and Latine to him, and putting him in minde of Stories, which otherwiſe he would never thinke of? It will yeild a man diſcourſe whither ſoever he goes, (travaile he by Sea or by Land) that will render him *Fa-*

cundus Comes, and such an one, *in via pro vehiculo est.* With what rare Colours, and sweet Odours doe the flourishing Fields and Gardens entertaine the Senses? The usefulnesse of it no judicious man can deny, unlesse he would also deny the vertues of Herbes, which experience it selfe doth daily approve. For how often doe we see, not onely mens Bodies, but even the Mindes of those that are even distracted, to be cured by them? I know there be many Physitians who hold it a disparagement to thinke of such small matters, and therefore they leave this office to the Apothecaryes, who for the most part are as ignorant as themselves, and rely commonly upon the words of the silly Hearb-women, who many times bring them *Quid* for *Quo*, then which nothing can be more sad. So that by reason of this their ignorance in Simples, their Medicines oft-times sort not their wished, but sometimes contrary effects, to the great prejudice of their Patients. Therefore I holde it more then

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convenient, that all those that deale in Physick or Surgery, should be skilled, not onely in the qualities, but the formes of Simples. For though a man know the qualities never so well, and know not the Forme, he will be at a notorious losse; but when both are rightly known and applyed, they cure Diseases, resist Poysons, heale Soars, yeeld Food, make Sawces, and what not, even at little or no charges.

CHAP. II.

That this Art is also necessary for those that intend to be Divines.

IT is conceived under favour, that though this Knowledge is especially necessary for Physitians, Apothecaries, Chirurgions, and such as deal in Medicines; yet it would be usefull to many other Professions: but because Divinity is the nobleft of them, I will speak onely to that at present. There

are in Scripture ſeverall Expreſſions and Similitudes, either concerning Plants, or derived from them, which cannot throughly be underſtood without this Art. There is mention, not onely of *Graſſe*, *Herbes*, and *Trees* in generall, but of the tree of knowledge of Good and Evill, and the tree of Life, either of which would admit of a particular diſcourſe; of the *Figtree*, whoſe leaves our firſt Parents ſowed together to make them Aprons, and of *Gophor* wood. There is mention alſo of *Lentills*, wherewith *Jacob* made Pottage, and ſold them for *Eſau*'s Birth-right, of *Balme*, *Mirrh*, *Aloes*, *Caſſia*, *Frankincenſe*, the *Citrine* tree, the *Palme*, the *Mirtle*, the *Willow*, the *Vine*, the *Cedar*, the *Bramble*, and of other trees; of *Gourds*, *Hemlock*, *Wormwood*, *Anniſe*, *Cummin*, &c. Here we may note that *Aloes* and *Lign-Aloes*, though in Scripture they be uſed for one and the ſame thing, yet they are not ſo, the one being the Juice of a *Sea-plant*, the other the wood of a very

beau-

beautifull Tree. It would be tedious to reckon up the Materialls of the Arke, and of *Solomons* Temple, and to give the reason why such Wood, and such Stones, and such Metalls were used. That the *Lillies* amongst the *Thornes* were *Woodbines*, is not known to every one, or that the Husks which the Prodigall Sonne did eate, were the fruit of a tree, or that 'Αμάραντος which Saint *Peter* puts for a thing that fadeth not away, is a flower which will endure for a very long while. I cou'd have reckoned up many more, which for brevity sake I omitted, for understanding of the inward meaning whereof, no small skill is required. Give me leave to give you an instance in the words of *Hosea*, cap. 10. 4. *They have spoken words falsely, in making a Covenant; thus Judgement springeth up like Hemlock in the furrowes of the field.* For illustration of which place, the very evill, dangerous, and poysonous qualities of that pernicious weed, would be considered, which sometimes springeth up in such

places, where better grain is expected, that so it may more plainly appeare, that the judgement of those Magistrates the Prophet speaks of was not just, but stunk like *Hemlock* in the Nostrills of the Almighty, and was as dangerous to the politick welfare of the people, as *Hemlock* was to the Health of their Bodies. This is mine owne glosse, how consonant to the Text, or what Commentators write thereon, I leave to the judgement, or at least the search of the learned Divines; but for some that professe themselves to be so, I doubt whether they know what *Hemlock* is. If I should aske one of our Upstarts what those things were which *Reuben* bringing home, his Mother *Leah* and *Rachel* kept such a clutter about, I wonder what answer he would make? I believe he would say they were *Mandrakes*, and if I should demand againe what *Mandrakes* were, I suppose he would say he could not tell, (an answer unbeseeming his profession) or which is worse, that they were

roots

roots growing in proportion like a Mans body, which make a wonderfull skreeking at their pulling up, and perhaps that they cause fruitfulnesse in women, if they carry the same near their bodies: whereas in *Mandrakes* there is no such proportion, skreeking, or vertu, as every one that knows them can tel. I know not how the Translators of the Bible came to mistake, but the word in the Originall is a common word, signifying amiable & sweet smelling flowers, (and is used, *Cant.* 7. 13. in the same sense) which *Reuben* brought home for their beauty and smell, rather than their vertue, whereas in the flowers of *Mandrake* there is no such delectable or amiable smell. This is the judgement of Mr. *Gerrard*, whose reasons for the same you may see, if you consult his Herball. Those which are skill'd in the originall, would doe well to compare the Mandrake and it together, with the circumstances, and see if it be not so. Thus if a Divine were a good Herbarist, he might be much more accurate

in the interpretation of Scripture, than many in our dayes are.

CHAP. III.

Of the Restorers of this kinde of Philosophy, of some of the chiefe writers thereof, and of some skilfull men now living.

THough we gather from the Scriptures, that there was no Plant whereof *Adam* understood not the name or vertue before his Fall, yet after that, as the world grew elder in time, so grosser in ignorance: this kind of Philosophy was almost, if not altogether, forgotten; insomuch that the Græcians, who are said to be the Inventers of all Arts and Sciences, except the Mathematiques, attribute the invention hereof to *Chiron* the famous Centaure. Doubtlesse *Chiron* was a great restorer of it, whom the Poets feign to be no lesse than the son of *Saturn* and *Phillyra*, from whom

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Chironium, that is, *Centaury* takes its name. To this renowned Doctor was *Æsculapius* the son of *Apollo*, set to school, who came to that perfection in Physique, that among the Ancients he was reputed the God thereof. He was Schoolemaster also to *Achilles*, that magnanimous *Gracian* Captain, from whence *Achillea*, that is, *Millefoile*, took its name. The Scripture tels us of *Solomon*, that he spake (I conceive he wrote) of Trees from the *Cedar* which is in *Lebanon*, to the *Mosse* that groweth upon the Wall, for so the best Translations have it; but his Books, with the writings of many others are lost. The chiefest and ancientest that remaine, are those of *Theophrastus*, *Dioscorides*, *Pliny*, *Galen*, &c. who have done rarely upon this Subject, as also some later *Arabians*, as *Avicenna*, *Serapio*, *Mesue*, *Rhasis*, &c. Neither hath our Nation been without its *Gerrard* and *Parkinson*, who have bestowed much labour and travaile in their voluminous Herballs. Besides these, there

have

have been many more which have been excellently well verſed in Simpling, though we finde not that they committed their knowledge to writing. Such as were *Lyſimachus* King of *Thrace*, from whom *Lyſimachia*, that is, *Willoweed* had its name. *Gentius* King of *Illyria*, from whom *Gentian*, *Artemiſia* Queen of *Caria*, from whom *Artemiſia*, that is, *Mugwort*, takes its name; *Evax*, *Cyrus*, *Diocleſian* the Emperour, &c. Thoſe that I have known moſt famous in my time here in *England*, are Doctor *How*, one of the Maſters of the Phyſick Garden at *Weſtminſter*, Mr. *Croſſe*, ſometimes one of the Eſquire Bedles of the Univerſity of *Oxford*. Maſter *Robert Gardiner* of the Phyſick Garden there, and Maſter *Morgan* the Gardiner at *Weſtminſter*, who are moſt expert herein, but eſpecially my much honoured friend, Maſter *William Brown* of *Magdalen* Colledge, to whom I acknowledge my ſelfe beholding, for part of my little skill.

CHAP.

CHAP. IV.

Of the ſubject matter of the enſuing Treatiſe.

SO much for the Porch. VVe come now to the ſtructure, which will not be great. The Materialls that we ſhall uſe in the rearing of it, will be Druggs, but eſpecially Plants. By Druggs I meane thoſe Phyſicall Ingredients which are brought out of forreigne Countreyes, as *Pepper, Cloves, Cinamon, Mirabolanes, Agarick, Sagapenum, Sarcocolla*, &c. *Saſſafras, Lignum Aloes, Sealed Earth, Bolearmeniack*, &c. But of theſe I ſhall ſay little more then onely name, becauſe we ſhall endeavour to keep our ſelves within the bounds of our owne Countrey, whoſe good it is we eſpecially aime at. By Plants I meane whatſoever the Superficies of the Earth doth put forth, if it be endued with a vegetative Soule, and that onely. And of theſe there are five

ſeve-

ſeverall ſorts; 1. *Trees*, 2. *Buſhes*, 3 *Shrubs*, 4. *Herbs*, 5. Neuters. Trees are Plants which riſe out of the ground, with one ſubſtantiall ſtemme, which is called the Trunk or Body, and afterwards ſpread themſelves into divers Arms and Branches; as *Oakes*, *Peartrees*, *Elmes*, *Aſhes*, &c. Buſhes are thoſe that riſe out of the ground with many ſtalkes, which afterwards put forth themſelves into many leſſer boughs; as *Roſes*, *Oſiers*, *Thornes*, *Elder*, &c. Shrubs are of a woody ſubſtance, yet doe not much exceed the bigneſſe of ſome Herbes; as *Butchers Broom*, *Lavender Cotton*, *Groundpine*, *Seuthernewood*, &c. Herbes are thoſe whoſe footſtalkes cannot be reckoned to be wood, but doe for the moſt part conſiſt of Leaves, as *Fennel*, *Everlaſting*, *Baume*, *Mints*, &c. Neuters are thoſe which have neither Boughs nor Leaves, as *Moſſe*, *Toadſtooles*, *Sponges*, &c. This is the uſuall Diviſion of Plants, which whether it be exact or not, I refer my ſelfe to the judicious Reader. Of *Trees*, *Buſhes*,

Shrubs,

Shrubs, and *Neuters*, I may treat occasionally, but I shall bend my endeavours to speak, especially of Herbes, to whose sub-division I must proceed.

CHAP. V.

Of the sub division of Herbs.

AS there be several divisions of Plants, so there be also sub-divisions, which I shall summe up in this Heptade, 1. *Potherbs*, 2. *Breadcorne*, 3. *Pulse*, 4. *Physicall Herbes*, 5. *Flowers*, 6. *Grasse*, and 7. those which we in *England* call weeds. By *Potherbs*, I mean those we boyle, or eat raw, whether roots, fruits, or tender stalks, and leaves, as *Turneps*, *Carrets*, *Radishes*, *Leeks*, *Onyons*, *Cives*, *Cucumbers*, *Melons*, *Pompions*, *Lettice*, *Parsly*, *Sorrell*, &c. By Breadcorn, all sorts of *Wheat*, *Rye*, *Barley*, *Oats*, *Rice*, *Pannick*, &c. By *Pulse*, *Pease*, *Beans*, *Vetches*, *Tares*, *Lupines*, &c. By physick herbs, I mean them that are so called

so called, καθ' Ἐξοχὴν, for otherwise all are so, more or lesse, and those are found either in gardens, as *Angelica*, *Dragons*, *Masterwort*, *Solomons seal*, *Elecampane*, *Licorish*, *Saffron*, &c. or in the fields, *Tormentill*, *Agrimony*, *Fluellin Woodsorrell*, &c. By *Flowers*, *Snapdragons*, *Lillies*, *Iris*, *Narcissus*, *Larkespurs*, *Tulips*, *Agrimonies*, *Hyacinths*, &c. By *Grasse*, *Satyrions*, *Knapweed*, *Scabious*, *Yarrow*, *Pearl-grasse*, *Dog-grasse*, *Trefoile*, *Daysies*, *Crowfoot*, *Ladies Bedstraw*, &c. I finde no word for a weed, either in Latin or Greek, yet because it is so common a word in *England*, I make that a kinde, and thereof are, *Chickweed*, *Horehound*, *Archangell*, *Cleavers*, *Groundsell*, *Nettles*, *Hemlock*, *Bindweed*, *Poppy*, which some call *Redweed*, *Cockle*, *Mayweed*, &c. This is a division (I confesse) I never met with in any Author, and some faults haply may be found in it; but herein you may perceive that I endeavour (as much as I can) to condescend to capacities of the vulgar, whose good I heartily wish.

CHAP.

CHAP. VI.

Of the proper places where Plants are to be found.

BUt may not ſome ſay, what tell you us of theſe herbs? we know not where they grow; or if you ſhould tell us, we might as ſoon find them as a needle in a bottle of hay; for how ſhould we tell how to know the forms of them, or what they be like? I ſhall therefore firſt lead you to ſome of the places where they grow, for it would be an *Herculean* labour to undertake them all; and then I ſhall endeavour to make them known to you. Every one I ſuppoſe knowes, or may eaſily learn of his neighbours, what plants grow in their gardens, and therefore I will not trouble you with them. Come into the fields then, and as you come along the ſtreets, caſt your eyes upon the weeds, as you call them, that grow by the walls, and under the hedge ſides, and it will be an hundred to one if you doe not find there

Verveine

Verveine, Mugwort, Mercury, Cinkfoyle, Jack by the hedge, wilde Tansey, Knot grasse, Wilde Orage, Flixweed, Houndstongue, Sheepherds purse, &c. As soon as you come into the closes, there you shall have *Yarrow, Knapsweed, Ragwort, Scavious, Dandelyon, Ladies Bedstraw, Docks, Daisies, wilde Carrets, Trefoyle, Earthnuts*, &c. When you come amongst the corn, you shall finde, *Blewbottles, Poppies, Restharrow, Fumitory, Sheepherds needle, Mayweed, Cockle, Corne Marigold, Pimpernell, Cowparsnep, Bindweed, Sow-Thistles*, &c. Thence march to the Woods, and there you shall have *Woodspurge, Tormentill, Agrimony, Ladies mantle, Saints Johns wort, Wood-Betony, Wood Sorrell, Satyrions, Mounsear, Moon wort, Cistus, Milkwort*, &c. And from thence into the Meadowes, and there will be *March marigolds, Moneyworth, Meadsweet, Burnet, Coxcombe, Lousewort, Saxifrage, Meadow Rubarbe*, &c. Thence to the boggs, and there you will have *Horsemint, Cottongrasse, Pennygrasse, Butterwort, Bucks-*

beanes,

eanes, *Stinking Horsetaile*, the small *Valerian*, &c. And so to the river side, and there you shall see grow upon the banks, the great *Valerian*, *Comfrey*, *Sneeswort*, *Wintercresse*, *Clowns Allheale*, the great *Dock*, *Water Hemp*, *Willowreed*, *Flower de Luce*, *Waterbetony*, &c. Cast your eyes between the banks, and there in the water you may behold the *Water Lilly*, *Water Milfoile*, *Frogbit*, *Calthrops*, *Burreed*, *Water Plantaine*, *Arrowhead*, *Water Parsley*, all sorts of *Flags*, *Bulrushes*, &c. And coming home by the ditches, you shall finde *Ducksmeat*, *Brooklime*, *Water Crowfoot*, *Water Cresses*, *Water Parsnips*, *Water Horehound*, *Water Scorpiongrasse*, *Horsemint*, &c. And coming into the town againe, lift up your eyes to the walls, and there you may chance to see *Maiden haire*, *Wall-Buglosse*, *Whitelowgrasse*, *Pollipode*, *Rocket*, *Wall-flowers*, *Pellitory* &c. Look a little higher toward the house tops, and you may at a distance view *Seeneeen*, or *Houseleek*, *Stonecrop*, *Herbe Robert*, &c. Now you cannot but say

I have named a great many herbs: but you may, perhaps, say, to what purpose? Doe but observe, that herbs in their proper places have the greatest vertues, though haply they may be found in other places also; and you finde that I have wrote to much purpose. And though some may grow in divers places, yet others are so confined, that they cannot be brought into a garden. Some of those which grow in the water, will not easily be perswaded to grow any where else: and so it is ikewise with those which delight in dry places. You may seek some plants in some places till your eyes drop out, and never finde them; so true is that of the Poet, *Non omnis fert omnia tellus.*

CHAP

CHAP. VII.

Of the parts of Herbs.

