DUNK – COPY OF A LETTER LONDON 1606

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Payne Buffalo

THE COPY OF A LETTER written by E. D. Doctour of *Physicke to a Gentleman, by whom* it was published.

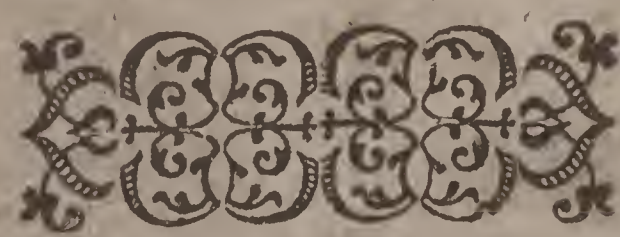
The former part conteineth rules for the preseruation of health, and preuenting of all diseases vntill *extreme olde age.*

Herein is inserted the Authours opinion of Tabacco.

The latter is a discourse of Emperiks or vnlearned Physitians, wherein is plainly prooued that the practise of all those *which haue not beene brought vp in the Grammar* and Vniuersity, is alwayes confused, commonly dangerous, and often Deadly.

ECCLES. 38. 1.

Honour the Physician with that honour that is due vnto him; for the Lord hath created him.



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THE PVBLISHER to the Reader.

Entle Reader, let it not seeme strange that I publish vnto thee a priuate letter. There are three principall causes which haue moued me hereunto: First, a world of examples both of moderne and ancient Writers, whose epistles, perhaps priuatly intended, as this was, haue now their publike vse. Secondly, my loue vnto the Authour, a man deseruing loue of all, but specially of me, vnto whom I am beholding (next vnto God) for that health which I enioy. Thirdly, the woorth of the worke it selfe; wherein, looke not for hyperbolicall phrases, or curious affectation: for as in his life he preferreth deeds before words, so in his writings shalt thou finde more substance than shewes. Yet so hath he ioyned

profit with pleasure, sound discourse with sweet delight; that (if my loue deceiueth me not, and some learned Physicians, who at my request haue perused it) as the Poet sayth, Omne tulit punctum. *His rules of health (vnto those that will be ruled by them) are full of health: his discouery of bastard Physicians will make wise men beware: their ignorance, their arrogancie, their rashnesse is here layd open: not with iesting termes (for that he accounteth no lesse than an artificiall iniury) but with such euident demonstrations, as he that hereafter shall know them, and will not eschew them, shall be deemed accessary to his own ouerthrow. I haue named the former part* Healths Preseruatiue, *and the latter,* A Discourse of Empiricks and vnlearned Physicians. *I wish as much good to come vnto thee by this my friends labour, as was meant vnto my selfe. Be thine owne friend.*

Take heed of Empiricks.

And so farewell.

(***)

Healths Preseruatiue.

SIr, I haue here sent you an answer to your kinde letters, though not so soone as you expected, yet assoone as my businesse, and the large handling of the matter, protracted farre beyond my first purpose, would permit. Your request standeth vpon two seuerall parts: the one is, To set downe rules and directions out of our Art for the preseruation of health, and preuenting of diseases: the other is, To deliuer my opinion concerning Empericks. Touching the former, though health be a precious thing, and the greatest blessing belonging to this life, yet the meanes of preseruing it are little thought of, and lightly regarded of most, that haue full fruition of it, and are in their flourishing yeeres. If this your request proceedeth from a resolution to obserue those things which you desire to heare, *Dignus es Nestoris annis, & Crotonis salubritate:* You are worthy of long life and perfect health. Some place their felicitie in honour, some in wealth, other in other things: [a] but if health be not a continuall attendant vpon these, this supposed happinesse is soone changed into miserie. An ancient Poet sayth, [b] O blessed health, when thou art present, all things flourish as in the Spring; without thee no man is happy. To this agreeth that of *Pindarus*; [c] If a man possesse riches ioyned with health, and hath with them a good report, there is no cause why he should desire to be a god. Health is thus defined by *Galen*: [d] *Sanitas est calidi, frigidi, humidi, sicci temperies*: an equall mixture or proportion of the foure elements: not equall by iust proportion of weight of euery element alike; which is called *temperatum ad pondus*; but *temperatum ad iustitiam*: such a proportion as is most agreeable to the preseruation and continuance of life and health; and as it were due by the right of iustice. The same author in another place sheweth more plainly what health is, in these words: We call that constitution of body health, wherein we are not vexed with paine, nor hindred in the actions of our life. This perfect constitution is altered & impaired two wayes; the one by inward, the other by out-

a *Hippoc. de diata. lib.* 3.

b Μετὰ σεῖο μάκαιρα ὑγιεία, &c.

c ὑγιεντα δ' εἴτις ὄλβον, &c.

What health is.

d *Cont. Iulianum.*

Lib. 1. *de sanit. tuenda. eam corporis constitutionẽ, &c.*

Three enemies to life.

ward things: The inward are bred and borne with vs, and it is not in our power to resist them: they are in number three; Drinesse, continuall decay or wasting of the substance of our bodies, and breeding of superfluous excrements. Of these *Galen* discourseth at large in the foresaid booke: but I omit them, as things out of our power, and come to the outward, which haue equall or greater force to ouerthrow our health, if they be lightly regarded: and much vertue to preserue vs from sicknesse, if we vse them rightly. These are almost in our power, and most of them may be obserued by vs, if we endeuor to liue free from sicknesse. That they haue ability to effect this, it doth plainly appeare in the booke before cited, in these words: He that leadeth a free life, and hath a care of keeping his health, shall neuer be troubled with so much as a bile. And in another place: They which haue a good state of bodie, and free transpiration, and vse not too violent exercise, and keepe their stomacke and liuer warme, it is impossible for them to haue an ague. This warrant of so great a Physician, to liue vntill extreame olde age without any disease, may moue you to a carefull and diligent obseruation of the rules required to this happy state of life. These outward things are in number six: The aire, meat and drinke, exercise and rest, sleepe and waking, expelling and retaining of superfluities, and the affections of the mind. All these are in our arte comprised vnder the name of Diet, as [a] *Galen* doth testifie in plaine words. These are called things not naturall, because they are not of the essence or nature of the body. They are called by *Galen*, *Causæ conseruatrices*, because they keepe and preserue the body in perfect health, vntill it commeth *lege adrastriæ*, by ineuitable fate neere the graue, being withered and consumed for want of moisture. Of these six, the aire hath the first place, because our life beginneth with that, and we haue a continuall vse of it as well by night as by day, both sleeping and waking: it is of it owne nature hot and moist; but it is subiect to many alterations from the earth, from the waters, from the windes, and from the heauens: it ministreth nourishment to the spirits and cooleth them, and receiueth their superfluous fumes: it passeth by the mouth, nose and arteries, into the braine, lungs, heart, and all parts of the body: what substance or qualities soeuer be in it, those it infuseth first into the spirits, then into the humours, and so into the whole body. Cleere, subtile, pure, sweet and temperate aire lighteneth the spirits, clarifieth the blood, dilateth the heart, and lifteth it vp with ioy and delight: it preuenteth obstructions, stirreth vp naturall heat, increaseth appetite, perfecteth concoction, and inableth euery part to expell it superfluitie at fit times. These are the excellent properties, which *Hippocrates*, *Galen*, and other ascribe vnto a good aire. [a] *Columella* aduiseth them that buy land to regard principally the healthfulnesse of the aire, lest they purchase the meanes of shortening their liues. Also [b] *Aristotle* counselleth that cities shuld be built in a pure & clere aire.

Qui liberam vitâ nactus est, &c.

Qui boni habitus sunt, &c. de feb. diff. li. 1. ca. 3.

[a] *In Hippoc. de morb. vulg. li. 3. comm. 3. 9.*

1. The aire.

[a] *De re rustica. lib. 1.*

[b] *Polit. 7. 11.*

Herodotus

Herodotus affirmeth the Egyptians to be the healthfullest of all nations, because the aire of that countrey is so pure and not subiect to alterations, as in other places. The best aire is commonly about the highest places, that are open towards the East; for there the Sunne hath most perfection to clarifie it, and the winde most power to dispersse the grosnesse and superfluitie of it, as *Hippocrates* testifieth. *S. Edmunds-Bury* is the most famous place in this country for good aire: *Lelandus* maketh it inferiour to no citie of the world for situation: and the Physicians of Cambridge do vsually send their Patients diseased in the lungs, to liue here; whereby many haue recouered their health. On the contrary part, grosse, thicke and impure aire, receiuing continuall exhalations from moores, fennes, bogges, and such like: or being barred from the benefit of the Sunne and winde by hilles, woods or other meanes, is an vtter enemie vnto health; for it oppresseth the heart, infecteth the lungs, dulleth the wit, diminisheth naturall heat, hindereth appetite, weakeneth concoction, and subiecteth the body to many other infirmities. Therefore sith there is so great power in the aire both to preserue and ouerthrow a perfect state of body, you are to haue a speciall care to liue alwayes in a good aire, and also to auoid all obiects offensiue to the sense of smelling. Here I may fitly giue you a taste of Tabacco, for it is taken not much vnlike to the drawing in of aire by breathing; and it hath great power to alter the body. This Indian simple is hot and drie almost in the third degree, as those that wrote first of it affirme, and the smell and taste do confirme. In respect of the excesse of these first qualities it can not be safe for yoong and sound bodies, though it yeelded pure nourishment: for the diet of yoong men must be moist without excesse of heat; and in cholericke complexions, somewhat cooling, as *Galen* affirmeth: but it is a strong purger (as hath beene often tried by experience) and an vtter enemie to most stomacks; for a small quantity of it infused, mooueth violently vpward; and in many, downward also. In this respect it is very hurtfull to all sound bodies: for *Hippocrates* sayth, healthfull bodies do hardly beare any purging at all. And *Celsus* in the very beginning of his booke hath these words; Nourishment is fit for them that are in health, and physicke for the sicke onely. What though it be vsually taken by fume, and not in substance, or infusion? yet that way it worketh the same effect in many; and in all it draweth thin and moist humours, which all beholders perceiue distilling, or rather flowing from the mouth, nose and eyes of the takers of it. But admit that it doth not purge, which is very euident; yet it altereth the body much: and how can that be done in yoong and strong men without hurt? It consumeth the moisture, and increaseth the heat of perfect constitutions, as the fire and Sunne doe sensibly heat and drie things exposed to them. Heat and moisture, in their iust mixture, are the preseruers of life: if the proportion of heat be increased, it consumeth moisture the fa-

Lib. de aere, &c.

Sol non vidit vrbem situ elegantiorem.

Tabacco.

Monard.

The first qualities of Tabacco.

Not safe for youth.

Comment. in lib. de victu salub.

Aphor. 2. 37. corpora salubria difficulter ferunt medic.

Alimenta sanis, medicamenta ægris, &c.