HAving laid this foundation of our little Edifice by acquainting you with the kindes of Herbs, and their places, (for the trees, bushes and shrubs, are bigger, and so consequently easier to be found and known) I shall proceed to the building it self, and in it give you some delineations of their parts which the exactest Herberists divide into simular and dissimular. The simular are those five which are of one and the same substance, and cannot be divided into other parts; and because they have no proper names of their own, they doe by a kinde of Analogy borrow them from the parts of living creaturs, as 1. Flesh, 2. Nerves; 3. Veyns; 4. Skins; 5. Juice. Flesh is the more substantiall part of a plant, and doth many times admit of all dimensions, as in

Pears,

Peares, *Apples*, *Plums*, *Melons*, *Cucumbers* , and such like fruits, the flesh is that which is contained under the skin. Nerves and veines are by some comprehended under the name of *Fibres*, and are dispersed throughout the whole plant, as Nerves and Veines are in living creatures which may easily be dis-joyned from the Flesh, according to their longitude but there is a difference betwixt them for Nerves are smaller and dryer, but the Veins are greater, and being hollow, do contain in them that moisture which gives nourishment to the Plants; which hollownesse, though it cannot easily be seen, yet it may be perceived by the juyce they send forth, which is sometimes white, as in *Spurge*, *Sow-thistles*, &c. sometimes yellow, as in *Celandine*. The skin is that wherewith the stalks, boughes, leaves, fruits, and sometimes the roots are covered, as with a thin garment. The juyce (which in this place doth comprehend also the teare) is answerable to the blood in living creatures ; but the juyce

squeesed

squeeſed out after pounding, the teare dropping out of its own accord. The diſſimular parts are thoſe wherein the ſimular parts are contained, which are likewiſe five, 1. Roots, 2. Stalks, 3. Leavs, 4. Flowers, 5. Seeds. The root is the lowermoſt part of a plant, which anſwers to the mouth in a man, and being faſtned in the earth, drawes convenient nourſhment unto it, and ſupplieth all its parts. The Stalk is that part of a plant which riſeth up from the root, and is as it were a pipe to convey the nourſhment, being more fully concocted, to the reſt of the parts, within which many times there is the pith, which conſiſts of fleſh, and ſometimes of fleſhy nerves and moiſture. The Leafe is that part of a Plant which is ſent forth from the main ſtalks by another leſſer ſtalk, and conſiſts of three ſimular parts, to wit, veyns, ſinnews, and fleſh. The Flower is the beauty of the Plant, ariſing from the moſt refined and concoctedſt matter, and therefore is moſt commonly of a different colour

from

from the leaves, as yellow, blew, red, white, and sometimes mixed. The Seed is that part of the Plant which is ended with a vitall faculty to bring forth its like, and it containes potentially the whole Plant in it: These are the best definitions I could finde or invent, which I did the rather set down, because I shall have occasion to treat of the differences which arise from them, but especially from the Roots, Stalks, Leaves, Flowers and Seeds, in some of which we shall now and then occasionally shew you certain Dignosticks, or Tokens whereby you may be infallibly informed how to distinguish one Herb from another.

CHAP.

CHAP. VIII.

Of the differences of Roots.

HErbs differ much in their Roots, whereof the figures of ſome are long, ſome round, ſome ſtraight, ſome crooked, ſome ſhallow, ſome deep, ſome bulbous, ſome like to externall Formes, ſome ſoft, ſome hard, ſome hollow, ſome knotty, &c. Thoſe that are long, are *Parſnips*, *Carrets*, *Reddiſhes*, *Briony*. The round are, *Turneps*, *Potatoes*, *Onyons*. Some are ſtraight, as *Garden-Creſſes*, *Orage*, *Wormſeed*, *Muſtard*. Some crooked, as *Rocket*, *Spurge*, *Blewbottle*. Thoſe whoſe roots are but ſhallow, are *Chickweed*, *Moſſe*, *Liverwort*, *Stonecrop*. Thoſe that goe deep into the earth, are *Elecampane*, *Horſeraddiſh*, *Sorrell*, whoſe root goeth fartheſt into the earth of any Herb, inſomuch that it hath been known to go three cubits deep, as my Lord *Bacon* witneſſeth in his Naturall Hiſtory.

You shall see some Bulbous, as *Tulips*, *Daffadills*, *Garlick*, *Saffron*, *Hyacinths*. Some are like to externall formes, as the roots of *Asphodel* to an *Acorne*, of *Palma Christi* to an Hand, of other, *Satyrians* to *Dogstones*, *Goatstones* &c. It is said by some, that the Roots of *Solomons Seale*, are like a Seale, and therefore so called; but I thinke rather with Master *Gerrard*, that is from the wonderfull faculty it hath in sealing up burstnesses, and green wounds. You shall have some roots hard, as the greater *Centaury*, *Gromwell*, *Parsly*, *Mallowes*. And some soft, as *Cabbage*, *Alexanders*, *Skirrits*, *Tragopogon*. Some are hollow, as *Radix Cava*, that is, *Hollowroot*. Others are knotty, as the roots of *Flower de luce*, *Piony*, *Eryngium*, &c. Some Plants there are, but rare, that have a mossy, or downy root; and likewise that have a number of threds, like beards, as *Mandrakes*, whereof Witches and Impostors make an ugly Image, giving it the form of the face, at the top of the root, and leave those

strings

ſtrings to make a broad beard down to the feet. Alſo there is a kinde of *Nard* in *Crete* (being a kind of *Phu*) that hath a root hairy, like a rough-footed Dove's foot. And there is one herb flat at the bottome, and ſeemeth as if the nether part of its root were bit off, and is called *Devils bit*, whereof it is reported that the Devill knowing that that part of the root would cure all diſeaſes, out of his inveterate malice to mankinde, bites it off. *Henbane* and *Hemlock* have Roots ſo like a *Parſnip*, that they have been miſtaken for it, to the endangering of the lives of ſome.

CHAP. IX.

Of the differences of Stalkes.

SOme Differences are taken alſo from the Stalkes. All *Chickweeds*, (for there be many ſorts of them) if the ſtalkes be gently broken, you ſhall have in the middle of them a kinde

of Sinnew, by which you may know them from almoſt any Plants that grow. Stalkes are of divers Figures alſo, ſome have ſtraight ſtalkes, as *Beanes, Hemp, Flaxe, Nettles*; ſome are bending, as *Solomons Seale, Snapdragon, Mugwort, Mercury, Archangell*, &c. Others lye on the ground, as *Peaſe, Chickweed, Pennyroyall, Pinkes*. Others ſtand bolt upright, as *Throatwort, Clowns Allheale, Plowmans Spikenard*; Some ſpread into many branches, as *Vervaine, Larkſpurre, Smallage, Muſtard*; Other ſtalks have no branches, as *Woodroof, Satyrions, Naked Horſetaile*. And there be that wind one within another; as *Periwinkle, Bindweed, Tares*. Many of them have round ſtalks; as *Parſly, Hemlock, Tulips*: but ſome have angles or edges as the *Daffodill*, which hath two, *Cyperus graſſe three, Horehound, Gooſegraſs*, &c. are four ſquare. Some, as *Orage, Beets, Rubarb, Coleworts*, &c. have red ſtalkes, and ſome are white, and green. Some ſtalks are peckled, as *Dragons, Scorpion graſſe*, &c.

&c. *Mothmullen* and *Rose Campion* are downy; some have joynts and knuckles, as *Clove Gilleflowers, Pinks, Soapwort*, *Fennell*, *Corne*, *Reeds* and *Canes*. The stalks of the four last being dry are hollow. Some stalks are full of milk, as *Lettuce*, *Rampians*, *Sowthistle*, *Spurg* &c. Some have a viscous matter adhering to it. as *Catchfly*, by which you distinguish it from the *Valerian* that is so like it.

CHAP. X.

Of the Differences of Leaves.

BUt of all the parts of Herbs, the Leaves afford us the greatest variety of Differences, yea they are so many, that it would puzzle a good head, to finde terms to expresse them by. As many as are obvious I shall set downe, and tell you that the reason of the names of some Herbes arise from their Leaves. *Arrowhead* is so called, because the Leafe of it

is like the head of a barbed Arrow. *Scurvygrass* is called *Spoonwort*, because the leaves of it represent the fashion of a spoon. *Plantane* is called *Ribwort*, because every Leafe hath five strings somewhat like Ribs. The *Sword Flag* is so called, for that the Leaves so neerly resemble a Sword, *Crow foot* the foot of a Crow. The Leaves of *Teazle* inclosing the Stalke, are Concavous, which receive the falling Rain, and retain it there, and is therefore called *Venus Bason*. *Tragopogon* groweth like a *Goats* beard, and is therefore so named. *Twayblade* is so termed, for that it hath but two Leaves. *Trefoile* for that it hath three. *Herb Paris* hath foure. *Cinquefoile* five. *Heptaphyllon* seven. The Leaves of *Butterwort* feel as if melted Butter had been powred upon the Leaves. *Ros Solis*, or *Sundew* hath a Dew upon the Leaves at Noon, even in the hotest weather; Sheepherds call it the *Red Rot*, because it rotteth Sheep. Some Leaves have Sand about them alwaies, as *Mercury* and *Orage*. The Leaves

of

of all sorts of *Scabious* break with small strings like haires in the middle, by which you may know it from *Knapweed*, which is otherwise very like it. *Saw wort* is so called, for that the Leaves are nicked like a Saw. The Leaves of *Pimpernill* are speckled underneath. If you hold the Leaves of *Saint Johns Wort*, and *Saint Peters wort*, against the light you shall finde them perforated with holes like a Seive, the first more, the second lesse. *Butterburre* was so called, because the Countrey Housewives were wont to wrap their Butter in the large Leaves thereof. The Leaves of *Rheubarbe*, *Cabbage*, *Burdock*, &c. are also very large and roundish. Other *Docks*, *Tobacco*, *Elecampane*, &c. have Leaves long and large, but few. *Leadwort* hath Leaves of the colour of Lead. *Time Rue*, *Asparagus*, *Spignell*, *Fennell*, &c. hath many small Leaves. Those of *Orpine*, *Aloes* and *Houseleek*, are thick and Oylie; *Stonecrop* hath Leaves long and round, almost as *Rosemary* Some are more indented, as *Radish*, *Vervain*,

Dandelyon; some lesse, as *Maudlins Allheale, Tansy, Sneeswort: Aron* is smooth and spotted, *Arsmart* rough and spotted, and of this there be two sorts, biting and not biting, which may be discerned, if you lay a leafe over your tongue and break it. Some are onely rough, as *Comfrey, Teazle*, &c. *Buglosse* is so called, because it is rough like an Oxe tongue. Some are smooth and glib, as *Baresebreech*, called *Brank Ursine, Mandrake*, &c. Many more differences I might adde, but Enough is as good as a Feast.

CHAP. XI.

Of the Differences of Flowers, according to their Times as well as Figures.

NEither are Flowers without very many great differences, some may be taken from the times of the yeare wherein they Flower, as the VVinter *Wolfsbane* is called *Christmas* flower, because

because it puts forth its blossomes about that time, and so doth the true black *Hellebore*. After these (and sometimes before if the VVinter be milde) come *Primroses*, *Crocusses*, *Animonies*, *Heppaticaes*. The *Mezeron* tree blossomes early too, and so doe impatiens *Ladysmocks*. In *February* you shall have *Violets*, *Daffidills*, *Wallflowers*, *Hyacynths*, *Scurvygrasse*, *Chickweed*, *Red Archangell*, &c. After *March* come *Cowslips*, *Daisies*, *Tulips*, *Starres of Bethlem*, &c. *Aprill* brings *Flower de Luces*, *Woodbines*, *Cinamon Roses*, &c. *May* brings *Roses*, *Pinks*, *Whitsungilliflowers*, & then *Dropwort*, *Sheepherds needle* doe flower, &c. In *June*, *Meadsweet*, *Burnet*, *Lovage*, *Spignell*, *Larkspurre*, &c. In *July* come *Cloves Gilliflowers*, or as some will have them *Julyflowers*, *Holy Oakes*, &c. In *August*, *Clowns Allheale*, *Wintercherry*, &c. In *September* and afterwards, if the latter Spring be not hindered with cold weather, *Strawberries*, *Primroses*, and those which flower first, will flower againe. Flowers have all ex-

quisite Figures; *Stockgilliflowers* have seldome more then foure Leaves, and it is reported that they will sometimes have five, and that the Seeds of them being sown, will prove double, and therefore some tye a thred about them, that they may know how to preserve them for seed. Those which have five are *Larkspurres*, *Pinks*, *Primroses*, *Borage*, *Buglosse*, &c. Some have six, as the *Flower de Luce*, *White-Lillies*, &c. Those *Tulips* and *Anemonies*, are (by some) reckoned to be best which have most leavs Some put forth a great multitude of Leaves, as *Marygolds*, *Trefoile*, &c. We see also that the Sockets and Supporters of Flowers are figured, as in the five Brethren of the *Rose*, whereof there is this common Riddle:

Five Brethren, all in one,
Three have beards, and two have none.

But to come to those that resemble the parts of liveing Creatures. The Flower of *Snapdragon*, and that of

Wilde

Wilde flaxe, which I take to be of the same kinde, is like the mouth of a Lyon, or rather like the snout of a Calf. The flower of the dead *Nettle*, is like a *Weasells* face, and is called *Galleopsis*, which in Greek signifies the same. *Larkspurre* hath a Flower with an heel like a *Larke*. The Flowers of *Pease*, *Vetches*, &c. are somewhat like a *Butterfly*, and there is a *Satyrion* which represents it very much. There is another *Satyrion* like a *Bee*, another like a *Waspe*. Some Flowers, as the flower of the *Sunne*, *Marigolds*, *Wartwort*, *Mallow flowers* bow and incline themselves towards the Sunne, which happeneth, because that the part, against which the Sunne beateth, waxeth more faint and flaccide in the Stalke. Others open their Leaves when the Sun shineth, and againe in some part, close them either towards Night, or when the Sunne is over-cast; as *Marigolds*, *Tulips*, *Pimpernell*, &c. but *Goats beard*, contrary to these, is shut at Noon when the Sunne shineth, and is therefore called, *Goes to bed at Noon*.

Some

Some represent *Bells*, some *Helmets*, some *Fingerstalls*, as *Foxgloves*. Some *Boxes* out of which *Dice* are cast, as *Fritillaria*. There be also Differences of Flowers of the same kinde, proceeding from the Colour, some white, some red, some yellow, some blew, some mixed, but especially in *Tulips*, of which there is the white and yellow *Crown*, the *Fools Coat*, the *Switzer*, the *Prince*, the *Mourning Widdow*, &c. There be *Anemonies*, *Gillowflowers*, &c. of severall colours. Some flowers grow double, as *Daisies*, *Larkspurres*, *Batchelors Buttons*, *Crowfoot*, &c. *Coltsfoot* flowers before it putteth forth its Leaves, and there is a sort of *Willoweed*, which hath its flowers upon the Huske, wherein the Seed is contained, and is called in *Latine*, *Filius ante Patrem*, that is, *The Father before the Son*, because it is more usuall for an Herbe to Flower, before it Seed, but in this it is otherwise. I might be larger, but I feare I have exceeded already,

CHAP.

CHAP. XII.

Of the Differences of Seeds.

SEeds have also their Differences. The Seeds of all *Pulse* grow in *Cods*, and have severall formes, whereof one hath Seeds like a Kidney, and and is therefore called the *Kidney Beane*. Other Seeds grow in Husks, as *Oats*. Some grow in Eares, as *Pannick*, *Wheat*, *Rye*, *Barly*, &c. *Lavender* also, and *Plantaine* is spiked, but the Seeds of *Fennell*, *Parsnep*, *Parsly*, *Chervill*, *Hemlock*, *Carret*, &c. grow upon Umbles of Tufts. The seed of *Bulronack* resembles the Moon, which is therefore called *Great Moonwort*, and this Seed is contained in a Huske like unto white Sattin, which is the name of it, though our Women call it *Honesty*. The Herbe *Cranesbill* is so called, because the Seeds are like a *Cranes* Bill. *Sheepherds purse* is so called, because the Seeds of it resemble the Letherne bagge, wherein Sheep-

herds

herds put their Victuals. *Sheepherds Needle* hath Seeds like Needles. Some grow in knaps like Bottles, as *Knapweed*, which some call *Darbottle*, *Blewbottle*, great *Centaury*. &c. Some in Berries, as those of *Tu'sin*. *Gromwell* hath a Seed, as hard as a Stone, and for that reason th. Greeks call it *Lithospermon*. Some Seeds are very rough, and will stick to the Garments of those that passe by, as those of *Burdock*, *Agrimony*, *Hounds tongue*, *Clevers*. Some have a kinde of Down fastned to them, which the Winde bloweth away together with the seed, as *Colisfoot*, *Dandelyon* and some Thistles. If the Downe flyeth off when there is no Winde, it is a signe of Rain. Some Seeds are comprehended within the flesh of fruits, as *Cucumbers*, *Melons*, *Pompeions*, &c. The colours of of Seeds are commonly white, reddish, or black. Most Seeds in the growing leave their Husks or Rind about the Root: But the Onyon will carry it up, so that it will be like a Cap upon the top of the young Onyon. There is a

Plant

Plant called *Noli me tangere*, neer which if you put your hand, the Seed will spurtle forth suddenly, in so much that the unexpectednesse of it made th: valiant Lord *Fairfax* to start, as Master *Robert* at the Physick Garden in *Oxford* can tell you. The Seeds of *Cotton* are encompassed about with white Wool: they are in shape like the trettles or dung of a Coney.

CHAP. XIII.

Of the Excrescences of Plants.

BEsides these Common parts of Plants, there be some Excrescences which are more proper, and restrained to a few, and these doe commonly belong to Trees and Bushes, which I have made little mention of, because they are more obvious, but for as much as these which I shall speak of are lesse known, I have thought fit to put them down in this place. There is a kinde of Sponge of a dusky brown colour,

colour, commonly called *Jewes eare*, growing at the roots of Trees, but especially on the *Elder*, on which Tree some thinke *Judas* hanged himselfe, and therefore this Sponge in Latine is called *Auricula Judæ*. It hath a strange property, for being put into warme water, it swelleth and openeth extreamly, and is usefull for curing Squinances, and Inflammations of the Throat. *Agarick* also, is a kinde of Spongy Excrescence growing upon the tops of Oaks and other Trees, in the nature of a *Mushrome*, though it be affirmed by some, that it groweth also at the Roots. It is famous in Physick for Purging, of tough Flegme, and for opening the Liver, but it is offensive to the Stomach, you may have it at the Apothecaries. Another thing which hath a strange kinde of growth is *Missletoe*, which is found to put forth, not onely upon, but sometimes also underneath the boughs of Crabtrees, Appletrees, and Hazles; the rarest groweth upon the Oakes, and is counted very medicinall, as also the

Po-

Polipode. I believe the thing it selfe is better knowne, then the manner of its growing, because it is carryed many miles to set up in houses about Christmas time, when it is adorned with a white glistering berry. A man may count the prickles of Plants to be a kinde of Excrescence, for they will never be Boughs, nor bear Leaves. Some have prickles upon their boughs, and those are black and white *Thorns*, *Bryar Rose*, *Rasptrees*, *Crabtree*, *Goosebery*, *Barbery*, &c. Others have prickles upon their Leaves, as *Holly*, *Juniper*, *Furze*, *Thistles*; *Nettles* also, and *Borage* have prickles, the one venomous, the other harmlesse. Another kinde of Excrescence is an Excudation of Plants joyned with Putrefaction, as we see in things like *Apples*, which are chiefly found upon the Leaves of *Oaks*, and sometimes upon *Willowes:* There is a kinde of prediction amongst Countrey people, that if the Oake apple broken be full of Wormes (as sometimes it is) it is a signe of a Pestilent yeare, which is probable, because

cause they grow of Corruption. Of all Trees, none doth bear more Excrescences then the *Oak*, for besides the *Misletoe*, *Polipode*, *Oak apples*, and *Acornes*, which are the naturall fruit, it beareth *Galls* and *Oake nuts*, which are inflammable and certaine *Oakee* berries, which stick to the Tree without stalke. There is also upon the wilde *Bryar* a Mossy tuft of divers colours, very easie to be seene in the Winter when the leaves are off, which if you cut in sunder, you shall finde them full of little white wormes, which in the Summer time are changed into the Fly *Cantharides*. The *Birch* Tree, the *Nut*, the *Wallnut*, and the *Planetrees*, have on them things in Greek, called *Cachryes*, in English *Catkines*, or *Catstailes*, if I mistake not, which are there the most part of VVinter. They are of a burning quality in Physick. There is a Mosse the Perfumers have, which cometh out of *Appletrees* of an excellent sent.