Sound bodies need no alteration.

ster

Humiditas caloris pabulum.

ster: if moisture be diminished, there followeth a necessary decay of heat: for it is maintained and fed by that, as a lampe with oile: therefore Tabacco, being armed with the excesse of both these qualities, professed enemies to youth, doth exercise cruell tyranny vpon it. *Galen* sayth; Moistest bodies liue longest. To this agreeth that of *Aristotle*; They that inhabit hot countries are of shorter life: for the heat of the Sunne drayweth out much moisture from the body, and the continuall drawing in of hot aire by breathing, doth dissipate and consume it, and consequently hasteneth a drie and withered distemper, the messenger of death approching. Doth not Tabacco then threaten a short life to the great takers of it? The often drawing in of this hot and drie fume, maketh them somewhat like those that liue in hot regions: though this be not continuall, as that is, yet the heat and drinesse of this doth farre exceed that. *Plato* would not allow yoong men to drinke wine, though moderatly, because it carieth them headlong to lust and anger. Doth not Tabacco this much more? Wine is hot and moist: Tabacco exceedeth it farre in heat; for from the excesse of that, it hath the strong smell and fretting taste, and it hath drinesse associated to it in stead of the others moisture. Beside this, Wine nourisheth; Tabacco purgeth. So it is euery way farre more hurtfull than Wine. It is in greatest request amongst our yoonger and stronger sort of gentlemen; and the quicker spirits and hoter complexions are caried most violently to the often taking of it, being like to the yoong man that *Horace* describeth. Euery man, that hath but tasted of Naturall philosophy, may easily comprehend it to be a dangerous and pernitious thing to cholericke constitutions: it inclineth them to burning agues, phrensies, and hectikes; or carieth them into an vntimely melancholy: for the vnkinde heat of it, exceeding the naturall heat of the bodie, doth waste and destroy that, and so breedeth a melancholicke distemper by the long continued vse of it. Choler is like to a coale burning cleere with his full heat, whose moisture as it consumeth, so the heat diminisheth, and in time it becommeth blacke, drie and cold: euen so the often drinking of this herbe, doth by his vehement heat burne the cholericke bloud, and maketh it grosse, thicke and blacke. This is wrought by small degrees and insensibly, youth, together with often powring in of drinke (which is vsuall with them) not suffering such alteration to be made in short time. *Galen* sayth, the best complexions haue the best maners: and he writeth a whole booke to prooue that the affections of the minde follow the temper and constitution of the body. What though that be specially vnderstood of the originall temperature that we haue from our parents; yet as that changeth with our age naturally, or accidentally by Tabacco, or any other outward meanes; so there is with that, great change of the affections, and inclinations of the minde. As heat & sharpnesse increase in the blood, so do hastinesse and furie in the minde: and when the blood growe-

Qui maximè sunt humidi, maximè sunt longæui. de san. tuenda. lib. 6.

Breuioris esse vitæ eos, qui calidas regiones incolunt.

It shorteneth life.

2. de legibus: quia eos ad libidinem & iram præcipites reddat.

Siccitas caloris stimulus.

Cereus in vitium flecti, monitoribus asper: sublimis, &c.

It breedeth many diseases.

It breedeth melancholy.

Sensim sine sensu.

De sanit. tuenda. optimi temperamenti, optimi mores.

It hurteth the minde.

eth

eth thicke and grosse, the minde is dull and sad. This is too apparent in many, though it be obscured by discretion in some. I see not therfore how Tabacco can be acquited from procuring the ouerthrow of the perfect state both of body and minde: and that not onlie in Tabacconists themselues, but in their posterity also; for the temperament and constitution of the father is ordinarily transfused into the children, and the affections of the minde also, depending vpon the other. This is verified likewise in distempered and sicke bodies. *Fernelius* saith, what disease soeuer the father hath, that goeth into the childe. The father giueth the forme, nature and essence to the child, as *Galen* affirmeth. Therefore where the humours of the body haue contracted a sharpe heat and drinesse by drinking of Tabacco, there the father getteth a childe like to himselfe, wanting that kinde moisture that should protract his life vnto olde age, and incline him to an ingenuous, courteous and kinde carriage. But many take it, imagining that it doth inable them in some actions. I confesse that it putteth a sharpe and fretting heat into the blood, which doth *incitare*: but they shall the sooner faile in their course; for heat can not be preserued without moisture: and Tabacco consumeth that, by infusing a drie qualitie into the body, by excesse of heat, and by drawing out of moisture. Therefore Tabacco, though neuer so sparingly taken, can not be good for you, nor for yoong and sound bodies: and the often vse of it in such bodies, driueth them *lentis gradibus* into their graue long before that time that nature had assigned them. *Hippocrates* sayth, that which is done by little and little, is done safely: and in diet as well as in other things, he commandeth all to be vsed with moderation. *Galen* speaking of gentle opening medicines, affirmeth that the often vse of them drieth vp the solid parts of the body, and maketh the blood thicke and grosse; which being burnt in the kidnies, breedeth the stone. This may as well be verified of Tabacco; for many take it oftener than euer such opening medicines were taken: and it hath also more heat and drinesse than those had; and therefore greater power to hurt sound bodies. There may peradueture be a profitable vse of it in cold & moist bodies: but it must be taken very seldome, and with great regard of sundry other circumstances. To conclude, sith it is so hurtfull and dangerous to youth, I wish (in compassion of them) that it might haue the pernitious nature expressed in the name, and that it were as well knowen by the name of Youths-bane, as by the name of Tabacco.

It is ill for their issue.

Est in iuuencis, est in equis patrum virtus.

Quocunque morbo pater generans afficitur, idem in prolem transit. Mas formam, fœmina materiam dat. De semine.

It shortneth life.

Quod paulatim fit, tutò fit. Aphor. lib. 2. 4. de cib. boni & mali succi. ca. 2.

Youths-bane.

The second thing is meat and drinke. Our bodies, as *Galen* affirmeth, are in *assiduo fluore*, in a continuall wasting, the inward heat alwayes consuming part of the very substance of them. The vse of meat and drinke is necessarie for the restauration of this dayly losse. These rightly vsed according to the rules of physicke, haue great power to preserue the body from diseases. This is verified by *Galen* in the same booke. To him *Fernelius* assenteth in these words; He

2. Meat and drinke.

Lib. 1. de sanitatuend.

Lib. 1. de morb. causis. cap. 14. Nulla calamitate, &c.

shall be troubled with nō disease, that layeth temperance for the foundation of his life. And in the same chapter he addeth, That neither the aire, nor the affections of the minde, nor any other cause, doth breed diseases, vnlesse there be a disposition in the body proceeding from some errour in diet. There are fiue things to be obserued in the vse of meat: The substance, the quantity, the qualities, the times of eating, and the order. Touching the substance, *Galen* sayth, *In victu salubri, &c.* In healthfull diet the two chiefe things are meats of good iuice and not stopping. Here, to auoid tediousnesse, I passe ouer meats of good nourishment, most of them being well knowen to you, and I will speake only of some few that are badde. Meats of ill iuice fill the body with grosse humours subiect to putrifaction, [a] which is one of the principall causes of most diseases. *Galen* reporteth, that when there was great scarsitie of corne thorowout the Romane Empire, the people being compelled to eat roots and hearbs of bad nourishment, fell into diseases of sundry kindes. This he doth further confirme by the example of his owne body; for during the time of his eating of ordinary fruits, he was troubled with agues almost euery yeere: but after that he left them, and fed only on good meats, he protracted his life vntill extreame olde age without any sicknesse. The worst meats that are in vse with vs are, of flesh, Bulles beefe, the blood whereof being accounted poison amongst Physicians, may iustly make the flesh suspected, specially for colde and weake stomacks. All olde beefe is of hard digestion, and breedeth grosse and melancholike blood. Bores flesh is much of the same nature, and the older and greater, the worse. There is the like reason of Bucks, Male-goats, and Rammes, in their kinde: their ill iuice increaseth with their yeeres, and those vngelt are of harder and grosser nourishment. Blood, howsoeuer it be prepared, is vtterly condemned by *Galen*: so are the inwards of beasts, and the feet also, specially of the greater sort of them. Of fishes the greater and older are the worst, and bring most labour to the stomacke: those that liue in muddy or standing waters are farre worse than those of the same kinde that keepe in grauelly or cleere riuers. Eeles are iustly excluded from the number of holsome meats, because they breed of putrifaction. Most English fruits are forbidden in diet. Many of them are profitable in medicines: therefore *Galen* sayth, Apples, Peares and Medlers are not to be vsed as meats, but as medicines. The sooner ripe and the sooner subiect to corruption, are most condemned, because they are easily turned into putrifaction in the body. Cucumbers are too vsuall with vs, being vtterly reiected by [a] *Galen* for their ill iuice, and if they be not well concocted (as they are neuer in a colde stomacke) they are [b] almost like to deadly poison. Our common raw salads are full of danger. Lettice is one of the best of their vsuall ingredients, which though it be good in a hot stomacke, yet being taken in a great quantity, it pierceth to the heart and killeth,

1 *De cib. boni & mali succi, ca. 4.*

[a] *Initio lib. 1. de sanit tuenda. & initio lib. de cibis boni & mali succi.*

Initio lib. 5. de sanit. tuenda.

Flesh.

Blood.

De aliment. facult.

Fish.

Fruits.

De cibis bon. &c. cap. 5.

Therefore called ἀφεῖοι καρποί.

[a] *De aliment. facult.*

[b] *De cib. bon. & mal. suc. cap. 5.*

Salads.

as

as *Galen* affirmeth. It is not safe for any man in the vse of these bad meats to presume vpon his strong stomacke; for though naughty meats be well concocted, yet [a] *Galen* telleth vs, that when the iuice of them is caried into the veines, it reteineth the old nature. This point is more largely handled by *Ludouicus Mercatus* a learned Italian. But I conclude with *Galen* in the foresayd place; we must abstaine from all meats of bad iuice, though they be easie of concoction: for by the vse of them our bodies will be filled with matter ready to putrifie vpon euery light occasion; whereupon maligne and dangerous agues will follow.

De simp. medic. facult. lib. 3.
[a] *De aliment. facult. li. 2. ca. 6. De indicat. li. 1. ca. 1.*
Omnibus praui succi edulijs abstin.

The second thing to be considered in eating is the quantity: this must not be proportioned to the appetite, but to the strength of the stomacke to concoct it perfectly: for the fault or defect of the first concoction is neuer amended in the second or third: if the liuer receiueth the *chylus* or iuice of meats raw and inconcocted from the stomacke, it conuerteth it into grosse and impurel bood, and so sendeth it into the lesser veines, where there is no power to refine it. It were superfluous to speake of defect in this point, for gluttony, that great murdering tyrant of the world, hath subiected most of the richer sort, and lead them by pleasant variety to the cruell prison of sicknesse, and from thence to mercilesse execution. [a] *Hippocrates* sayth, Where meat is taken in too great quantity, there it breedeth diseases. [b] Health requireth little meat and much exercise. *Socrates* maketh meat and drinke, taken beyond hunger and thirst, the breeders of sicknesse. [c] *Tully* prescribeth meat and drinke in a small quantity, that we may thereby be refreshed and not oppressed. [d] *Fernelius* a learned French man maketh gluttony the mother of all diseases, though they haue another father. Of all the fiue things before mentioned, the error in quantity is most vsuall, and most dangerous, and therefore most carefully to be auoided. A full diet stuffeth the body with grosse humours, and with winde; it breedeth obstructions, after which followeth putrifaction, and agues of sundry kindes: also it begetteth many colde diseases, as gouts, dropsies, palsies, and such like: it oppresseth both the outward and inward senses: it suffocateth & extinguisheth the natural heat, as a lampe with too much oile. Thus were some of the great champions, that vsed to contend at the solemne games of *Olympus*, suddenly choked with fulnesse, as *Galen* reporteth. Also it breedeth thicke & grosse spirits, whereby the wit is made obtuse and blunt, and the iudgement dull and weake. Finally, it maketh a man vnfit not only for naturall and ciuill actions, but also for diuine meditations, according to that of *Galen*: [a] The minde choked with blood and fatnesse, can not meditate of heauenly things. *Horatius* also speaketh to this purpose: The body being oppressed with the former errours in diet, cloggeth the mide, and presseth it downe to the ground. A slender diet bringeth forth contrary effects. Many of these are set forth by *Galen* [c] in his first booke

2
The quantity.

Plures interimit crapula quàm gladius.
[a] *2. Aphor. 17. vbi cibus, &c.*
[b] *6. Epidem. 4. sanitatis studium, &c.*
[c] *De senect. tantum cibi & potionis, &c.*
[d] *De morb. caus. lib. 1. ca. 14.*

In Hippoc. aphor. lib. 1. 3.