CHAP.

CHAP. XIV.

f Smells and Tasts in Plants, and their Differences.

AND because there be some Differences in Plants, which arise om the Smells and Tastes, I shall ake the paines to present you with me of them. There is a Tree called *rbor vitæ*, or *Tree of Life*, whose eaves being squeesed between ones ngers, smell like unto Bread and heese. The smell of *Burnet* is like o that of a *Cucumber*. Stinking *Oage* smells like *Old Ling*, and somehat else. The smell of *Crossewort* is ke unto *Hony*, but somewhat faint. here is a kinde of *Willoweed*, and at very common, which smells like *odled Apples*. The *Pasque* flower, alled in Latine *Pulsatilla*, will bite ou by the Nose, if you rub it between ur fingers and smell to it, and so ill *Gentian* or *Felwort*. The leaves f *Coriander* doe smell very strong, and

and ſo doe thoſe of *Smallage*, *Worm-wood*, *Rue*, *Hemlock*, *Henbane*, &c. *Sweet Maudlin*, *Marjoram*, *Muſcow* &c. are known by their ſweet ſmell. You can ſcarce diſtinguiſh betwee *Camomell* and young *Mayweed*, but by the ſmell. The root of the little *Valerian* is ſweet like unto *Muske*. It reported that ſweet *Moſſe*, beſide that upon the *Appletrees*, growes likewiſe ſometimes upon the *Poplar*. So much for the Smells, I come now to the Taſte. *Spatula fœtida*, ſtinking *Gladwin*, hath a taſte like unto *Roſt Beef*. The ſtalke of the great *Waterdock* taſtes like *Green ſawce* and is alſo as pleaſant to eate as the beſt *Sorrell*. *Earthnuts*, or as ſome call them *Pignuts*, taſte ſomewhat like other nuts. The leaves of the *Vine* and *Barbery buſh* taſte like *Sorrell*. *Rocket* taſtes like *Milke* that is burnt too. *Arum* or *Cuckopint* of a very biting taſte, and ſo is *Spearwort*, or *Water Crowfoot*, biting *Arſmart*, &c. Some Plants ſmell little but taſte very bitter, as *Aloes*, *Lavender*

er, *Cotton*, the lesser *Centaury*, &c. Some have a biting taste, but somewhat pleasant, as *Cresses*, *Garden Ginger*, *Tarragon*, &c. *Seaweed*, *Samphire*, *Scurvygrasse*, &c. doe participate of saltnesse. There be fruits that are sweet before they are ripe, as *Mirabolanes*; so *Fennell* seeds are sweet before they ripen, and afterwards grow Spicie. And some never ripen to be sweet, as *Tamarinds*, *Lemmons*, *Barberies*, *Crabs*, *Sloes*, &c. Some are very acrimonious, as *Euphorbium*, *Celandine*, *Sowthistles*, *Spurge*, *Old Lettice*, Figs from the Tree, &c. There is a kinde of *Wormwood* so like *Lavender*, that it cannot be known from it, but by the smell and taste.

CHAP.

CHAP. XV.

Of the juices of Plants.

NEither will it be amiſſe now we are ſpeaking of the Dignoſticks of Plants, to ſay ſomewhat more particularly of the Juices alſo, from whence the knowledge of ſome of them is derived. Though the colour of moſt of them be green, or of a watriſh colour, yet ſome of them are of other colours alſo; as the juices of *Figs*, old *Lettuce*, *Sowthiſtle*, *Spurge*, &c. are as white as Milk, and are commonly ſo called: And here we may obſerve the difference between *Spurge* and *Wild flax*, which are ſomewhat alike, but that hath milk, the other none, according to the riming Verſe,

Eſula lacte ſcit ſine lacte Linaria creſcit.

Euphorbium hath a kinde of milk too, though not very white: And *Celandine*

line hath a yellow milk, which will ſſue forth if it be but broken. There s hardly found a Plant that yeildeth a red juice, either in the blade or eare, xcept it be the tree that beareth *Sanguis Draconis*, which groweth chiefly in the Iſland *Soquotra*, after the forme of a Sugar-loafe. It is likely that the ſap of that Plant doth concoct in the body of the Tree; for we ſee that *Grapes* and *Pomgranates* are red in the Juice, but green in the Tear: the herb *Amaranthus* (indeed) is red all over, and *Baſil* is red in the wood, and ſo is red *Sanders*, but the juice of neither of them is ſo; the juices of Flowers are commonly of the ſame colour with the flowers which are of a more refined and concocted matter than the ſtalkes, yet the juices of Fruits are not alwaies ſo; for there be black *Plummes* and red *Apples*, neither of which have a black or red juice.

CHAP.

CHAP. II.

Of the use of Plants, and first, of those which are Alimentall.

THe uses of Plants, are reckoned up, would swell into a volume but I shall indeavour to reduce them to as few heads as I can, and begin first with those that are Alimentall And here I shall not summe up those that are commonly used for *Aliment* as *Turnips*, *Carrets*, *Cabbage*, &c. but those which are lesse known, yea such as Countrey people will scarce venture to eat: the tops of *Hops* and *Turnips* running up to seed, boyled and buttered, do eat like *Asparagus*: the buds of *Broom* being pickled are of an excellent relish: the roots of *Tulips* boyled and buttered make a rare dish. There be severall wayes of dressing *Mushromes* to make them edible; the leaves and stalkes of *Alexanders* being boyled, are eaten alone, or with

Fish

Fish to correct them; the ſtalks are preſerved raw in pickle, and preſented to the table for a curious Sallet: The root of *Arum* being raw, is exceeding biting, but being boyled it is good food. The roots of *Tragopogon*, or *Goats beard*, boyled and buttered, as *Parſnips* and *Carrets*, are farre better: *Aſhweed*, which ſome call *Jump about* boyled with Bacon when it is young, is a timely diſh, and ſo is young *Comfrey*: *Lambs lettuce*, or *Corn ſallet* is the earlieſt thing that I know eaten raw: *Penniroyall* chopped & put into a pag-pudding giveth it a ſavoury reliſh: With the buds of *Elders*, *Nettle* tops, *Watercreſſes* and *Alexanders*, good women uſe to make pottage with in the Spring time: *Horſeradiſh* root ſliced thin with a little *Vinegar*, is a wholſome ſauce with Mutton, & ſo are the leaves of *Jack by the hedge*, which therefore by ſome call'd Sawce alone. And if you will have any more, you muſt go to the Cooks, who can make many more diſhes out of them, yea, they can make good broath with the

leg of a joynstoole, if you allow them coft. But even some of those herbes which are not *esculent*, are notwithstanding *poculent*, as *Hops*, *Broom*, *Angelica*, *Bawme*, &c. which give a dainty relish to liquor, if they be boyled therein. For distilled Waters, you may have *Annisseed*, *Mint*, *Angelica*, &c. Though Plants are not now reckoned of so good nourishment as Flesh, yet the *Pythagorean Philosophers* lived longer than any in these dayes doe.

CHAP

CHAP. XVII.

Of the Physicall use of Plants.

HEnce I might enter upon a plentifull Harvest, but I shall onely glean out some of the chiefest Simples that *England* affords, adjoyning some of their vertues. *Licorish* and *Saffron* are two things, whereof without dispute our English are the best. *Licorish* boyled in faire water, with *Maidenhaire* and *Figs*, maketh a very good dyet drinke for those which are troubled with a dry Cough, or any griefe of the *Breast* and *Lungs*; *Saffron* strengthens the *Heart* exceedingly, quickneth the *Braine*, helps Consumptions of the *Lungs*, difficulty of breathing, and is good to make stayes to put to the throats of them that have the *small Poxe*. And as I take it, the best *Elecampane* grows in *England*, the roots of which being candied with Sugar, helps the *Cough*, shortnesse of *Breath*, and wheesing in

the *Lungs*. Many other Plants that grow here alſo, are as good as the Tranſmarine, though the Druggiſts extoll the outlandiſh, that they may gaine thereby the more. Our *Rubarbe* is nothing inferiour to that which comes out of *China*, and in proceſſe of time will be as famous: It purgeth the body of *Cholar* and *Phlegme*, and put amongſt other Ingredients, cleanſeth the *Stomach*, *Liver*, and *Blood*. Our *Angelica* is as good as that off *Norway* and *Ireland*: It is very Soveraigne againſt *Poyſon* and the *Plague*, and ſo is the Water of the Herb *Dragons*. Our *Gentian* is as good as that which is brought from beyond Sea, though perhaps it groweth more plentifully in *Italy* and in other places, but *England* is before all other Countreyes famous for its plenty of *Saxifrage*: we have *Maidenhaire* here alſo, never a whit inferiour to the *Aſſyrian*. Other Phyſicall herbes are *Aſara Bacca*, which purgeth upwards and downwards. *Scordium*, of which *Diaſcordium* is made, and given to

ſtrengthen

ſtrengthen the Heart and Stomach, which it doth exceedingly. *Woodſorrell* cools the Bloud, helps ulcers in the Mouth, hot defluxtions upon the Lungs, &c. *Marſhmallowes* eaſe the paine of the Stone. *Pimpernill* drawes thornes and ſplinters out of the fl ſh. *Smallage* provok s the *Termes*, and is ſingular good againſt the *yellow Jaundice*. *Ceterach* helps the ſtrangury, and ſo doth *Dropwort*. *Dwarfe Elder* inwardly taken, is a ſingular Purge for the *Dropſie* and *Gout*: *Fennell* increaſeth *Milke* in *Nurſes*. *Fumitory* boyled in *Whitewine*, and taken inwardly, helps ſuch as are *Itchy* and *Scabbed*. *Does foot* helps the *Wine Collick*, *Periwinckle* cures the *Cramp*, *Plantane* leaves are excellent for green wounds, the roots for the *Headach*. *Piony* Roots and Seeds are good againſt the *Convulſion*, and *Falling ſickneſſe*; *Sheepherds purſe* ſtoppeth blood; *Houſeleek* is good againſt the *Shingles*. The leſſer *Centaury*, *Wormwood*, *Garlick*, *Lavender Cotton*, and all Plants that have a bitter juce kill the wormes. Let thus much ſuffice

in brief concerning the Internall, or Physicall use of Plants.

CHAP. XVIII.

Of the Chirurgicall use of Plants.

COnsidering how subject the body of Man is to be wounded, and troubled with severall Maladies, as *Felons*, *Whitloes*, *Itch*, *Scabbs*, &c. And because there is less prejudice in applying things outwardly then inwardly; I shall here insist upon the vertues of some Herbes that are usefull upon this account, & incourage those which are in no great danger to use them, but in dangerous Cases, if a good Chirurgion be to be had, commit thy selfe rather to his daily experience, then be *Penny Wise, and Pound foolish.* A Sheep many times perisheth for want of an halfe penny worth of Tarre, and one sparke sometimes sets a Town on fire, therefore neglect not the smallest

ſmalleſt wounds, but apply ſome of theſe eaſie remedies which follow: The Juyce or Water of *Flaxweed* put into ſouſe Ulcers, whether they be Cankerous or Fiſtulous, with Tents rowled therein, or the parts waſhed or injected therewith, cleanſeth them throughly from the bottome, and healeth them up ſafely. The whole Plant of the greater *Centaury*, as well Herbe as Root, is very availeable in all ſorts of VVounds or Ulcers, to dry, ſoder, clenſe and heale them, and therefore it is, or ſhould be, a principall Ingredient, in all vulnerary drinks and injections. *Knapweed*, which ſome call *Darbbotle*, is good for all thoſe that are bruiſed by any falls, beatings, and other caſualties: It is very profitable for them that are burſten, if they drinke the decoction of the Herbe and Root in Wine, and apply the ſame outwardly to the place; it is ſingular good alſo in all ſorts of running and Cankerous ſores and Fiſtulaes, drying up the moiſture, and healing them gently, without any

ſharpneſſe or biting, it doth the like also in the running ſores and Scabs off the Head or other parts: it is of eſpecial uſe for the ſoreneſs of the Throat, the ſwellings of the Palate and Jawes: it is alſo excellent for all greene wounds, to ſtay the bleeding, and close the Lips of them together. All the *Plantanes* are ſinguler good *Woundherbs* to heale freſh and old ſores and wounds, whether inward or outward. The flower of *Beanes* and *Fenugreek* mixed with *Hony*, helpeth *Felons*, *Boiles* and *Bruiſes*. The roots of white *Briony* being bruiſed and applyed of it ſelfe, to any place where the bones are broken, helpeth to draw them forth, as alſo *Splinters*, *Arrowheads* and *Thornes* in the fleſh, and being applyed with a little *Wine* mixed therewith, it breaketh *Boyles* and helpeth *Whitloes*. The Berries of *Bitterſweet*, or *Woody Nightſhade* bruiſed, and laid to the finger that hath a *Felon* thereon, cure it, and ſo doe the Leaves ſtamped together with reſty *Bacon*. He that hath *Sanicle* and

Selfe.

Selfe-heale to helpe himselfe, needeth neither *Physitian* nor *Chirurgion*, so effectuall are they in severall cases, but especially in green wounds. *Hounds tongue* is good against the biting of mad Doggs, and is the maine ingredient whereof black salve is made. The inner barke of an *Elder tree* boiled in *Vinegar*, is approved to cure the *Itch*, and take away *Scabs*, and so are Decoctions of *Scabious* and *Alehoof* or *Ground Ivy*. The fume of the dryed Herb, Stalk and Seeds of *Henbane* burned, quickly healeth *Swellings*, *Chilblaines* or *Kibes* on the hands or feet if they be held therein. *Savine* dryed into a powder and mixed with Honey, breaketh *Carbunkles* and *Plague Sores*; it also helpeth the *Kings Evill*, being applyed unto the place; being spread upon a piece of Leather, and applyed to the Navell, kills the wormes in the Belly; it helps *Scabs*, *Itch*, running *Sores*, *Cankers*, *Tetters* and *Ringwormes*. An hundred more I could reckon up, but let these suffice for the present.

CHAP. XIX.

Of Poysonous Plants.

WHatsoever is received into the Body, is either *Aliment*, *Medicine* or *Poyson*. Of the two first I have intreated already, I come now to the third: And here I know not whether to call it a civill, or rather uncivill use or abuse, that hath been made of Plants in this kinde. The forme of executing capitall offenders in *Athens* was, the taking of the potion of *Hemlock*, which was (forsooth as they pretended) in humanity given to them, that their deaths might be with the lesse paine, and after this manner did *Socrates* dye. The Inhabitants of the Isle of *Cea*, when they were above threescores yeares old, and deemed unfit for the managery of publick affaires, did voluntarily take the like potion. Some have used *Opium* (which is the juyce of a certaine *Poppy*) to the same purpose, but that

is

is more painfull, because it hath parts of heat mixed. The juyces of *Garlick*, *Onyons* and *Leeks*, if taken in any great quantity are rank Poyson, although we eate the flesh and all with little or no danger. *Lettuce* is thought to be poysonous when it is so old as to have Milke. *Spurge* is a kinde of Poyson it selfe, and so is *Nightshade*, *Henbane*, *Mandrake*, *Wolfsbane*; of which Master *Gerrard* reports, that a Gentleman tasting the roots, had his tongue and mouth so swolne, that it is thought he would have dyed, if he had not met with present helpe. The *Yewtree* is venimous, both to Man and Beasts. That it is poyson to Kine will appear by what followeth. Master *Wells* Minister at *Adderbury* in *Oxfordshire*, seeing some Boyes breaking Boughs from the *Yew Tree* in the Church-yard, thought himselfe much injured. To prevent the like Trespasses, he sent one presently to cut downe the Tree, and to bring it into his back side. This being done, his Cowes began to feed upon the

Leaves

Leaves, and two of them within few houres dyed. A just reward.

CHAP. XX.

Plants for making Cloth Cordage, &c.

SO much for the Internall uses off Plants, come we now to the Externall: And because those which serve for cloathing, are most necessary, we will speak of them first. There be of Plants which are used for Garments, these that follow, *Hemp* and *Flaxe* grow commonly in *England*, and are made into cloth by the good Housewifes of every Countrey. *Cotton* is not so well knowne, because it grows beyond the Seas, as in *India*, *Arabia*, *Ægipt*, &c. It is an annuall Plant as *Hemp*, and unlesse it be gathered in time, the Seeds with the Wool encompassing them fall to the ground. Of this are made *Fustions*, *Bombasts*, *Stockins*, &c. In some Coun-

treyes for want of the aforesaid Materialls, they strip the *Nettles* and make Cloth thereof, which must needs be very course. But finer stuffe is made of *Sericum*, which is a growing silke comeing out of the Island *Seres*, where it growes upon the Leaves of Trees, yet some is made by the silke wormes in every Countrey. They make also Cables of the barke of *Lime Trees*. And here I thinke it will not be impertinent to our present matter, to give you to understand that in *India* there is a Tree called the *Cokarnut* tree, whose Leaves serve to cover houses, whose hairy stuff or hards which is next the outward bark doth make, not onely Cordage and Tackle for Ships, but also cloth, Caules, and Girdles, even for the better sort. There is in the Anatomy School at *Oxford*, amongst very many curious rarities, a Purse made of the barke of a certaine outlandish Tree.

CHAP.

CHAP. XXI.

Of the Ornamentall use of Plants formerly, and what are in use at this present.

PLants are an Ornament to the place where they naturally grow; How bravely are the Woods adorned with Trees, and the Meadows with Flowers, the Gardens with sweet smelling Herbes, the Walls and House sides with Vines and other fruitfull Trees, insomuch that the Psalmist tells the blessed man, *That his Wife shall be as the fruitfull Vine on the sides of his house, and his Children shall stand like Olive branches round about his Table.* The Olive was the Emblemé of peace, and therefore the door for the entring in of the Oracle in *Solomons* Temple, were made of Olive trees, and so were the Lintells and Sideposts, it being a time of peace. I know not whether the *Athenians* did adorne their Temples with the branches of the

Olive

Olive alſo, but ſurely they had it in ſo great veneration, that they would not ſuffer a Goat to come into the *Acropolis* where it grew. It is probable enough, that the Temple of *Minerva*, to whom it was ſacred, was ſometimes dreſſed with it. Other Heathens alſo, did garniſh their Temples with *Laurell*, *Mirtle*, *Oake*, &c. The branches of *Pines*, *Oakes* and *Appletrees*, and alſo *Parſly* were beſtowed upon thoſe that overcame in the *Grecian* games in token of Victory. So the *Roman* Combatants that overcame, received by way of reward a Garland or Coronet of *Palme tree*. The reaſon why the *Palme tree*, rather then any other Tree, ſhould be given in token of Victory, is rendered by divers approved Authors to be this, becauſe the *Palme tree*, though you put never ſo ponderous a heavy weight upon it, yet it will not yeild, but rather endeavour the more upward. Their Generalls alſo in their Triumphs heretofore wore a Crown of *Laurell*, and when they had raiſed any Siege,

they

they were honoured with a Crown of *Grasse*. In *Ouids* time, the Emperour had alwaies standing before his Gates an *Oake tree* in the midst of two *Laurels*, as an Embleme denoting two worthy vertues, required in all Emperors and Princes; first, whereby the Enemy might be conquered; secondly, such whereby Citizens might be saved. Unto this the Poet seemeth to allude speaking of the *Laurell* tree;

Postibus Augustis eadem fidissima Custos
Ante fores statis, mediamque tuebere quercum.

It is not very long since the custome of seting up Garlands in Churches, hath been left off with us; and in some places setting up of *Holly*, *Ivy*, *Rosemary*, *Bayes*, *Yew*, &c. in Churches at Christmas, is still in use. *Cypresse* Garlands are of great account at Funeralls amongst the gentiler sort, but *Rosemary* and *Bayes* are used by the Commons both at Funeralls and

Weddings

Weddings. They are all Plants which fade not a good while after they are gathered and uſed (as I conceive) to intimate unto us, that the remembrance of the preſent ſolemnity might not dye preſently, but be kept in minde for many yeares. *Box* and *Ivy* laſt long green, and therefore Vintners make their Garlands thereof; though perhaps *Ivy* is the rather uſed becauſe of the Antipathy betweene it and *Wine*, the *Willow* Garland is a thing talked of, but I had rather talke of it then weare it.

CHAP.

CHAP. XXII.

Of Plants used in and against Witchcraft.

THe Oyntment that Witches u is reported to be made of th fat of Children digged out of the graves; of the Juices of *Smallage Woolfsbaine* and *Cinquefoyle* mingle with the meale of fine Wheat. Bu some suppose that the soporiferou Medicines are likeliest to doe it, which are *Henbane*, *Hemlock*, *Mandrake Nightshade*, *Tobacco*, *Opium*, *Saffron Poplar Leaves*, *&c.* They take likewi the roots of *Mandrake*, according t some, or as I rather suppose the roo of *Briony*, which simple folke tak for the true *Mandrake*, and mak thereof an ugly Image, by which the represent the person on whom the intend to exercise their VVitchcraft Many odde wives fables are written o *Vervaine*, which you may read else where, as Master *Gerrard* saith. Thos

sha

hat are used against VVitchcraft, are *Mistletoe* which if one hang about heir neck, the VVitches can have no power of him. The roots of *Angelica* doe likewise availe much in the same case, if a man carry them about him, as *Fuchsius* saith. The common people formerly gathered the Leaves of *Elder* upon the last day of *Aprill*, which to disappoint the Charmes of VVitches, they had affixed to their Doores and VVindowes, *Matthiolus* saith, that *Herba Paris* takes away evill done by VVitchcraft, and affirms that he knew it to be true by experience. I doe not desire any to pin their Faiths upon these reports, but onely let them know that there are such which they may believe as they please. However there is no question but very wonderfull Effects may be wrought by the Vertues which are enveloped within the compasse of the green Mantles, wherewith many Plants are adorned.

CHAP.

CHAP. XXIII.

Other Traditions concerning Plants.

IT hath beene credibly reportt to me, from ſeverall hands thatt a man take an *Elder* ſtick, and cc it on both ſides, ſo that he preſerr the joynt, and put in his Pocket whr he rides a journey, he ſhall never gg It is likewiſe ſaid, that if a handfull l *Arſmart* be put under the Saddle, u on a tired horſeback, it will make hi travaile freſh and luſtily. And if Footman take *Mugwort* and put in his Shoos in the Morning, he may gg forty Miles before Noon and not weary. I have read that the leſſ *Moonwort* will open Locks and pull cc the Shooes of the Horſes feet th paſſe over it. I have heard that Maids will take wilde *Tanſey*, and li it to ſoak in Buttermilke for the ſpa of nine dayes, and waſh their fac therewith, it will make them loo

ver

ery faire; and that *Spurge*, *Laurell*, the Leaves be broken off upwards, will cause vomiting, if downwards Purging: And that the seeds of *Parsly* being eaten cause the Falling sicknesse. The roots of *Tarragon* & *Pellitory* of *Spaine* held between the Teeth, will make them leave aking. It hath been long received and confirmed by divers triells, that the root of *Male Piony* dryed, tied to the Neck, doth help the *incubus* which we call the *Mare*. It is thought that *Castoreum*, *Musk*, *Rue* seed, and *Agnus* Seed would doe the same. It hath been observed, that if a Woman with childe eate *Quinces* much, and *Coriander* Seed (the nature of both which is to represse and stay Vapours that ascend to the braine) it will make the childe ingenious: And on the contrary side, if the Mother eate much *Onyons* or *Beanes*, or such vaporous food, it endangereth the Childe to become Lunatick, or of imperfect memory. The Leafe of the greater *Burdock* borne or laide on the top of the head, doth draw the Matrix

trix upwards; but laid under the so
of the feet, it draweth it downwa
which is a notable remedy against t
Suffocations, falling and displacing
the Matrix. I have seen a Man lay t
Leaves aforesaid, to the Soles of h
Feet to cure him of the Gout. A
kinde of *Docks* have this property, th
what Flesh or Meat is sod therewitt
though it be never so old, hard
tough, it will become tender and me
to be eaten. *Calamint* will recow
stinking Meat, if it be laid amongst
whilst it is raw. The often smelling
Basil breedeth a *Scorpion* in the Brai
The Seed of *Fleabane* strewed b
tween the Sheets causeth Chastit
Boemus relates, that in *Darien* in *A*
merica, the Women eate an herb wh
they are great with childe, whi
makes them to bring forth witho
paine. Sowbread is dangerous f
VVomen with child, yea so dangerou
that both *Diascorides* and *Pliny* sa
it will make a Woman miscarry if sh
doe but stride over it, whereby I co
ceive it may be usefull for Wome

tha

that are in travaile, and cannot easily be delivered. If one that hath eaten *Tomin* doe but breath on a painted face, the colour will vanish away straight. If a man gather *Vervaine* the first day of the New Moon, before Sun rising, and drinke the juyce thereof, it will make him to avoid Lust for seven yeares. The Seeds of *Docks* tyed to the left arme of a Woman, doe helpe Barrennesse. I could reckon up many more Traditions to such purposes as these concerning Plants, but I will not venter to trespass any further upon the Readers patience. Thus have I done with the Walls of our Cottage, I shall now proceed to the Roof.

CHAP.

CHAP. XXIV.

Obſervations for the ſetting of Plants.

THe Dignoſticks and Uſes being thus demonſtrated, it is poſſible that ſome one may be induced to wiſh for ſome Directions for the improvement of his Garden, to whom eſpecially, but conſequently to others, ſhall contiuue my Diſcourſe. I am no Gardiner, nor no Gardiners Sonne, yet I hope the Gardiners will not be angry with me, if I ſet downe a few Directions for the more convenient placing of Plants in a Garden. It hath been found by woſull experience, that Toades doe oftentimes lye amongſt *Sage*; it would therefore be good to Plant one ſlip of *Sage*, and another of *Rue*, for Toades will by no meanes come nigh unto *Rue*. When you ſet *Cabbage Plants*, make not the holes you ſet them in downe right but ſlopping, ſo will they more probably come

come to be *Cabbages.* It is ſaid that if *Potado* Roots be ſet in a Pot filled with Earth, and then the pot with Earth be ſet likewiſe within the ground ſome two or three inches, the Roots will grow greater then ordinary: if Onyons be taken out of the Earth and laid a drying twenty dayes and ſet againe they will be a great deale bigger. The cutting of the leaves of *Radiſh* or other roots in the beginning of Winter before they wither, and covering againe the Root ſomewhat high with Earth, will preſerve the Root and make it bigger in the Spring following. *Rene* doth proſper much and become ſtronger, if it be ſet by a *Figtree*, but if it be ſet by *Coleworts* it will not thrive. Shade to ſome plants conduceth to make them large and proſperous more then the Sunne. As in *Strawberries* and *Bayes* &c. Therefore among *Strawberries* ſow here and there ſome *Borage* ſeed, and you ſhall finde the *Strawberries* under thoſe leaves farre more large then their fellowes. And *Bayes* you muſt

plant to the North, or defend them from the Sunne by a Hedgerow; and when you sow the Berries, weed not the Borders for the first halfe yeare, for the Weeds give them shade. *Scorpidium* likewise delighteth to grow in cool and shadowy places, and is found neer River sides. If *Roots*, *Pease*, *Strawberries* and *Flowers*, may be accelerated in their coming and ripening (as questionlesse they may, by making a Hot bed with Horsedung, and casting Earth thereon) there would arise a double profit; the one in the high price that those things beare which come early, the other in the swiftnesse of their returnes. For in some grounds which are strong, you shall have *Radishes*, &c. come in a month, that in other grounds will not come in two, and so make double returnes: Or if you water them once in two or three dayes, with water whereinSheeps dung or Pigeons dung hath been steeped, they will come the sooner. Some plants will not grow neer one another, not that there is any Antipathy in them-

selves,

ſelves, but becauſe they draw the ſame juyce, and ſo deceive one another, as the *Vine* and *Coleworts*, a *Reed* and a *Brake*, *Hemlock* and *Rene*; Therefore it would not be amiſſe to ſet Plants of as contrary juyce as you can together. You muſt take heed of ſuffering great Trees to grow in your Gardens, for beſides the droppings of the Trees, which moſt Plants will not abide, they ſo ſoak and exhauſt it, that they hurt all Plants that grow by them, eſpecially *Aſhes*, and ſuch Trees as ſpread the roots neer the top of the ground. He that deſires to be ſatisfied further, that there is no Simpathy nor Antipathy in Plants, let him read the Naturall Hiſtory of the famous and experienced Lord *Bacon*, who hath treated very judiciouſly on this Subject, of whom I confeſſe I have made uſe in ſeverall places of this treatiſe, but eſpecially in this Chapter.

CHAP. XXV.

Directions for the gathering of Plants, and keeping of them after they are gathered.

AND now I have done with the setting of Plants, give me leave to speak somewhat of the gathering them also: Some of the Antients, and divers Moderne Writers which have professed Astrology, have noted a Sympathy between the Sunne, Moon and some principal Starres, and certain Plants, and so they have denominated some Herbes Solar, and some Lunar and such toyes put into great words. Amongst which Master *Culpeper* (a man now dead, and therefore I shall speak of him as modestly as I can, for were he alive, I should be more plain with him) was a great Stickler; And he, forsooth, judgeth all men unfit to be Physitians, who are not Artists in Astrology, as if he and some other

Figure-

Figure-flingers his companions, had been the onely Physitians in *England*, whereas for ought I can gather, either by his Books, or learne from the report of others, he was a man very ignorant in the forme of Simples. Many Books indeed he hath tumbled over, and transcribed as much out of them, as he thought would serve his turne (though many times he were therein mistaken) but added very little of his owne. But to passe by that, how did he thinke (if Astrologers onely can gather Herbes) that a man might cure himselfe for three pence charge? Did he thinke any one could make a journey to an Astrologer for three pence? Yet I perceive him to be a very indifferent man. for he saith in his *English Physitian enlarged*, where he treateth of gathering Simples, Let the Planet that governes, &c: if they can, in herbes of *Saturne*, let *Saturne* be ascendent, let the *Moon* apply to them by good aspect, and let her not be in the House of their Enemies; if you connotwell stay till sha apply to

them, let her apply to a Planet of the same triplicity; if you cannot waight (sure he or the Printer had not learned to spell) that time neither, let her be with a fixed Starre of their Nature, and truely he might as well have said, if you cannot stay till then, you may gather them at any time. But I see Master *Culpeper* can allow much Superstition in himselfe as to Starre-gazing, though he railes at it so vehemently, in Herbarists of former times, for naming Plants. Now to proceed to the Directions.

And first, Though I admit not of Master *Culpepers* Astrologicall way of every Planets Dominion over Plants, yet I conceive that the Sunne and Moon have generall influences upon them, the one for Heat, the other for Moisture; wherein the being of Plants consists, and that the Full of the Moon would be a good time to gather those Herbes, out of which the juyce is to be taken, for then it is most plentifull, but for other uses, the Leaves newly gathered (if it be not when they are

very

very young or very old) are questionlesse the best, but at such times, or when they are not at all to be had, we must be glad to make use of the dryed ones, which whether dryed in the Sun, or in the Shade, so they be neither over nor under dryed, it signifieth very little. 2. Those which you gather for your use in Winter, gather a little before they run to Seed, for then they be most effectuall. 3. Let them be gathered (as neer as you can) from their proper places, which I have directed you to in the sixt Chapter. 4. For the place you put them in, it matters not, so they lose not their vertue by too much heat, nor corrupt by too much moisture: For Flowers let them be gathered in their prime, dryed and laid up as aforesaid. 5. For Seeds let them be gathered when they are full ripe, and kept not above a yeare, for afterwards they decay. 6. What roots you have growing so neer you, that you can goe to them upon all occasions; trouble not your selfe to dry, but if you chance to

bring any from a farre, hang them somewhat neer the fire, otherwise they will rot. 7. Barkes newly gathered are best, or if the Tree, whose barke you are to use, grow not neer, you may take your owne time, but they come off easiest in the Spring. 8. For the barke of Roots slit them, and take out the Pith, and that which remaines is called the Barke. 9. If you have occasion to preserve the juice of any Herbe, pound the Herbe and strain it, then clarifie it by boyling it, till no scumme rise, and when it is cold, fill a glasse almost to the neck, and fill up the remaining space with Oyle, to keep out the aire, or else you may continue boyling it over the fire, till it attaine unto the consistence of Honey, and then it is by Physitians called the *Rob*.

CHAP.

CHAP. XXVI.

Of the Temperatures or Degrees of Plants.

AFter the gathering of Plants I hold it not amisse to acquaint you with the foure prime Qualities which are in them, *viz.* Heat, Cold, Moisture and Dryneſſe, and that every one of theſe have four degrees or orders, which are by ſeverall perſons diverſly defined. But becauſe they are more eaſily apprehended by the effectuall operations which they have to alter a Mans body, we will goe that way to worke, for ſeeing that (in this ſence) that is temperate, which hath no power eminent to Heate, Cool, Dry or Moiſten the body of a Man, that is accounted the firſt Degree which obſcurely and but a little alterreth it. The ſecond degree is when the body is manifeſtly altered, yet

without any hurt, offence, or trouble. The third degree is, when the Body is altered, not onely apparently, but also vehemently, not without trouble and offence, yet without Corruption. The fourth is, that which alters the Body most vehemently, and not without very grievous hurt. And every one of these have a tripple Latitude, intense, remisse, and indifferent.

Temperate Plants and Fruits are,

Maidenhaire, Asparagus, Licorish, Pine-Nuts, Figgs, Raisons, Dates, Woodroofe, Bugle, Goats rue, Flixweed, Cinkfoyl, &c.

Hot in the first degree are,

Wormwood, Marsh-Mallowes, Borage, Buglosse, Oxeye, Beets, Cabbage, Camomile, Agrimony, Fumitory, Wildflaxes, Melilote, Comfrey, Avens, Eyebright, Selfeheal, Chervill, Basil, &c. Sweet Almonds, Chestnuts, Cypresse Nuts, Green Wallnuts, Ripe Grapes, Ripe Mulberries, Seeds of *Coriander, Flax, Gromwell, &c.*

Mo

Hot in the second degee are;

Brooklime, Green Annise, Angelica, Parsly, Mugwort, Betony, Groundpine, Fennigreeke, St. Johns Wort, Ivy, Hops, Bawme, Horehound, Rosemary, Savory, Sage, Maudlin, Ladies Mantle, Dill, Smallage, Marigolds, Carduus Benedictus, Scurvygrasse, Alehoofe, Alexander, Archangell, Devillsbit, Sanicle, Capers, Nutmegs, Dry Figs, Dry Nuts; The Seeds of *Dill, Parsly, Rocket, Basil, Nettle.* The roots of *Parsly, Fennell, Lovage, Mercury, Butterburre, Hogs Fennell,* &c.