[a] *Animus sanguine & adipe suffocat.*
[b] *Quin corpus onustum hesternis vitijs, &c. serm. li. 2. sat. 2.*
[c] *Mores probos reddit.*

De sanit. tuenda. [d] *Fernelius* in the place aboue cited sayth, Only temperance is the gouernour of a pleasant and healthfull life. [e] *Galen* bringeth in sundry men that liued in health, with perfect vse of their outward and inward senses vntill extreme olde age, by the continuall vse of a slender diet. [f] There is a memorable history of one *Apollonius Tyaneus* in the reigne of *Domitian*, who hauing excellent gifts of nature, and confirming them by dayly hearing, reading and meditating, obteined such deepe and admirable knowledge, that he could tell many strange things, yea and foretell things to come: wherupon he was accused before the Emperor to haue conference with diuels: but he cleered himselfe with this answer; That he did alwayes feed on light meats in a small quantity, and without variety: This kinde of diet, sayd he, hath giuen such an excellent perspicuity to my inward senses, that I doe cleerely see, as in a glasse, things past and to come. *Josephus* reporteth that the sect called *Esseni*, inioyed life and health farre longer than other men, by their slender diet. The great Philosophers of *Pythagoras* sect had for their vsuall diet only bread and hony. To conclude this point, variety of meats is the greatest meane to allure the appetite, and consequently to procure ouerfeeding: therefore all Physicians doe inhibit many sorts of meat to be eaten at one meale; for beside the hurt of the quantity, the difference of their qualities procureth labour to the stomacke, and hindereth perfect concoction. The opinion of *Montanus* is very strict in this point, for he doth rather allow one dish of meat, be it neuer so bad, than variety of good. One thing more is here to be obserued, that after you be past that flourishing state and full [a] strength of body, which you now inioy, then as your yeeres increase, so the quantity of your meat must be diminished; for there will be a decay of your naturall heat, which you shall not perceiue, and consequently of perfect concoction, if the vsuall quantity of meat be continued. Out of this the stomacke will breed raw [b] and incocted iuice, which will fill the body with matter fit for diseases, before there be any sensible feeling of it. This is confirmed by [c] *Hippocrates* in these words: Olde men haue little heat, and therefore should eat little meat; for as an heape of greene wood quencheth a little fire, so, much meat extinguisheth the decayed heat of the stomacke. In this respect *Montanus* forbiddeth olde men to go to feasts, lest by long sitting and inticing variety of meats, they should eat much.

d Vna temperantia totius est iucunde, &c.
e De sanit. tuenda, li. 5.
f Philostrat. 9. li. 3.
De bello Judaico. lib 2.
Panem & mel Atticum.
Consil. 246. deterius est vti ciborũ salub variet. quã vnico, vtcunq; sit prauus.
a ἄκμη, vigor.
Sensim sine sensu.
b κακοχυμία.
c 1. Aphoris. 14.

3 The qualities of meat.

The third thing to be considered in meat is the quality: in which it shall be sufficient to obserue these two rules out of *Hippocrates*: *Similia similibus conseruantur*, and *contraria contrarijs curantur*; an equall and perfect temper of the body is to be preserued by meats temperate, and without any excesse of heat, moisture, colde, or drinesse: but if this *eucrasia* or perfect mixture of the elements be decayed, so, as some of these qualities haue obtained dominion, then the body is to be reduced to his former state by contraries; as when it is too hot,

hot, the diet must be cooling; and so of the rest. Also the diet in Summer must be much cooler and moister, than in Winter: for in that season we draw in by breathing farre hotter aire: the Sunne also infuseth into vs a burning heat, and sucketh out much of our moisture. Furthermore, yoong men and olde are to obserue this difference in respect of their yeeres: for that age is like to Summer, and this to Winter.

The fourth thing that is to be obserued in eating, is the times. New meat may not be put into the stomacke before the former be thorowly concocted and digested; for so should both be corrupted, as [a] *Galen* affirmeth. I know that [b] *Lud. Mercat.* counselleth otherwise, whereof a strong stomacke may make experience without hurt; but I thinke it not safe for others to imitate. The iudgement of [c] *Fernelius* is freer from danger, where he commendeth fasting as the best meanes to concoct crudity: They that are full of superfluous humors, sayth he, can hardly endure fasting: and yet while they endeuour to represse the violence and fury of the humour by taking meat often, they nourish not themselues, but their owne destruction; for all the offence that growseth by fasting, will soone be taken away by the continuance of it. The custome of our nation, for the vsuall times of eating amongst the better sort, agreeth not with the rules of Physicke: for a large supper following so soone after a full dinner, heapeth vp crudity, fit matter for diseases. Breakfast and supper without any dinner, would agree farre better with those that haue cold and moist bodies, or that vse little exercise, as *Lud. Mercat.* affirmeth in the foresayd place. This opinion is confirmed by the custome of the ancients. [a] *Galen* vsed a piece of bread only for his breakfast, and abstained vntill supper. The great champions, that were purposely fed to be strong to fight at *Olympus*, vsed bread alone for their breakfast, and porke for their supper, without any dinner. [b] *Hippocrates* calleth gluttons diners, in disgrace of their eating one meale in a day more than was at that time vsuall; as [c] *Heurnius* noteth. Also [d] *Hippoc.* setting downe a diet agreeable to Winter, allowetb but one meale in a day, except to those that haue drie bodies, that by two meales they may be more moistened. It can not be strongly obiected against this, that the Grecians at the siege of Troy vsed to eat foure times dayly; for three of those meales were only of bread & wine in a small quantity, and their supper was far larger of flesh. It seemeth that this often eating was extraordinary, according to their extraordinary labour in the warres: for *Galen*, speaking of the custome of the countrey, maketh mention but of a light breakefast or dinner, and a larger supper. But to shut vp this point, sith you are continually at a plentifull table, and also at vnfit and vnequall distances of time, if you do not feed very moderately and sparingly at dinner, it were healthfull to inioyne your selfe a light penance by abstaining altogether from supper: for although the abundance of