Hot in the third degree are,

Asarabacca, Agnus, Arum, Dry Annise, Germander, Bastard, Saffron, Centaury Celandine, Calamint, Flebane, Elecampane, Hysop, Bayes, Marjerom, Penny-Royall, Rue, Savine, Briony, Pilewort, Bankcresses, Clary, Lavender, Feverfew, Mint, VVatercresses, Hellebore, &c.

Hot

Hot in the fourth degree are,

Sciatica, Cresse, Spurge, Pepper, Mustardseed, Garlick, Leeks, Onyons, Stonecrop, Dittander or *Pepperwort, Gardens Cresses, Crowfoot, Ros Solis,* and the root of *Pellitory* of *Spaine.*

Cold in the first degree are,

Orage, Mallowes, Myrtle, Pellitory of the Wall, Sorrell, Woodsorrell, Burdock, Sheepherds Purse, Hawkweed, Burnet, Coltsfoot, Quinces, Peares, Roses, Violets.

Cold in the second degree are,

Blites, Lettice, Duckmeat, Endive, Hyacinth, Plantane, Fleawort, Nightshade, Cucumbers, Chickweed, Dandelyon, Fumitory, Wildtansy, Knotgrass, &c. *Orenges, Peaches, Dampsons,* &c.

Cold in the third degree are,

Purslane, Houseleek, Everlasting, Orpine, &c. Seeds of *Henbane, Hemlock, Poppy.*

Col

Cold in the fourth degree are,

Henbane, *Hemlock*, *Poppies*, *Mandrake*, &c.

Moist in the first degree are,

Buglosse, *Borage*, *Mallowes*, their flowers and roots, *Pellitory*, *Marigolds*, *Basil*, the roots of *Satyrion*, &c.

Moist in the second are,

Violets, *Waterlilly*, *Orage*, *Blites*, *Lettuce*, *Ducksmeat*, *Purslane*, *Peaches*, *Dampsons*, *Grapes*, *Chickweed*, &c.

Dry in the first degree are,

Agrimony, *Camomile*, *Eyebright*, *Selfeheale*, *Fennell*, *Myrtle*, *Melilote* *Chestnuts*, *Beans*, *Barly*, &c.

Dry in the second degree are,

Pimpernell, *Sheepherds Purse*, *Wormwood*, *Vervaine*, *Mugwort*, *Betony*, *Horsetaile*, *Mint*, *Scavious*, *Bugle*, *Carduus Benedictus*.

Dry

Dry in the third degree are,

Southernwood, Ferne, Yarrew, Cinkfoyle, Angelica, Pilewort, Marjerom, Rue, Savory, Tansy, Time, Hellebore.

Dry in the fourth degree.

Garden Cresses, Wild Rue, Leeks, Onyons, Garlick, Crowfoot. But now methinkes I hear some of the Common people say, To what purpose doe you tell us of these Degrees? we are little wiser then we were before as to the curing of a Disease. Observe therefore, that all Diseases are cured by their Contraries, so that if the Disease you would cure be hot, as a *Feaver*, you must not use *Wormwood*, or *Mint*, or any thing that is hot, but that which is cooling, as *Sorrell*, *Endive*, *Violet* and *Strawberry* leaves, &c. In such Diseases as proceed of cold, hot things are to be used, as in cold Rhumes, *Anniseed*, *Fennellseed*, *Betony*, *Rosemary*, *Camomile Flowers*, &c. But for those that are in health, and their bodies need no alteration, the most tem-

temperate are the best, as coming neerest to a mans constitution, but in case you take any thing that exceedeth in heat or cold, correct it with its contrary, as Cucumbers are cold and moist, and therefore they are corrected with Pepper, which is hot and dry. In gathering Sallats, if you put *Tarragon* or *Garden Cresses* amongst *Lettice*, the heat of the one will qualifie the coldnesse of the other, and so render them lesse alterative to a Mans body.

CHAP.

CHAP. XXVII.

Of the Signatures of Plants.

THough Sin and Sathan have p'unged mankinde into an Ocean of Infirmities (for before the Fall, Man was nor subject to Diseases) yet the mercy of God which is over all his Works, maketh Grasse to grow upon the Mountaines, and Herbs for the use of Men, and hath not onely stamped upon them (as upon every Man) a distinct forme, but also given them particular Signatures, whereby a Man may read, even in legible Characters, the use of them. That Plant that is called *Adders tongue*, because the stalke of it representes one, is a soveraigne wound Herbe to cure the biting of an *Adder*, or any other venemous Creature. *Vipers Buglosse*, hath its stalkes all to be speckled like a *Snake* or *Viper*, and is a most singular remedy against Poyson, and the stinging of *Scorpions*, and other venemous

Beasts.

Beasts. If a Man doe but rub his hands with the Leaves or roots of *Dragons*, no *Serpent* will endure to come neer him, as *Diascorides* writeth. There be some Satyrions which are just like the Stones of a Man, one of them is full and plump, aud sinkes if it be put in Water, and that provokes Lust, the other swims, and is lanke and shrivelled, and that mortifies it; so that there is a remedy for him in both cases. *Heart Trefoyle* is so called, not onely because the Leafe is Triangular like the Heart of a Man, but also because each Leafe containes the perfect Icon of an Heart, and that in its proper colour, *viz.* a flesh colour. It defendeth the Heart against the noisome vapour of the Spleen. Another *Trefoile* hath a white spot in the Leafe like a Pearle, and is of singular vertue, against the Pearl or Pin and VVeb in the eye. And there is another *Trefoyle* called *Purplewort*, which is an excellent remedy against the Purples. *Hounds tongue* hath a form not much different from its name, which will tye the

Tongues

Tongues of Hounds, so that they shall not barke at you: if it be laid under the bottomes of ones feet as *Mirandus* writeth. If the root of *Solomons Seale* be like a Seale (as some say it is) it is a good Signature, for it Seales up wounds after a wonderfull manner. There are some that say that the Leaves of *Elder* doe mollifye and discusse Schirrous tumors by Signature because it groweth in darke and shadowy places. But *Wallnuts* bear the whole Signature of the Head, the outwardmost green barke answerable to the thick skin wherewith the head is covered, and a Salt made of it, is singularly good for wounds in that part, as the kernell is good for the braines which it resembles, being environed with a Shell, which imitates the Scull, and then it is wrapped up againe in a silken covering somewhat representing the *Pia Mater*. The decoction of *Quinces* which are a downy and hairy fruit, is accounted good for the ferching againe haire that hath fallen by the French Pox. The

Lye wherein *Maidenhaire* is sodden, or infused, is good to bathe the head, and make the haire come thicker in those places which are more thin and bare. The Leaves of *Saint Johns Wort*, seem to be pricked or pinked very thick with little holes like the Pores of a Mans skin; It is a soveraigne remedy for any Cut in the skin, and as usefull also for the opening of the Pores of the Body when they are obstructed. The flower of *Aron* or *Cuckopint*, hath the evident resemblance of the genitall parts upon it, and is a most powerfull incentive to Lust. The poysonous Gum Thistle called *Euphorbium*, doth bear evident Tokens of the hot and inflaming sharpnesse wherewith it is endued. And I know not why *Sagittaria*, or *Arrowhead*, should not be good for wounds made with the head of an Arrow, and *Kidney beanes* for diseases of the Kidneyes, though I confesse I have not read to that purpose in any Author. But *Pimpernell*, and generally all such plants as are speckled with spots,

ſpots, like the skins of *Vipers* or othe
venemous Creatures, are known to b
good againſt the Stings or Bitings
them, and are powerfull antidotes
gainſt poyſon.

CHAP. XXVIII.

Of Plants that have no Signatures

BUt becauſe all Plants have n
their Signatures, we are n
raſhly to conclude that they are ther
fore unfit for Medicinall uſes, the
being no neceſſity that all ſhould
thus ſigned, though ſome be, for th
the rarity of it, which is the delig
would be taken away by too mu
harping upon one ſtring. Therefo
being thus initiated, and entred in
the uſefull knowledge of Plants
Signatures: We muſt caſt our ſelv
with great Courage and Induſtry (
ſome before us have done) upon
tempting the vertues of them, whi
are yet undiſcovered; for Man w

not brought into the world, to live like an idle Loyterer or Truant, but to exercise his minde in those things, which are therefore in some measure obscure and intricate, yet not so much as otherwise they would have been, it being easier to adde then invent at first. And now I shall instance in a few things that are commonly accounted uselesse and unprofitable, as in stinking Weeds and poysonous Plants, how that they were not created in vaine, but have their uses. They would not be without their use, if they were good for nothing else but to exercise the Industry of Man to weed them out, who had he nothing to struggle with, the fire of his Spirit would be halfe extinguished in the Flesh. But further, why may not poysonous plants draw to them all the maligne juice and nourishment, that the other may be more pure and refined, as well as Toads and other poysonous Serpents lick the venome from the Earth, or that the Gall of Man should draine his body of superfluous

fluous Choler. Certaine it is, the
many Herbes which the rude and ig
norant call Weeds, are the ingredien
of very soveraigne Medicines. *Winte*
wolfsbane which otherwise is rank
poyson, is reported to prevaile mighti
ly against the bitings of *Scorpions* an
Vipers. So have I seen some peop
when they have burned their finger
to goe and burne them again to fetc
out the fire. And why may not on
poyson fetch out another, as well
fire fetch out fire? And that Nigh
shade which carries death in its ver
name, prevents death by procurin
sleep, if it be rightly applyed in a Fe
ver. It is supposed that *Hemlock* an
Henbane may doe the same, in desp
rate diseases which require desperat
cures. *Hellebore* is a Simple which
dangerous to be given to delicate b
dies without great Correction, yet
may be safely given to Countrey pe
ple, which have tough bodies, so th
the constitution of the party receivin
as well as the quality of the thing t
be received, is to be considered, fo

that which is one mans Meat, is another mans Poyson; *Mallowes*, *Pellitory* and *Mercury* are reckoned Weeds by the Vulgar, and yet they are three of the five Emollient herbes, which are used in every Glister. Thus have those Plants, which have no Signatures, very great use in Physick, and so have they, questionlesse, which are not yet discovered, though they be left by providence for the enquiry of succeeding ages: For should all things be known at once, Posterity would have nothing left wherewith to gratifie themselves in their owne discoveries, which is a great encouragement to active and quick VVits, to make them enquire into those things which are hid from the eyes of those which are so dull and stupid, that they relish all objects alike; though they have the use of Eyes as well as other folkes, yet they see not, or at least take no notice of the outward formes of things, much lesse the inward power, and secret vertue wherewith every Plant is indued.

CHAP.

CHAP. XXIX.

What Plants are profitable for every Part.

IT will not (as I suppose) be altogether unseasonable or impertinent before I conclude to set down somewhat more particularly what Plants do most properly belong to every part. For you must know that those which are good for one part may be hurtfull to another, yet the same plant which in some diseases is profitable, is in other some hurtfull, unlesse it be prepared and corrected by a skilfull hand, there being in them besides their first quality some second and secret ones which may very much annoy the body. And some plants though they are good for some parts, yet are altogether destructive to others, as I shall shew in the next Chapter. In this I shall speak only of those which maintaine the welfare of every part and cure, it being distempered. And because the head

head is the principall part of man, I shall begin with that and so descend downwards. And for as much as there seldome happens a single distemper, but it hath some other concomitant, as Heat is wont to be joyned with Dryness, and Cold with Moisture, I shall therefore comprehend those which heat and dry under one Title, and those which coole and moisten under another.

Those which heat and dry the Head are,

Such as are well scented, yet not over-strong, for strong scents cause the Headache, by filling it with vapour: *Bettony*, *Marjorum*, *Sage*, *Hysop*, *Bawme*, *Rosemary*, which strengthens the Senses and Memory, and is good for the *Palsey*. The Leaves and berries of *Bayes*, *Savory*, *Rue*, *Calamint*, *Lavender*, *Origany*, *Cowslips*, *Lilly of the Vallies*, *Cassidony*, which helpeth the Nerves, and therefore ought to be used in all remedies that belong to them, *Camomile*, *Basil*, *Clove-Gilly-*

flowers, *Melilote*, *Piony*, the seedi of *Lovage* and *Fennell*, the root o the *Flower de Luce*, the flowers of the *Lime* tree, *Juniper berries*, *Coriander* *Missellos*, which cureth the *Falling* *Sicknesse*, &c. *Rubarbe*.

Those which coole and moisten the Head are,

Roses which Strengthen the Braine: *Violets* which provoke sleep, and allay the acrimony of Choler, Flowers o *Waterlilly*, the Leaves and Seeds o *Lettice*, *Purslane*, *Poppy* seed, *Wood* *Sorrell*; To which may be added thos which are more moist, and fitter fo Melancholy diseases, *viz.* *Borrage* *Buglosse*, sweet smelling *Apples*, swee *Almonds*. All which may be applye outwardly also to coole the Head and besides these *Nightshade*, *Ever* *lasting*, *Violet* Leaves, the leaves o *Willowes*, but especially of *Roses*, an whatsoever is made of them. Fo they refresh the Braine with the sweet Odour, and drive away vapou from thence.

Thos

Those which are good for the Eyes are,

Fennill, Eyebright, Rue, Verveine, Sellandine, Marjoram, Betony, Elecampane, the roots of *Valerian*, the seeds of *Clary*, but especially of the wilde sort, which is called *Oculus Christi*, one of which being put into each Eye cleanseth them, and purgeth them exceedingly from waterish humours, redness and inflammation, and divers other maladies, if not all that happen unto the Eyes, and taketh away the paine and smarting of. *Rubarbe.*

Those which are good for the Eares are,

If the distemper proceed of Cold, *Rue, Bayes, Alecost, Gith*, bitter *Almonds, Onyons, white Hellebore* with *Honey, Hysop*, the juyce of *Savory* heated with a little Oyle of *Roses*, and dropped into the Eares, easeth them of the noise, and singing in them, and of deafnesse also, and so doth the juyce of sweet *Marjoram*. If the distemper

proceed of Heat, *Roses*, *Mallowes*, *Violets*, *Willow* Leaves, *Lettice*, *Water Lillies*, the Oyle of *Apricocks* and *Peaches*, &c.

Those which heat and dry the Breast and Lungs are,

Hysop, *Scabious*, which also openeth Impostumes in the Breast: *Maidenhair*, *Coltsfoot*, which taken in a Pipe and swallowed downe, breaketh Imposthumes: *Horehound*, *Calamint*, *Betony*, *Fluellin*, *Carduus Benedictus*, *Liquoris*, the roots of *Elecampane*, and *Flower de Luce*, round *Birthwort*, which prevaileth much against inward Imposthumes, and thick Flegm, *Nettle seeds*, *Fennellseeds*, *Figs*, *Raisons*, *Almonds*, the roots of *Aron*, *Dragons*, *Burnet*, *Linseed*, *Nettles*, *Rubarbe*.

Those which cool and moisten them are,

Violets, *Mallowes*, the seeds of white *Poppey* and *Fleabane*, broth made of *French Barly*, &c. which allay the hot and sharp humours, moisten the Lungs being

being dry, and make ſmooth the rough paſſages.

Thoſe which heat the Heart are,

Roſemary, Bawme, Baſil, Carduus Benedictus, Water Germander, Fluellin, the Barkes and Seeds of *Citrons, Clove Gillyflowers, Angelica* roots, and thoſe of *Elecampane, Marigold flowers, Mace, Nutmegs, Cinamon, Cloves, Saffron, Southernwood, Goats rue, Woodroffe.*

Thoſe which cool the Heart and reſiſt dryneſſe are,

Roſes, Violets, Sorrell, Bugloſſe, Water Lillie, Plantane, the juice of *Lemons, Oranges,* and *Pomgranates, Cherries,* ſweet ſmelling *Apples, Raſpberries, Strawberry* Leaves.

Thoſe which heat and dry the Stomach are,

Mint, Wormwood, Fennell, Roſemary, Sage, the leaves of *Bayes,* the Berries of *Bayes* and *Juniper,* the Seeds of *Carowaies, Anniſe, Cummin, Smalage,*

Avens, Bawm, Parsly, Time, &c. Rubarbe.

Those which cool the Stomach are,

Sorrell, Sheepsorrell, Purslane, Lettice, Plantane, Endive, Sowthistles, Chicory, Roses, Violets, Peaches, Quinces, Melons, Cucumbers, Peares, Garden Corrinths, Barberries, the juice of *Lemmons, Medlars, Strawberries, Mulberries, &c,*

Those which heat the Liver are,

Agrimony, Wormwood, Maidenhaire, Sage, Dodder, Asarabacca, Liverwort, Spike, Maudlin, Fennell, Alexanders, Parsly, Asparagus, Bitter Almonds, Elicampane, the Seeds of *Annise, Carowayes, Cummin, Fennell, Parsly, &c.*

Those which cool the Liver are,

Endive, Succory, Clary, Dandelyon, Purslane, Lettice, Roses, Violets, Water-Lillies, Sorrell, Strawberries, the seeds of *Melons, Gourds, Cucumbers, Citrulls, Endive, Lettice, Clary, Parsly, French Barly, &c.*

Those

Those which heat the Spleen are,

Spleenwort, or *Miltwaste*, *Wormwood*, *Dodder*, *Fumitory*, *Hops*, *Rue*, *Calamint*, *Alexanders*, *Fluellin*, *Germander*, *Groundpine*, *Bawme*, *Cresses*, *Scurvygrasse*, *Horehound*, *Broom*, *Elder*, *Asarabacca*, the roots of *Polypode*, *Elecampane*, *Felwort*, *Ferne*, *Fennell*, *Parsly*, *Agnus*, *Tamarisk*, *Capers*, *Birthwort*, *Madder*, *Bitter Almonds*, &c.

Those which cool the Spleen are,

Succory, *Endive*, *Purslane*, *Lettice*, *Willowleaves*, *Sorrell*, *Dandelyon*, *Barberies*, *Strawberries*, *Cherries*, &c.

Those which warme the Reines and Bladder are,

Maidenhaire, *Rue*, *Saxifrage*, *Betony*, *Privet*, *Fennell*, *Rocket*, *Mugwort*, *Horsereddish*, *Calamint*, *Sea Holly*, *Asparagus*, *Butchers Broom*, *Burnet*, *Licorish*, *Alexanders*, *Parsly*, *Nettles*, *Wild Carrets*, *Dropwort*, *Madder*, *Juniper Berries*, *Camomile flowers*, *Chervile*, *Almonds*, the kernels of *Peaches*, *Cherries*, &c.

Thoſe which cool the Reins and Bladder are,

Knotgraſſe, Mallowes, Yarrow, Moneywort, Plantane, Endive, Succory, Lettice, Purſlane, Water Lillies, Houſeleek, Pellitory, the Seeds of *Poppy, Flebane, Pompions*, &c.

Thoſe which heat the Womb are,

Mugwort, Motherwort, Bettony, Dittany, Origany, Pennyroyall, Calamint, Marjoram, Sage, Time, Bawm, Savory, Rue, Roſemary, Bay leaves, Camomile Flowers, the Seeds of *Cummin, Anniſe, Fennell, Wildcarret, Parſly, Alexanders*, the roots of *Birthwort, Madder, Sea Holly, Fennell, Alexanders, Sparagus, Burnet, Angelica, Valerian, Maſterwort*, &c.

Thoſe which cool the Womb are,

Water Lillies, Violets, Roſes, Quinces, and their Syrup, *Purſlane, Lettice, Clary, Wildtanſy, Orach, Burdocks, Willoweed, Mirtle leaves, Moneywort, Sowthiſtles, Endive, Succory*, &c.

Thoſe

Those that heat the Joynts are,

Cowslips, Sciatica Cresses, Marjoram, Betony, Hot-Arsmart, Sage, Agrimony, Camomile, Saint Johns Wort, Melilote, Mugwort, Rosemary, Bay-leaves, Lavender, &c.

Those that cool the joynts are,

Plantane, Willow-leaves, Vine leaves, Lettice, Henbane, Nightshade, Houseleek, Water Betony, the inner barke of Elme, &c.

CHAP. XXX.

What Plants are destructive to every part.

AS there be Plants profitable for every part, so there be some, though not so many, which are somewhat destructive to some particular parts, if not corrected with the mixture of some other Ingredients. For though an Herbe be good for the Stomack, it may be naught for the Head, and that which is good for the Head, may be naught for the Stomach. And therefore I thinke it will be worth while to set them down too, according to my promise made in the foregoing Chapter.

Those that are offensive to the Head are,

The Seeds of *Agnus*, *Ivy* taken inwardly, *Camells Hay*, the seed of *Meddow sweet*, *Hempseed*, *Rocket*, *Horse-reddish*

reddish, Garlick, Onyons, Leeks, Cedar berries, Bitter Vetch, the juice of *Wormwood, Acornes, black Olives,* the fruit of the *Strawberry tree, Frankincense* taken immoderately, the fruit of the *Mastick tree, Saffron, Hoggs Fennell, Sowbread, Mandrake, Hemlock,* &c.

Those which are offensive to the Eyes are,

Dill, Lentills, Hemp, Lettice, Beanes, Raddish, Cabbage, Mustard seed, Onyons, Leeks, Garlick, &c.

Those which are offensive to the Heart are,

Spurge, Brooms,

Those which are offensive to the Stomach are,

Hyssop, Soldanella, Flower de Luce, Alder, Spurge, Brooms, Ferne, Mushromes, Beets, Distaffe Thistle.

Those which are offensive to the Liver are,

Spurge, Mezereon.

Those

Those which are offensive to Conception are,

Spleenwort, Colloquintida, Wild Cucumbers, Scammony, Savine, Hempseed, the seeds of *Agnus.*

CHAP. XXXI.

Of such Plants as have operation upon the bodies of Bruit Beasts.

THough the Bodies of Men be more tender then any other Creatures, fuller of Diseases, and easier to be wrought upon, and so the greatest number of Plants is applicable to them, yet Bruit Beasts also have some share in the Physicall use off Plants as well as they. For a *Toad* being over-charged with the poyson of the *Spider*, as is ordinarily believed, hath recourse to the *Plantane* leafe which cures him. The *Weasell* when she is to encounter the *Serpent*, armes her:

her selfe with eating of *Rue.* The *Dogge* when he is sick at the Stomach, knowes the Grasse that will cure him, eates of it, falls to his Vomit and is well. When the *Cat* is sick, she goes to the *Nep* or *Catmint*, of which there is this old Rime;

If you set it, the Catts will eate it,
If you sow it, the Catts can't know it.

If the *Asse* be oppressed with melancholy, he eates of the Herbe *Asplenium*, or *Miltwaste*, and so eases himselfe of the swelling of the Spleen: (*Vitruvius* saith, that the Swine in *Candy*, by feeding thereon, were found to be without Spleens.) So the wilde *Goats* being shot with Darts, or Arrowes, cure themselves with *Dittany*, which Herbe hath the power to work them out of the Body, and to heale up the wound. The *Swallow* makes use of *Celandine*, which is therefore called *Chelidonium*, the *Linnet* and *Goldfinch* of *Eyebright*, for the repairing of their owne, and their young

ones

ones ſight. And here, though I am no Leech, yet I ſhall ſet down ſuch Plants as I have ſeen and read, are uſed by *Leeches*, and the manner of applying them to Cattle, and ſuch unuſuall Accidents as happened to them by their operation. The Leaves of black *Briony* bruiſed with Wine and laid upon the ſore necks of *Oxen* that are galled with the yoake, helpeth them. When a *Cow* hath newly Calved, they give her unthreſhed *Rye* out of the Barne to make her clean, as they call it. If the *Calfe* be dead in the *Cows* Belly, they give her *Savine* to make her caſt it. When a *Cow* is troubled with the *Tayle Evill*, they make an Inciſion towards the lower end of the Tayle where the Evill is, and put therein *Rue*, *Pepper* and *Salt*, which will cure them. And if *Hoggs* or other Cattle be ſubj & to the *Murraine*, it is uſuall with them, and almoſt with every Husbandman, to cut an hole in the ear or *Dewlap*, and put therein a piece of the root of *Bears foot*, which ſome call *Pegging*, ſome

Set-

Settering, and therefore the Plant is by some called *Setterwort*. *Hay* sodden in Water till it be tender, and applyed hot to the Chaps of Beasts which are Chap-fallen, through too much abstinence, either by long standing in the Pound or Stable without meat, is a present remedy. *Ground Ivy* stamped and mixed with a little *Ale* and *Honey*, and strained, taketh away the Pin and Web, or any griefe out of the eyes of Horses or Cowes, or other Beast, being squirted into the same with a Syringe. It is reported that if one cast *Lysimachia*, or *Loosestrife* between two Oxen when they are fighting, they will part presently, and being tyed about their necks it will keep them from fighting. Cocks having eaten *Garlick*, are most stout to fight, and so are Horses. A *Serpent* doth so hate the *Ash tree*, that she will not come nigh the shaddow of it, but she delights in *Fennell* very much, which she eates to cleer her eyesight. If you are troubled with *Moles* in your Gardens or other Grounds, put *Garlick*, *Leeks*

or

or *Onyons* in their passages, and they will leap out of the ground presently. *Adders tongue* wrapped in *Virginia waxe*, and put into the left eare of any Horse, will make him fall downe as if he were dead, and when it is taken out againe, he becomes more lively then he was before. If Asses chance to feed much upon *Hemlock*, they will fall so fast asleep, that they will seeme to be dead; in so much that some thinking them to be dead indeed, have flayed off their skins, yet after the *Hemlock* had done operating, they have stirred and wakened out of their sleep, to the griefe and amazement of the owners, and to the laughter of others. If a Horse cannot pisse without paine, take an *Elder* bough full of Leaves, and strike him gently therewith, and cover his Head, Neck and Body with the same Leaves, and it will help him much. *Wood Nightshade*, or *Bittersweet*, being hung about the neck of Cattell that have the Staggers helpeth them. The roots of *Gentian*, or the juice of them, or the de-

coction

coction of the Herbe or Root, being given to Cattle to drinke, freeth them from the *Botts* and *Wormes*, and many other Diseases, as also when they begin to swell being poysoned by any venemous Worme or Tick, which they often lick up with the Grasse; as also when such wormes, or other hurtfull vermine, have bitten Kine by the Udders, or other tender places, which presently thereupon swell and put them to so great paine, that it makes them forsake their meat, doe but take the Leaves of *Gentian* and stroke the bitten place with the juice of them, and they by two or three times are helped and cured. He that desires further Information in cures of this nature, let him read the workes of *Gervase Markham*, who hath done very well upon this subject.

CHAP.

CHAP. XXXII.

Of the Speculative and pleasant usi of a Garden.

TO leave off the properties o Simples, we come now to th conveniences of a Garden, which ar manifold in respect of Speculation, b which I mean meer walking, or a most, but gathering such things a please them, which I count no labou for that I intend to oppose as th practicall use. That there is no plac more pleasant, may appear from Go himselfe, who after he had mad Man, planted the Garden of *Eden*, an put him therein, that he might contem plate the many wonderful Ornamen wherewith Omnipotency had b decked his Mother Earth. It was n so much for *Adams* recreation, wh at that time was not acquainted wi wearinesse, as it was for his Instructio but to us it will serve for both. The

is not a Plant which growes but carries along with it the legible Characters of a Deity, according to the verse;

Presentemque refert qualibet herba Deum.

As for recreation, if a man be wearied with over-much study (for study is a wearinesse to the Flesh as *Solomon* by experience can tell you) there is no better place in the world to recreate himselfe then a Garden, there being no sence but may be delighted therein. If his sight be obfuscated and dull, as it may easily be, with continuall poring, there is no better way to relieve it, then to view the pleasant greennesse of Herbes, which is the way that Painters use, when they have almost spent their sight by their most earnest contemplation of brighter objects: neither doe they onely feed the Eyes, but comfort the wearied Braine with fragrant smells, which yeild a certaine kinde of nourishment, as will appear by the following stories. My

Lord

Lord *Bacon* in his Naturall History reporteth, that he knew a Gentleman that would faſt ſometimes foure or five dayes without any manner of ſuſtenance: In which time he would have lying by him a wiſpe of Herbes; to which he would ſmell now and then, having in it, *Garlick*, *Onyons* and othes Eſculents of ſtrong ſcent. Doctor *Hackwill* in his Apology for the worlds not decaying, tells a ſtory of a *German* Gentlewoman, who lived fourteen yeares without receiving any nouriſhment downe her throat, but onely walked frequently in a ſpacious Garden full of Odoriferous Herbes and Flowers. And that this is poſſible is further apparent by the ſtory of *Democritus*, who when he lay a dying heard his Nurſekeeper complaine, that ſhe ſhould be kept from being at Feaſt and Solemnity (which ſhe much deſired to ſee) becauſe there would be a Corps in the houſe; whereupon he cauſed Loaves of new bread to be ſent for, and opened them, and ſo kept himſelfe alive with the odour of

the

them till the Feast was past. The Eares also (which are called the Daughters of Musick, because they delight therein) have their recreation by the pleasant noise of the warbling notes, which the chaunting birds accent forth from amongst the murmuring Leaves. As for the Taste, they serve it so exceedingly, that whether it be affected with sweet, sower or bitter things, they even prostitute themselves. And for the feeling likewise, they entertaine it with as great variety as can be imagined, there being some Plants as soft as silke, and some as prickly as an *Hedgehogge*; so that there is no outward sense which can want satisfaction in this *Cornucopia*. And if the outward senses be so delighted, the inward will be so too, it being as it were, the School of Memory and Fancy. Hereupon it was that the antient Poets did so much extoll the Gardens of *Alcinous* and the *Hesperides*. The grove of *Mars* was not unknowne to *Juvenal*, neither were there any Poets which had not recesses into those sa-

ſacred places: The firſt inſtituter of them at *Athens* was, *Epicurus*, in which he had a School where he taught, one that knew as much what belonged to pleaſure as any Man: *Seneca* the Poiloſopher was likewiſe a great admirer of them, and is ſaid to have expended vaſt ſummes of Money this way. A houſe though otherwiſe beautiſull, yet if it hath no Garden belonging to it, is more like a Priſon then a Houſe.

CHAP.

CHAP. XXXIII.

Of the Practicall and profitable use of a Garden.

THe pleasure of a Garden being thus demonstrated, I shall conclude all with the profit thereof, which is likewise manifold. First, for household occasions, for there is not a day passeth over our heads, but we have need of one thing or other that groweth within their circumference. We cannot make so much as a little good Pottage without Herbes, which give an admirable relish, and make them wholsome for our Bodies. In a Garden there be *Turneps* and *Carrets* which serve for sauce, and if meat be wanting, for that too. Neither doth it afford us Aliment only, but Physick, (no Herbes being without their Physicall use, as I have said before, especially if it be well furnished with Simples.) But besides this inestimable profit,

fit, there is another not much inferior to it, and that is the wholsome exercise a man may use in it. Dr. *Pinck*: late Warden of *New Colledge* in *Oxon*. whereof I was once a Member: (whose memory I very much honour) was a very learned Man, and well verfed in Physick, and truly he would rise very betimes in the morning, even in his later dayes, when he was almost fourscore yeares old, and going into his Garden he would take a Mattock or Spade, digging there an houre or two, which he found very advantagious to his health. A Man worthy to be imitated, not only in this, but also in many other things, especially in his charitable Provisions for bringing up of poore Children. And if Gentlemen which have little else to doe, would be ruled by me, I would advise them to spend their spare time in their Gardens; either in digging, setting, weeding, or the like, then which there is no better way in the world to preserve health: If any want an Appetite to his Victu-

alls,

alls, the ſmell of the Earth new turned up, by digging with a Spade will procure it, and if he be inclined to a Conſumption it will recover him. Gentlewomen, if the ground be not too wet, may doe themſelves much good by kneeling upon a Cuſhion and weeding. And thus both ſexes might divert themſelves from Idleneſſe, and evill Company, which oftentimes prove the ruine of many ingenious people. But perhaps they may thinke it a diſparagement to the condition they are in; truly none at all, if it were but put in practice: For we ſee that thoſe faſhions which ſometimes ſeem ridiculous, if once taken up by the Gentry, ceaſe to be ſo. And if you ſhall require another Precedent beſides that before mentioned, I ſhall preſent unto you that of the wiſe and mighty Emperour *Dioclesian*, who after he had raigned eighteen yeares, left for a ſeaſon the whole Government of the Empire, and forſaking the Court, betook himſelfe to a meane Houſe, with a Garden adjoyning, wherein with his

owne hands, he both sowed, set, and weeded the Herbes of his Garden; which kinde of life so pleased him, that he was hardly intreated to resume the Government of the Empire. By this time I hope you will thinke it no dishonour to follow the steps of our Grandfire *Adam*, who is commonly pictured with a Spade in his hand, to march through the Quarters of your Garden with the like Instrument, and there to rectifie all the disorders thereof, to procure, as much as in your lyes, the recovery of the languishing Art of Simpling, which did it but appeare in lively colours, I am almost perswaded, it would so affect you, that you would be much taken with it. There is no better way to understand the benefit of it, then by being acquainted with Herballs, and Herbarists, and by putting this Gentile and ingenious Exercise in practice, that so this part of Knowledge, as well as others, may receive that esteem and advancement that is due to it, to the banishment of Barbarisme and Ignorance,

rance, which begin againe to prevaile againſt it. So that this Art, with the reſt, being improved, may bring forth much Glory to God, much Honour to the Nation, much Pleaſure and Profit to thoſe that delight in it, and much Comfort to thoſe which have need of Phyſick. To which end, the Right Honourable Earle of *Danby*, erected the Phyſick Garden in *Oxford*, a place worth the ſeeing. And thus you have the unpoliſhed ſtructure of Simpling:

Omne tulit punctum qui miſcuit utile dulci.

FINIS.

Perſpicillum

Microcoſmologicum:

OR,

A PROSPECTIVE

FOR

The diſcovery of the Leſser World.

Wherein Man is in a Compendium; Theologically, Philoſophically, and Anatomically deſcribed, and compared with the Univerſe.

To the end, that Men may underſtand, that Selfe-knowledge is delightfull, and neceſſary to be enquired after.

Collected out of ſeverall Authors.

Gen. 3. ver. 19.

Duſt thou art, and to Duſt thou ſhalt returne.

Perſius.

Nemo in ſeſe tentat deſcendere Nemo.

LONDON,

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TO THE READER.

Gentle Reader,

HAving already presented thee with one of the Handmaids of Physick, which is Botany, *I conceive it not altogether impertinent to propose another, and that is* Anatomy, *out of which two are held forth very divine Considera-*

tions. It had been proper to have set this formost, being the first borne, yet for some reasons best knowne unto my selfe, I have given the other the precedency. Out of that thou maist please the Eyes of thy Body and Minde, out of this thou maist delight the Eyes of thy Minde and Body, that being more Practicall, *this more* Speculative, *yet no lesse usefull, because it so much concernes the knowledge of ones selfe, wherewith every one ought to begin. For indeed that Divine Sentence,* Γνῶθι σεαυτὸν *ought to be the Study of a mans whole life. Hence thou maist learne to know thy selfe, and by knowing thy selfe, thou maist know God the better, he being to be known as by the book of Scripture, so by the book of the Creatures also.* The Heavens declare the Glory of God,

God, and the Firmament ſheweth his handy-worke; *And if the Heavens which are inanimate, doe thus demonſtrate it, how much more will the ſtructure of Man doe it, who is the nobleſt of Corporeall living Creatures? Let us therfore ſeriouſly deſcend into our ſelvs, there being no better way for the underſtanding of thoſe things which tend moſt to the glory of God. Self-knowledge is a Jewell of ſuch admirable vertue, that both the Indies cannot equall it. It brings a Man to have low and humble thoughts of himſelfe, to the great honour of his Maker. It cauſes him to be Maſter of his Affections, which is more then ever* Alexander *was, though it be ſaid that he conquered the World. Therefore he was judged by the Oracle of* Apollo, *to be the wiſeſt Man which knew him-*

himselfe best. For those which are ignorant of their owne crooked Nature and Composition, are so prone to swell with Pride, and fall into other vices, that they exalt themselves above all that is called God. But he which hath a true knowledge of himselfe, understands of what contemptible matter he is made, and from thence takes an occasion to humble himselfe. And considering of what a coorse Element he is created, he will admire the curious workmanship of that incomparable Architect, *who out of red Earth, not the more solid part of it, but the britlest dust, did compose a Creature of those exquisite Dimensions, for matter of Body, of those supernaturall Endowments of Soule. Wherefore it ought to be the first fruits of every Mans Study to know himselfe, which that he may the*

better

betier doe, I have laid this Groundworke, on which any man of an indifferent capacity may build somewhat of his owne. If what I have written be approved, I shall be glad, if misliked, I shall onely say;

Hæc bona si non sint, Tu meliora doce.