4 The times.

a *Initio lib. de dissol. contin.*
b *De indic. lib. 1. cap. 1.*
c *Lib. 1. de morb. causis, cap. 14.*

Non se, sed suam perniciem alunt.

The custome of our meales not agreeable to physicke.

a *De sanit. tuenda, lib. 6.*
The champions diet.

b *Lib. de aere, &c. pransores.*
c *In Hip. prognost. li. 2. 13.*
d *Lib. 3. de diæta.*
Two meales.
Suidas.

De sanit. tuenda lib. 6.

Horat. cœna dubia.

naturall heat, in these your flourishing yeeres, will not permit you any light feeling of this errour in laying one meale vpon another, yet this bad custome layeth a secret and hidden foundation for sicknesse, whereupon you shall dayly build without suspition, vntill it riseth to the full height of some dangerous disease. This is confirmed by the testimony of *Auicen*: Old age shall smart for the errors of diet committed in youth.

Li. 1. fen. 3. doct. 2. ca. 8. senectus luet adolescentiæ peccata.

5 The order.

The fift and last thing to be obserued in diet, is the order of taking sundry meats at one meale. The custome of this land differeth in this also from the common receiued opinion amongst Physitians, which is to eat those meats first that are lightest of concoction, that they may first passe out of the stomacke. But this opinion is reiected in a booke [a] ascribed to *Galen*, and a reason annexed to disproue it: therefore in this doubt, I hold it safest for you to follow your woonted custome, which, as *Hippoc.* sayth, is not suddenly to be broken, though it be a little woorse. The safest way to preuent all danger of disorder is, neuer to eat of aboue two dishes at one meale; which is an excellent meane to preserue health. What though Epicures object, *Qui medicè viuit, miserè viuit?* yet you shall thereby be happie in the fruition of your health, when they shall be wretched and miserable by the grieuances that follow the full pleasure and delight of the taste.

Gal. in Hippoc. de vict. rat. com. 3. 22.

[a] *De dissol. contin.*

2. Aphor. 50. Custome not suddenly to be broken.

Two dishes at one meale.

Of drinke.

Touching drinke, there are three vsuall kinds of it with vs, as euery man knoweth, Wine, Ale, and Beare. Wine is first both in time and excellency: those which be sweet, are hot & moist: that which is white, sharpe and new, hath manifest power of cooling, as *Galen* affirmeth. The older that wines are, the hoter they are. The benefit of wine is set forth by *Galen*: it doth greatly helpe concoction, digestion, breeding of good bloud and nourishment. But this is to be vnderstood with distinction of wines, of complexions, and of yeres: for new wines haue in them a grosse and earthly substance, by reason whereof they are so farre from helping the concoction of meats, that they themselues are hardly concocted, as he sayth in another place. And hot wines are vtter enemies to all infirmities of the head. They are also very hurtfull to hot complexions; therefore they are generally forbidden to youth and flourishing yeeres: as is plaine in sundry places in [a] *Galen.* [b] *Fernel.* sayth thus of wine: It is to mens bodies as chalke to trees; it hasteneth the fruit, but it killeth the tree. This is to be vnderstood of hot wines, in yoong men and hot constitutions. I omit *Plato* his strict allowance of wine, confuted by [c] *Galen.* Ale is cooler than Beere, because it wanteth the hop; it fumeth not vp to the head, as wine and beere doe: therefore it is most healthfull in infirmities of the head; but it is windy. Hoppes, which make the difference betwixt ale and beere, are hot and drie; therefore beere is farre hoter than ale, if they be equall in other things: it is also much more opening. The vse of drinke is to restore the moisture

Wine.

De cib. bon. ca. 8.

Lib. an animi mores, &c.

Lib de cib. bon. cap. 8.

[a] *De sanit. tuend.*
[a] *De morb. caus.*
[b] *Li. ca. 14. fructum accelerat, sed arborem perimit.*
[c] *Lib. an animi mores.*