If thou mislike what I have done,
Doe thou teach better of thine own.

Per-

Perſpicillum

Microcoſmologicum :

OR,

A Proſpective Glaſs, through which the Little World may be diſcovered.

ALthough the minde of Man be naturally addicted to Knowledge and Learning, yet Satan that arch Politician, and grand Enemy of Mankinde, doth by his ſubtill impoſtures, ſo blinde the underſtanding, that it chooſes rather to wear out it ſelfe in ſtudying the knowledge of the *Celeſtriall* and *Terreſtriall* Globes, then ever to remember the moſt neceſſary Study of all, the Study of it ſelfe. But he that will approve himſelfe a good Scholar indeed, muſt know himſelfe, and rightly under-

understand all things at home, before he rove abroad to the forraigne Study of other matters. And if Men were as prone to let their Knowledge begin at home, as their Charity, certainly every one would be better able to know all things besides, seeing that he hath the likenesse of all things in him. First, he shall know God, because he is formed after his Image; whence he is called by Divines, the *Royall Temple*, and *Image of God*. And as *Cæsars* Image may be seen on his Coyn, so may the Image of God in Man. He shall also know the Angells, because he understands with them; and Beasts, because he hath such a sensitive faculty as they have, he groweth with Plants. Lastly, he is the Measure and Rule of all Bodies, therefore Man was called by the Ancients, the bound and Horizon of Corporeal and Incorporeal substances, the Abstract, Modell, and briefe story of the Universe, the *Utriusque Naturæ vinculum*, the Cabinet and Storehouse of three living Natures;

Sensuall,

Sensuall, Intellectuall, and Rationall, the Analysis or Resolution of the greater World into the lesse; the Epitome and compendium of that huge Tome, that great Manuscript and worke of Nature, wherein are written the Characters of Gods omnipotency and power, framing it, and disposing it, to the use and benefit of Man; other Creatures paying him an awfull Obedience, as a Tribute and Homage due to their Commander in all things, so neer of kin to the Deity, that *Melanchon* makes him a terrestriall transitory God: having little to divide him from a *Numen*, but that one part of him was Mortall, and that not created so, but occasioned, miserably occasioned by disobedience.

But of all the things that Man hath been compared to, he is assimilated to none more fitly, then to the Universe; of which he is so exact a modell, that by the Learned he is called Μικρόκοσμος, a *Microcosme* or little World. Some may thinke Man to be called so by some Rhetoricall Trope, but

but whosoever shall seriously compare them together, their neerer judgment and second thoughts will tell them, that there is a reall truth therein. For first we are a rude Masse, and only in the rank of Creatures, which only are, and have a dull kind of being, not yet priviledged with Life, or preferred to Sense or Reason; then we live the Life of Plants, then the Life of Beasts, then the Life of Men, and at last the Life of Spirits.

The whole Creation is a mystery, especially that of Man; At the Blast of Gods mouth were other Creatures made, and at his bare word they started out of nothing; but in the Frame of Man (as the Text describes it) he played the Sensible Operator, and seemed not so much to create, as make him. The privy Counsell of Sonne and Holy Ghost, is required to the moulding and polishing of the glorious piece. Angels may look on and wonder, touch or assist they may not, no not so much as to temper, or prepare the Mettall. Here is a worke only for

a Trinity: A taske for *Jehovah* himselfe, for *Jehovah Elohim*, the Father by the Sonne, in the power of the Spirit. No doubt, somewhat of wonder was a projecting, when a compleat Deity was studying its perfection; somewhat that should border of everlastingnesse, when the Finger of God was so choicely industrious. And, *Loe, What is produced?* Man the Masterpiece of his designe, and Workmanship, the great Miracle and Monument of Nature, not only for externall transcendencies, but the Glory and Pomp of inward Faculties, stampt and engraven to the Image of his Maker, who, when he had separated the Materialls of other Creatures, there consequently resulted a Forme and Soule; But having revised the Walls of Man, he was driven to a second and harder Creation of a Substance like himselfe, an incorruptible and immortall Soule. Of whose faculties and passions I shall be constrained to touch, rather then handle, lest that my intended Epitome should swell into a huge Volume.

The

The Soule (in generall) is (defined by Philosophers to be) the perfection of a Naturall Organicall body, having Life in it potentially. It is by them also divided into three degrees or kindes, *viz.*

1. *Vegetative.*
2. *Sensitive.*
3. *Rationall.*

All these are in a Man, not that more Soules can be comprehended in one Body, but the Vegetative is comprehended in the Sensitive, and the Sensitive in the Rationall, as a Triangle is contained in a Quadrangle.

The Vegetative Soule is the first Act of an Organnick Naturall Body, by which it lives and receives Nutriment, is increased, and begets somewhat like it selfe.

The Sensitive Soul is an Act, whereby a Living Creature doth feel, desire, and move.

The rationall Soule is an incorporeall and Spirituall substance, which being joyned to the Body of Man, informes it with Understanding and

Will,

Will, and yet it can underſtand, after it is diſunited from the Body.

And the faculties of theſe degrees are likewiſe divided: The faculties of the Vegetative Soul are three,

1. *The Nouriſhing.*
2. *The Increaſing.*
3. *The Procreating.*

The Nouriſhing Faculty is a Power of the Vegetable Soule, which by vertue of the Native heat, doth convert the Nutriment into the Subſtance of the animate Body, that that which is ſpent may be renewed, and the Operation of it is Nutrition.

The Increaſing Faculty is a Power of the Vegetable Soule, whereby an animate Body being nouriſhed by aſſimulated Aliment, is extended into all Dimenſions, untill it obtaine a juſt bigneſſe, to ſet forth its proper and convenient Actions. The Object of this, as alſo of the precedent Faculty, is Nutriment.

The third Faculty is called the Procreating, which is a power of the Soule, making out of the politique ſeed, a

new

new Substance like to that which is nourished, for the perpetuall conservation of the species.

Within the Sensitive Soule are comprehanded the Senses, which are:

either { *Externall*, or *Internall*.

The Externall Senses are five:

1. *Seeing.*
2. *Hearing.*
3. *Smelling.*
4. *Tasting.*
5. *Touching.*

All of which have their proper Objects, Organs and Mediums.

Seeing of all the Externall Senses, is accounted the most excellent; It makes every visible thing actually so. Its Objects are either Colours, or lights and shining Bodies, or those Ἀνώμυμα, which are seen onely in the Night, as Rotten Wood, Bones of some Fishes, &c. The Organ of this sense is the Eye, of whose admirable structure, together with the Eare, and the Tongue, I shall say somewhat when I come

come to the Anomaticall part. Its Medium is called by *Aristotle*, Διάφανες, that is, any thing that is perspicuous, as Water, Glasse, &c. but especially the Aire, without which it were impossible to see any thing.

Hearing is the next which receives every audible object, which the Greeks call Ἀκουστὸν, and it is Sound. The Instruments, or Organs of this Sense, are either Externall or Internall. The Externall are the two Eares, so artificially contrived by Nature, that they can both receive, & contain the Sound. The Internall are Nerves, ordained to that purpose. The Mediums of this Sense likewise are Internall, and Externall. The Internall is the Native Aire, which is contained within the Eare. The Externall is the Aire and Water. For living Creatures do heare in the Water, as well as in the Aire, though not so frequently.

Smelling challengeth the next place, though in the quicknesse of this Sense, Doggs, Vultures, and other Creatures excell Men, yet Men can more per-

perfectly discerne the differences of objects, wherein the chiefest perfection of a Sense consists. Its Object, which *Aristotle* calls Ὀσφρανὸν, must be some mixt Body; for simple Bodies, as the Elements, are without Sent, yet not every mixt Body, but onely such a one as hath also taste in it. Its Organ is the Nose. The Aire and Water serve for *Mediums* to this Sense.

Tasting is an Externall Sense, which hath for its object τὸ γευστὸν, that is, any thing that is tasteable. Its Instrument is the Tongue, in which there is a Nerve, which comes to the Tip of it, which serves for tasting. It hath no externall Medium. The Internall is the Musculous and spongy part of the Tongue, which being full of moisture, derives the Taste of things to the aforesaid Nerve. Whence a dry Tongue tasts not at all, nor that which hath too much moisture in it.

Touching of all the Senses is the ignoblest, and belongs to Man, not as

as he is a Man, but an Animal: Its Object is any thing that can be handled, and is called by *Aristotle*, τὸ ἁπτὸν. The Organs of it are the Nervs, dispersed throughout the whole Body. It hath no Externall Medium; the Internall Medium is the Flesh. Thus much of the outward Senses.

The Internall Senses are three, *viz.*

1. *The Common Sense.*
2. *The Phantasie.*
3. *The Memory.*

In which the Situations and Objects are remarkable.

The Situation of the Common Sense is in the former part of the Braine. Its Objects are all the Species, which come immediately from the outward Senses. *Aristotle* compares it to a Center, in which all the outward Senses doe meet, as Lines in a Circle.

The *Phantasie* is placed in the middle part of the Braine, between the

the *Common Sense* and the *Memory*. The Objects of this Sense are the Species communicated to it from the *Common Sense*, as also the Images of things, which of its owne Power, it doth from some inward cause conceive to it selfe.

The *Memory* is situated in the hinder Brain, whose Objects are the Species of things past, which being received by the other Senses, are there laid up, as in a Treasure-house. The Organs of these Internall Senses, are the three Ventricles of the Braine, in which they are situated.

Within the Sensitive Soule is comprehended also, the Motive, Faculty, which is either Appetitive, or locomotive. The Appetitive Faculty, is either Concupiscible, or Irascible; out of both which arise the Affections, which are some Good, some Evill, and some Indifferent. The Good are Love towards God, our Countrey, Neighbours, Parents, *&c.* also the Fear of God, Love to ones Neighbour, Hatred of Vices. The Evill

are

are Envy, Ill-will, Unmercifulnesse, Hatred of Good Men. The Indifferent are, Pleasure, Grief, Love, Joy, Fear, Anger, *&c.*

Of the way whereby Locall Motion is made, this Climax is diligently to be observed. The Object being received by the inner Senses, from the outward, they judge of it, whether it be convenient or no. From the inward Senses it is known, being known, it is desired. That desire moves the Brain, the Brain moves the Nerves, and poures Animal Spirits into them. The Nerves goe into the Muscles, and being stirrred by the Spirits, move the Muscles: then the Muscle doth extend and contract it selfe. The Flesh of the Muscles being dilated is made shorter, and so draws the string or Tendon: the same Flesh being contracted, closeth a little, and then becomes longer, and so loosens the Tendon. The Tendons being thus drawn together, doe draw the Joynts, but being loosed, they grow loose, whence the Externall Members, are

either bended or extended, and so they are moved from a place, to a place.

Within the Rationall Soul, which no Creature enjoyes but Man, are comprehended the Understanding, and the Will, which two cannot be distinguished from the Soule, onely they are divers Operations of the same Soule: For the Understanding doth apprehend and know the Species of things, without any circumstances and accidents belonging to them. Neither doth it onely know them, but also judge of them & having judged of them, presents them to the Will, which is a Faculty of the Soul when it understands, whereby a Man doth either chuse or refuse those things, which have been apprehended, and judged by the Understanding. The Object of the Will is, either true or apparent good. It did desire onely that which was truly good, untill the Fall of *Adam*, by which it is so depraved, that now it oftentimes chooseth that, instead of good, which

is but apparently so. By *Adams* Fall also, is the Understanding much darkened.

Thus have I with as much brevity as I could, dispatched the Soule of Man, in which these five Faculties may be observed;

1. *Vegetative.*
2. *Sensitive.*
3. *Appetitive.*
4. *Locomotive.*
5. *Rationall.*

To each of which I have already spoken somewhat.

Who would thinke that the Soule of Man, which is more inorganicall and invisible, should send out so many noble Operations? Certainly this is that Image and likenesse, after which God said, *Gen.* 1. 26. *Let us make Man in our owne Image, after our Likenesse.* And it followes, *v.* 27. *So God created Man after his owne Image, in the Image of God created he him.* Me thinkes if Man would

consider who made him, after whose Image, and how fearfully and wonderfull he is made, how could he chose but *Give thankes unto the Lord for his great goodnesse, and his Wonders which he hath done for the Children of Men.* So much for the better part of Man, his Soule.

I shall now come to shew unto you the Excellency of his Body, which doth as much transcend other Bodies, *Quantum lenta solent inter Viburna Cupressi.* A Body so symmetriously composed, as if Nature had lost it selfe, in the Harmony of such a Feature. One would think it strange, that a Mans Body, even in an Analogicall Sense, should resemble the whole World, but that it doth so, I shall endeavour to make it appear.

The *Egyptian* Priests divided the World into three parts, to wit, into the uppermost, middlemost, and lowermost. They called the uppermost the Intellectuall, Angelicall Seat of the Intelligences (and that was above

the Heavens, (where the Souls of the just, are by some thought to be) by whose Beck and Providence, Inferiour things are governed. The middlemost part they called the Heavenly, in the midst of which the Sun is chiefe, as Captaine and Governor of the other Starres. The lowermost part they assigned, was all that which is contained under the Moon, whose fertility in nourishing, increasing and procreating Creatures living, and Plants, is most wonderfull. How fitly and elegantly may these three parts be applyed to the Body of Man?

The Head, which is the Fort of Mans minde, the Seat of Reason, the Place of Wisdome, the Shop of Memory, Judgement and Contemplation, (wherein Mankinde is like unto the Angels) doth aptly resemble the highest and Angelicall part.

The middest and Heavenly Region is lively expressed in the Breast, or middle Region of a Man. For as in

that Heavenly part. the Sun is chiefe, by whose Rayes and Light all things are enlightned; Even so is the Heart placed in the Breast of Man, which hath such affinity with the Sunne, that the Antients did not doubt to call the Sunne, the Heart of the World, and the Heart, the Sunne of Man, and not without reason. For even as all things grow, and are refreshed by the restlesse and continuall Motion of the Summer Sunne, and by its lively Heat, the Earth is adorned with flowers, and doth of its selfe beger, and bring forth divers Herbes and Fruits, the Shrubs put forth their Blossomes, and are clad with green Leaves, and all Creatures stirred up with the heat of Love, engender and fill Cities, Woods, Earth, and Seas with their fruitfull off-spring: Therefore *Aristotle* calls this prosperous and wholesome Planet, Γεννητικὸν because it is the breeder and bringer forth of all things. On the contrary side, when the Sunne is about the Tropick of *Capricorne* or Winter Solstice,

ſtice; the Earth waxeth rough, the Trees are ſpoiled of their Leaves and Berries, and a good part of thoſe things which the fertility of Nature had brought forth, doe come to naught, and are by cold driven to old Age; ſo by the continuall Motion, and Vitall heat of the Heart, which the Antients called, Ἀρχὴ ζωτικὴ, that is, the Vitall Principle, *Theophraſtus* hath called it Συῤῥοὴ, that is the Sourſe by which the little World of Man is refreſhed, conſerved and nouriſhed. And nothing in it can be fruitfull and fit to bring forth young, unleſſe the powerfull efficacy of the Heart, give it fertility.

And who doth not ſee the lower part of the World expreſſed in the lower Region of Man? For in it, the parts which are for Nutrition, Digeſtion and Procreation are contained; ſo that we need not ſtand longer to prove, that all things are found in the body of Man, which are in the whole Univerſe.

Will you behold the other Planets

in the little World of Man? the flowing Marrow of the Brain doth resemble the moist vertue of the Moon: The Genitalls supply the place of *Venus*. The Instruments of Eloquence doe represent the various Nature of ingenious *Mercury*. The Liver, which is the Fountaine of Blood, is rightly compared to liberall and bountifull *Jupiter*. The Bladder of Gall containes in it the heat and fury of *Mars*. The flaggy flesh of the Milt, being the receptacle of the Melancholly humour, doth very well resemble the cold, and malevolent Planet of *Saturne*.

So doe the Celestiall particulars of both Worlds answer one another, both in equall number and proportion. I passe by with silence the twelve signes of the Zodiack, elegantly pourtrayed in Mans body, for those things are old and common. But to proceed a little higher.

The *Peripateticks* doe divide the World into simple and mixt Bodies: They

They set down five simple Bodies, the Heavens, and the foure Elements. Of mixt Bodies they will have some imperfect, and those are, Fiery, Aiery, Watry, and Earthy Meteors: Others perfect, as Animate things, how these are in a Man, because he is a Noble thing to be understood, I would intreat the Reader to marke diligently.

The Spirits being an Ethereall Quintessence (saith the Philosopher) are answerable to the Element of Starres. The foure Humours are said to be the sensible Elements of the Body. Choler, which is hot and dry, resembles Fire. Bloud, which is hot and moist, the Aire. Flegme, which is cold and moist, the Water. Melancholy, which is cold and dry, the Earth.

Doe but see the Meteors of the *Microcosme*. The fiery rednesse of sore Eyes, doth represent the Lightning, and so doth the brightnesse that shines from thence. The noises, murmurings, roarings of the Guts, belchings, and other crackings are not un-

like to Thunder. The tinkling and singing of the Eares doe prognosticate the invasive blasts, and turbulent tempests of the Winde. The Distillations which flow up and downe the Jawes, Throat, and Breast are to be likned to raine. The round dots which are spit out of the mouth, doe beare the similitude of Haile. Teares are compared to the dew. Mines are found in our bodies, out of which Metals and Stones doe come, not to build up, but to dissolve our Earthly Tabernacles. Therefore the Stones of the Reines and Bladder doe carry along with them the similitudes of subterranean Stones, and Mineralls. This is the Meteorology of the *Microcosme*, this is the demonstration of things imperfectly mixt.

But if you shall desire the example of a perfect mixt Body in a Man, behold his whole Body, then which there is none better, none more perfect, none more admirable hath been made by God, whether you behold

his

his Figure, or his Temper; or the symmetry and proportion of his parts. Whereas all other Creatures go downwards with their heads towards the Earth whence they were taken, Man onely hath obtained an high and upright Figure, which doth testifie of the Celestiall Fire, and the seeds of his Divinity: He is endued with a moderate temper, and of all Creatures, he is the most temperate, the Measure and Canon of all the rest.

The Symmetry and Proportion of his Body, is also admirable. For according to this do Architects frame their Temples, Houses, Engines, Ships. And it is reported that the Arke of *Noah* was made according to the dimensions of a Mans Body. For as the Body of Man, was of the length of three hundred Inches, in breadth fifty, in depth thirty; so the length of *Noahs* Arke was three hundred Cubits, the breadth of it fifty, the height thirty.

Therefore let men forbeare to com-

plain

plaine of Natures injuries, because she brought forth man weake and unarmed. For she hath defended him with three guards, which she hath denyed to other living Creatures; with Reason for Invention, Speech to helpe himselfe, and Hands for perfection. The Hands are called by *Solomon* (the Wisest and Learnedst Man that ever was read of) The Keepers of the House, for as much as they defend the Body from Violence, and also offend the Enemies thereof if occasion serve. They performe the Commands, they being commanded obey Reason. The Understanding is grounded on Reason. The Legs do so likewise, which are called the strong men, because they support the Body. Truly the most ancient *Zoroaster* contemplating a long while the wonderfull Fabricke and Structure of Men, at length cryed out, ὦ ἄνθρωπε τολμηρότατης τῆς φύσεως ἄγαλμα. O Man the miracle of bold Nature?

Abdula a *Barbarian*, being asked what he thought most admirable in this

this Sublunary Theatre, it is reported that he answered not barbarously but wittily, That Mans Body, for the Majesty of its Nature, did exceed Admiration. For it being the *Compendium* of the Great World, can immediately change it selfe, just like some *Protheus*, or *Camelion* into any thing. Whence the Philosopher sayes, that a Man is potentially all things. *Favorinus* did affirme no earthly thing to be great besides Man. *Mercurius Trismegistus* calls Man a great Miracle, a Creature worshipfull and venerable, a Mortall God. *Pythagoras* stiles him with this title, The measure of all things. *Plato* Θαῦμα θαυμάτων, the wonder of the wonders. The Antients therefore did wisely call Man a little World, because it containeth in it, in a manner, all those things which the World doth in its large circumference. So that he which knowes himselfe, knowes all things, because he hath the resemblances of all things in himselfe.

But as it is an excellent thing, so it

is

is a very hard thing for a Man to know those things, which concerne his owne Body. Yet this knowledge may be obtained by the Dissection, and Anatomy of Bodies. Which though it be of it selfe a humane Exercise, yet it containes much Divinity in it, though not discovered by the Antients who knew not God; yet they did herein, more perfectly then in a Glasse, behold themselves. For in a Glasse, we can onely see our skin, with which we are covered, but when that is taken off, we may see how artificially every particle is placed.

The first thing that presents it selfe to our view is the Fat, which lies betwixt the skin and the carnous Membrane, to cloath us like a Garment, to nourish naturall Heat, by hindering it from comming out by its viscosity, by shutting the passages of it with its thicknesse, that the cold pierce not through, and in the Summer by hindering the Heat, that it get not into the Body. It helps the Stomach to digest, and moistens the hot and dry

parts,

parts, and many other uses it hath, which at this time to speak of would be tedious. Here I might goe on in describing the Carnous Membrane, the Muscles, the *Peritonæum*, the Guts and other Appurtenances of the *Abdomen*, which according to the Method of Anatomy, present themselves to consideration; but intending brevity I shall passe them by, and touch onely at the more principall parts, and begin with

The Head, which is the Royall seat, where Wisdome, Judgement and Memory make their aboad. It containes the strong holds, wherewith the braine is fortified, and many other things there are belonging to it. First there is the Haire, with which it is as it were cloathed, and this may be compared to grasse, in respect of the Great World. Then the *Pericranium*, and the *Periosteum*, which doe externally environ the Skull, which is of a bony substance, to defend the Brain from injuries, under which are two Membranes that cover and cloath

the

the Brain, Marrow, and Nerves, which are callled the *Dura*, and *Pia mater*, which I take to be that which *Solomon* calls the Golden Euer, *Eccles.* 12.

The Brain is divided into the forebraine, and hinder brain: The forebrain is divided into foure Ventricles, which are full of Bloud, the gaping of which, maketh the Nose to bleed. It is divided likewise into that, which is properly called the Brain, and the Marrow. The Brain is that which Externally offers it selfe to be seen, of an Ash Colour. The Marrow is contained within that, of a harder and whiter substance. This Marrow is divided againe into two parts: The one is somewhat round, which hath the Figure of the Skull; the other is that which proceeds from it. In the large round part, the three Ventricles are contained. The other proceedeth of the round, and containeth the fourth Ventricle called *Calamus Scriptorius* for its likenesse.

In this Ventricle, the Animall Spirit seemeth to be made, for it is pure

pure and clean, but the other Ventricles are full of impurities, having under them, *Glandulæ Pituitariæ*, for the Evacuation of them.

The Brain is the Tower of the Sensitive Soul. In Contraction it sendeth the Animall Spirits into the Nerves, dispersed through the whole Body, by which it communicateth the faculty of feeling and moving. In dilatation it draweth the Vitall Spirits from the Soporall Arteries, and the Aire by the Nostrills, so that the matter of the Animall Spirit is arteriall Blood, furnished with the Vital Spirits and Aire. It may be thought that the Animall Spirit for Sense, is contained in the outer and softest part of the Brain, but for Motion in the inner more solid and white part.

The *Cerebellum* or hinder Brain, is composed of two round laterall parts, making up as it were a Globe: It hath two worme-like passages, one is seated at the forepart, the other at the hinder part of it, to hinder the Obstruction of the fourth Ventricle, by

by the Compression of the *Cerebellum*. Out of the substance of which, and the fore-braine, the *Spinalis Medulla* is poured out of a harder substance then the Brain. This is that which *Solomon* calls the Silver Cord, in the 12. of *Ecclesiastes*. One portion of it is within the Skull, from whence all the Sinews spring, which are ascribed to the Brain, the other is without the Skull, from whence the two and thirty paire doe spring. Besides these parts named, sundry others might be shewed, as *Rete mirabile*, *Glandula Pituitaria*, *Speculum Lucidũ*, *Fornix*, *Nates*, *Testes*, *Vulva*, *Anus*, *Glandula Pinealis*, *Plexus*, *Clorides*, &c. but I passe from these to the Eye.

The Eye (as some thinke) amongst the Organick parts of the Body, is first begun to be formed, and last finished, because it is the least part in quantity, and the most in variety, and in Composition more admirable then the rest. It is of a lively, clear and shining beauty, by reason of the subtilty of so many small pieces: It is more Divine then

then any other part. It is a little Globe full of viſory Spirits, and reſembleth the round World. Some prints of the inviſible Deity are ſeen in it more clearly, then in any other living Creature. In one and the ſelfe-ſame Eye, there are three colours, three humors, three common Tunicles, and the three particular leſſe Tunicles. It is filled with viſory Spirits, begotten, and engendred of the Animall Spirits, which flow from the Braine unto the Eye, by the Nerve Optick. From thoſe proceed the Viſible and reflected rayes in the Eye, as in a mirrour, which quickly forme an Image of the thing ſeen, and is received in the Chryſtalline humour, and by the viſory Spirits, through the Nerve Optick, is ſent into the Braine, to be conſidered in the Common Senſe and Imagination. It hath the moſt conſpicuous, the higheſt and moſt Royall place of the Body above the reſt of the Senſes, and looketh out as at a Window, *Eccleſ.* 12. It is ſo delicate by Nature, that ſince it was the firſt ſenſe that offended, it

is

is above all the rest made subject (as a condigne punishment) to as many Maladies, as there are Weeks in the yeare. Much more might be said of the Eye, but I hasten to

The Eare, which is of an excellent Frame, set also in the highest part of the Body, for that sounds goe highest; they are ever open, that we may the more readily heare. Within the Eare there is a thin Membrane called *Tympanum*, with three little bones growing to it, which are called, *Incus*, *Maleus*, and *Stapes*, which marvellously serve to make Hearing. The Eares are called the Daughters of Musick, for that they delight therein, *Eccles.* 12.4. so I come to

The *Tongue*, which is the Instrument to frame and articulate the Words. It is the Messenger of the Minde, the Character of a Man, the promptuary of Reason, the Former of Words, and discerner of Tastes. And though it be but a little Fire, yet it can kindle a great matter, and boast great things. It is in substance of a

small

small quantity, yet it consists of as many parts almost, as there be Letters in the Alphabet. It hath a bony root with kernells on both sides, and some large quantity of fatnesse. In the lower part it is tyed with a Bond, as with a Reine to bridle the volubility of it. It hath two large Veins to give it Nourishment, with two Arteries to give it life: It hath two Nerves spread through it all, the one serveth for Motion, the other for Tasting. It consists of nine Muscles, foure on either side, serving to move it every way. The ninth Muscle is the midst of the eight, serving to put forth the Tongue in length, and to draw it in againe (two contrary Motions) a worke onely proper to this Muscle, above all the rest of the Muscles of the Body.

The Substance of the Tongue, is a Musculous and Fibrous Flesh, and all covered externally with a Membrain and Skin. It is a Pen of a swift Writer; and as an Eele, it can turne and returne it selfe into all sorts of motions.

motions. It is one of the least Members, most moveable, and least tired, whereby a man runneth out in Language the Image of his Life. So much for the Tongue: I proceed to

The Lungs, which is the Organ of Breathing. It is of a rare, light & spongy substance, coagulated as it were of frothy bloud, placed in the Breft, and filling the whole Cavity of it, being extended like a paire of Bellowes. It hath no faculty to move of it selfe, but followes the motion of the Breast to shun Vanity: For when the Breast doth dilate it selfe, the Lungs are filled with Aire, and raised up, and when the Breast contracteth it selfe, they fall. It is assimulated to an Oxe hoofe, because it divided it selfe into two parts by the Mediastinum, which is a Partition dividing the whole Breast, into two Bosomes. Wherefore some there are which would have two Lungs, but indeed there is only one divided.

In the next place, The Heart is to be considered, which is the principall

part

part of the middle Region, consisting of hard, thicke, and solid Flesh, interweaved with three sortes of Fibres, of a pyramical Figure, and not unlike to a Pine Apple. It is the seat of the Vitall Spirits, which are most plentifull in the left part thereof, where the great Artery called *Aorta* is placed. It is the first part of every Creature that lives, and the last that dyes. *Solomon* calls it the Cisterne, out of which the Wheele, that is the Head, draweth the Powers of Life. *Eccles.* 12. It is the Root and Source of all the Arteries; the prime Author of the Pulses beating, and of Respiration. The good estate of it makes the whole body to flourish, the bad makes it languish, and the destruction of it, is the destruction of the whole body. For Nourishment it hath a Veine called *Coronaria*, because like a Garland it compasseth the Heart. Of all parts of the Body it is the hottest, for it is the Well-spring of Life, and by Arteries communicateth it to the rest of the Body. This is that part which God principally requires, and there-

therefore he saith, *My Son, give me thy Heart.* It is almost of a Triangular Figure, and therefore not fit to entertaine the World, which is round, and cannot fill it; but rather to make a Mansion for the Sacred Trinity.

Here I might speake of the *Pericardium*, and its appurtenances, as also of those parts of the heart which are called *Basis*, or *Caput*, and *Conus*, *Mucro* or *Apex Cordis*, the Eares which are the Store-houses of the Heart, the Ventricles and the *Septum* that parts them, with their uses, but I hasten to.

The *Liver*, which *Solomon* in the twelfth of *Ecclesiastes* calls the Well, out of which the Pitcher, that is, The Veines are filled. It is the thickest and heaviest of all the Entralls. It is bigger in Man then in any other living creatures, if you consider the proportion of his Body. For it was fit so to be, in regard that man was to have the greatest store of Bloud, lest the Spirits should faile in performing the Functi-

ons

ons of the Soule, wherewith Man is most copiously furnished. It is the Fountaine from whence all other parts of the body are supplyed with Bloud, and the Seat of the Naturall Faculties. As in the right discharge of the Functions of this Entrall, the foundation of the Vitall and Animall Faculties doth consist, so the ruine of them, in the ill discharge. The dignity of it is great, but the necessity is farre greater, whence *Galen* calls it the chiefest of the Entralls, both for its Originall and Nature. I list not to write of the Veines, Arteries, Nerves, Figure, Tyes, Situation and Action of this Entrall, but come in the last place to

The *Stomach*, which in Latine is called *Ventriculus*, to distinguish it from the great Ventricles or Cavities. It is membranous, hollow, spherical, consisting of two Tunicles proper unto it. It is the Pantry or receptacle of Meat and Drinke, from whence all other parts of the body receive nourishment, and therefore of all the Entralls it is the most necessary. For

Meat being received in at the Mouth, which *Salomon* calls the Doors, and there chewed by the Teeth, which he calls the Grinders, *Eccles.* 12. is sent down into the Stomach, which is the Shop of Digestion, turning the Aliment that is received into it, into Chyle, which is a white juice, reasonably thick, like Berley Creame. This is chiefly elaborated by the heat of the Stomach, yet the adjacent parts are assisting; as in the right side, the Liver; in the left, the Spleen; above, the Midriffe; below, the Guts; before, the Caule; behind, the Trunkes of *Vena cava*, and the *Aorta*. Much more might be said of this Entrall, but I shall leave that to the more skilfull Anatomists, to whom this work doth properly belong.

Here stood it with the bounds of of an Epitome, I should write somewhat of the other parts of the lower Region, as of the Spleen, Reines, Ureters, Bladder, *&c.* But as from the print of *Hercules* foot, Men might give a probable guesse of his Stature,

so

so I suppose that by those parts already described, you may judge of the excellency and necessity of the rest.

By the admirable structure of Mans body, and the wonderfull dependance of its parts one upon another, Nothing else can be concluded, but that it is Gods owne peculiar Workmanship, yet how many are there, which goe under the name of Christians, which never take notice of it?

Many Heathen Emperors, and illustrious Heroes, though ignorant of God, yet very desirous of the knowledge of themselves, did follow the Study of Anatomy, even in the midst of their Warres. *Alexander* the Great doth boast, that he amongst the Triumphs gotten by his incomparable Valour, did diligently observe the Natures of living Creatures, and their parts, under his Master *Aristotle.* It is to be found in Histories, that many *Egyptian* Kings did cut up Bodies with their own hands. We have heard also that *Boetius,*

and *Sergius Paulus*, Consulls of Rome, were present with *Galen* when he made a publique Dissection. This is one of the commodities of Anatomy, and the First fruit of it, common to Heathens and Atheists, to wit, the knowledge of ones selfe, that is of his owne Nature.

But there is another More principall Commodity of Anatomy proper to us, on whom the light of the Gospell hath so gloriously shined, to wit, the knowledge of the immortall God For (saith the Apostle) *The invisible thinges of God are knowne by those things which are visible.*

Who is there that considers himselfe, how his Veines from the Liver serve for nourishment; His Nerves from the Braine serve for moving; His Arteries from the Heart serve forLife, but doth therein perceive a Spirit, and by that a Pulse, which for hisLife he cannot stay? Marke the wonders of thy braine, of thy Heart, and of other noble parts, and sing with the sweet Psalmist and kingly Prophet, *I will Praise thee, O*

Lord

Lord because I am wonderfully made.

Antiquity doth admire the picture of *Minerva*, which *Phydias* made, and that of *Venus*, which *Apelles* made, which could neither feel, see, heare, nor understand, and takes little or no notice at all of the structure of Man: which is much more to be admired at, being the Archetype, Idea, and patterne of all these.

Hence we may learne to discover the Attributes of Our Creator, whose Omnipotency, Goodnesse, and Wisdome doe here most manifestly appeare. For First We may behold his omnipotency in creating us. There have been some Fanaticke Fancies, that have not stucke to affirme, that they could *Prometheus* like, erect the Fabricke of a humane Body, but certainly they were such Atheists, that they knew not the way to Heaven to fetch any fire thence, to enliven him. It is not in the power of man to make the least Animate Body, much lesse to frame the most admirable Edifice of Man. That belongs totally to the

omnipotent creating power of the Almighty. *In whom we live and move, and have our being.*

His goodnesse likewise is most evidently apparent, in the gifts which he hath given to Men, more then to any other living Creatures, as Reason, Understanding, Wisdome, Judgement and Memory.

Here we may also see his Wisdome, where like a wise Master-builder, he hath so harmonically disposed, and placed all the Members, and endowed them with their functions and uses, that if the skill of all the Architects which have been since the Creation, were enshrined in one breast, it could never produce such a Miracle.

Some have admired the Labyrinth of *Dædalus*, others the Pyramids of *Egypt*, and the Tomb of *Mausolus*; but if a Man doe but consider the Labyrinths that be about himselfe, he will be forced to cry out with the Apostle, *O the height, breadth and depth, of the infinite Wisdome of God,*

Whose

whose wayes are unsearchable, and past finding out in the little World of Man!

Let us therefore (notwithstanding the saying of *Pythagoras*) *Finis Philosophiæ est nihil admirari*, and especially Philosophers, learne to admire our Creator, and not only to admire him, but adore him, who with his Sonne, and the Holy Spirit, liveth and reigneth one God, world without end *Amen.*

Ἀρχὴ ἀπάντων καὶ τέλος ποιεῖ ΘΕΟΝ.

FINIS.

Perfect
P.R.

K