moisture which the heat of the body dayly consumeth, as [a] *Galen* sayth. [b] It is also *cibi vehiculum*: it maketh the *chylus* or iuyce of the meat more liquid or thinne, that it may be the easier carried into the veines, and distributed into all parts of the body. [c] *Hippoc.* sayth, exercise, meat, drinke, &c. and all in a meane. Heere is a plaine and manifest rule for the moderate vse of this: that it be neuer taken in great quantity. The words also conteine a more obscure rule for the time of drinking: that is, meales must begin with meat, and then drinke to follow: for so *Galen* expoundeth that place, that the order of the words is to be obserued, and the things performed accordingly: first labour, then meat, after that drinke. This condemneth the common custome of drinking betwixt meales or immediatly before them. Sacke before supper is as hurtfull, as vsuall, it carrieth the vnconcocted relikes of the meat into the veines before the due time: also it procureth a false appetite, whereby new meat is taken before the former be digested; which is a pestilent enemy to health. The quantity of drinke must be proportioned to the meat, with a regard of the temperature of the body, and season of the yeere: for leane and drie bodies are allowed more than fat and moist; and a greater quantity in Summer than in Winter. Very little drinke hindereth concoction in some stomacks, and distribution in most. A great quantity oppresseth the stomacke, hindereth concoction, breedeth winde, offendeth the head, and filleth the whole body with superfluous moisture. Drinke may sometimes be allowed betwixt meales to cholericke bodies, after the meat is concocted in the stomacke, as [a] *Ludouic. Mercat.* affirmeth. Also [b] *Crato*, a learned Germane, counselleth him that hath a hot liuer, to drinke after the first concoction. [c] *Galen* alloweth drinke in the night, but to those only that are extreamely thirsty: but this liberty of drinking betwixt meales procureth much hurt to flegmaticke bodies, and to those that drinke for pleasure or custome without great thirst. *Hippoc.* forbiddeth drinke to them that are ready to go to bed, because sleepe moisteneth sufficiently.

[a] *Li. 1. de sanit. tuenda.*
[b] *In Hip. de vict. ratione lib. 3.*
[c] *Labor, cibus, potus, somnus, venus.*

Not to drink betweene meales.

Sacke before supper not allowed.

The hurt of much drinke.

Drinke betwixt meales.

[a] *De indic. lib. 1. cap. 2 consil. li. 1.*
[b] *Epist.*
[c] *In Hipp. aphor. lib. 5. 27.*

The third thing to be considered for the preseruation of health is exercise and rest. Exercise is defined to be a vehement motion of the body, whereby breathing is altered, or wearinesse procured. *Galen* sayth, That all motion of the body is not to be accounted exercise, but only that which is violent, euen to the drawing of breath shorter. Exercise is not safe in all bodies; for if there be *plethora*, or *cacochymia*, fulnesse of blood in the veines, or of some bad humors in the whole body; there it may driue the superfluous matter into some principall part, and so breed dangerous diseases: or into the ioynts, and procure extreame paines. Therefore in this case the safest way is, first to take away this fulnesse by opening a veine, or by purging, or by a slender diet, and then to begin with gentle and moderate exercise, increasing it dayly by small degrees: for all sudden changes are

3. Exercise.

De sanit. tuend. lib. 2.

Gal. de sanit. li. 4. arthrit. sciatica, gonogra, &c.

are dangerous, as *Hippocrates* affirmeth. The fittest time for exercise, is the morning vpon an empty stomacke, when the supper is perfectly concocted, and fully digested: for if any man feeleth any relikes of his supper after he ariseth in the morning, it is farre safer for him to follow the counsell of *Celsus*, and betake himselfe to sleepe againe, than by exercise to send raw [a] humours into the habit of the body. Much more is that exercise to be condemned that is vsed soone after meat. [b] *Galen* sayth, he that auoideth crudity, and doth not exercise himselfe after meat, shall neuer be sicke: and when exercise is omitted before meat, [c] he teacheth a remedy for that, *parcius cibandum*, the meale must be the lighter. [d] *Hippoc.* setteth forth the commendation of exercise moderatly vsed, and at fit times, in these few words; *Corpus robustum reddit*, It maketh the body strong. And in [e] another place he sayth; Labour is to the ioynts and flesh, as meat and sleepe to the inward parts. [f] *Plato* sheweth the benefit of exercise, and the hurt of much rest: Exercise strengtheneth, Rest breedeth rottennesse in the body. To these accordeth that of the Poet; *Cernis vt ignauum corrumpant otia corpus: vt capiant vitium, ni moueantur aquæ*: Idlenesse corrupteth a sluggish body, as waters soone putrifie, if they be not stirred. *Ludouic. Mercat.* in commending exercise, sayth it helpeth three wayes: First, it increaseth the naturall heat, whereby commeth perfect concoction, and plentifull nourishment: Secondly, the spirits thereby are caried with greater force, which cleanseth the passages of the body, and expelleth the superfluous excrements better: Out of these two riseth a third commodity, that the instrumentall parts of the body doe by this motion gather hardnesse and strength, and are more inabled to resist the diseases incident vnto them.

Celsus.
[a] *Gal. de sanit. tuend. lib. 4.*
[b] *De cib. bon. &c.*
[c] *De dissol. contin.*
[d] *De dicta.*
[e] *De morb. popul. lib. 6.*
[f] *In Timæo: exercitium roborat, &c*
Ouid.
De indic. lib. 1. cap. 12.

4. Sleepe.

The fourth thing to be obserued for continuance of health, is sleeping and waking. Of this is that aphorisme of *Hippoc.* Sleeping, or waking, exceeding measure, are both ill. This he further confirmeth in another place: Too little sleepe hindereth concoction, and too much is an enemy to distribution: it hindereth the carriage of the *chylus* or iuyce of the meat into the veines: by this grosse humors are ingendred, the body made heauy and lumpish, and the wit dull. The [a] night is much fitter for sleepe than the day, because the spirits moue inward by reason of the darke. I will not trouble you with the [b] dissenting opinions of our authours about the maner of lying in sleepe: it shall be sufficient to note that it is not good to lie all night vpon one side; and that the worst maner of lying is vpon the backe. The length of time allowed for sleepe is seuen or eight houres: longer sleepe is required after a large supper than after a light. [a] *Galen* seemeth to allow nine houres for sleepe, which [b] *Cardan*, a great patron of long sleepe, taketh holde of. Sleepe moisteneth the body, therefore larger sleepe is permitted to drier bodies. The olde rule of rising [c] early presupposeth light suppers, which are hardly warranted by Physicke, but when full dinners go before, or where there

2. Lib. aph. 3.
7. Lib. aph. 68.
[a] *Hipp. & Gal. in Hipp. de morb. vulg. lib. 3. 6.*
[b] *Cardan. in Hipp. Andr. Laurent.*
[a] *De sanit. tuend. lib. 6.*
[b] *In Hipp. prognost. 11. 12.*
[c] *Gal. sæpè. Celsus. lib. 2. ca. 17.*

there is some infirmity of the head. Sleepe is not allowed vntil three or foure houres after supper: for vpon a ful stomacke a whole cloud of fumes & vapors ascend to the head in sleepe, a great part wherof is dispersed in waking. This reason doth inhibit sleepe after dinner, as an vtter enemy to the head: but when the stomacke is weake and the head strong, a short nap sitting is allowed, because it helpeth concoction, by drawing the heat inward. Sleepe after dinner ill.

The fift thing for continuance of health, is retention and expulsion of superfluous excrements at fit times. Euery concoction hath it seuerall superfluity: if any of these be reteined or kept too long in the body, or expelled too soone, or with great violence; health is thereby impaired: if the bowels empty not themselues at fit times, the neighbour parts suffer offence thereby, and the head also receiueth vnkinde fumes: if the liuer and spleene want their timely vnloadings into the kidnies and bowels, diseases of sundry sorts follow after. if the kidnies and bladder holde their vnprofitable burdens beyond their iust times, they are weakened by that heauy weight, by extending the parts, and by increasing of heat: if sweat or insensible transpiration be hindered, obstructions and putrefaction succeed, and after them, agues of sundry kinds: if any of these or any other humour rush out of the body with great force, or issue quietly in too great quantity, the naturall heat and spirits passe out with them, whereby the whole body is weakened. There was a custome amongst the Egyptians, to empty their bodies with medicines three dayes together in euery moneth, that no superfluous humour might hold long possession there. By this it appeareth what great danger they esteemed it to nourish their enemies within the walles of their city. But this course can not be iustified by the rules of physicke: it agreeth farre better with health to preuent this fulnesse by a slender diet, and moderate exercise. The errours committed in these two, are commonly the cause of the excesse and defect in this point. 5 Retention and expulsion. *Herodotus.*

The sixt and last thing is, the affections of the minde: the excesse of any of these ouerthroweth the naturall and perfect state of body, as *Galen* affirmeth. *Plato* held opinion, that all the diseases of the body haue their beginning from the minde. Moderate ioy and mirth do both preserue health and driue away sicknesse: the spirits are thereby stirred vp, heat is increased, and the humours are extenuated and clarified. *Quintus Fabius*, that renowmed Romane captaine, being twelue yeeres afflicted with a quartane ague, was freed from it by the ioy of a victory obteined against *Hannibal*. An ancient English poet singeth thus: As long liues neuer thee, as euer thee, and a yere the longer for his meritee. But this affection how profitable soeuer it be, if it exceedeth the limits & bounds of moderation, it is sometimes deadly: therefore *Fernel*. sayth, it dispersetb the spirits like lightning, that they can not returne to mainteine life. There 6. The affections of the mind. *De arte medic. cap.85.* Ioy. *Chaucer.* *Instar fulmin. spiritus dissipat.*

is a lamentable example of one [a] *Diagoras*, who had three sonnes crowned Victors in one day at the solemne games of *Olympus*: and whiles he embraced them, and they put their garlands vpon his head, and the people reioycing with them, cast flowers vpon him; the olde man ouerfilled with ioy, yeelded vp his life suddenly in the middes of the assembly. But examples of this kinde are rare, and therefore not to be feared. Sorow and griefe hath great power to weaken the ablest state of body: it doth (as *Plato* speaketh) exercise cruell tyranny. *Tully*, discoursing of the affections of the mind, hath these words: Euery perturbation is miserable, but griefe is a cruell torment: lust hath with it heat; mirth lightnesse; feare basenesse: but griefe bringeth farre greater things; wasting, torment, vexation, deformity; it teareth, it eateth, and vtterly consumeth the mind, and body also. Histories affoord many examples of those that haue beene brought into consumptions, and to death, by sorrow and griefe. Feare is an expectation of ill; it is commonly the forerunner of griefe; it calleth the bloud suddenly from the outward parts to the heart, and leaueth them destitute of their naturall heat; for want whereof they tremble and shake: the heart then suffereth violence also, as appeareth by the weake and slow pulse: and it is sometimes suddenly ouercome and suffocated by the violent recourse of bloud. Thus *Publius Rutilius* and *Marcus Lepidus* ended their liues, as *Pliny* reporteth. There are sundry examples in histories of those that through extreame feare haue had their haire changed into a whitish hoaresnesse in one night. This opinion is confirmed by *Scaliger contra Cardan.* and the reason annexed. Anger may adde somewhat to health in colde and moist bodies; for it is an increase of the heat of bloud about the heart. This bringeth much hurt to cholericke bodies: it is comprehended vnder the first of the fiue generall causes of agues: it is also sometime the cause of an epilepsie, or the falling sicknesse, as [a] *Galen* affirmeth in the history of *Diodorus* the Grammarian: but this affection, be it neuer so violent, taketh not away the life suddenly, as [b] *Galen* and most other Physitians affirme: for in cold and weake constitutions it can not be vehement; and the strength of hot bodies, wherein it is alwayes most violent, will not yeeld vnto it. I know that some [c] are of contrary opinion: but I may not enter into controuersies, hauing beene already so long. Other affections I omit, as being neere the nature of some of these, and hauing lesse power to hurt the body. You see sir with what efficacy the affections of the minde worke into the body: therefore it is as necessary for health to holde a meane and moderation in them, as in the fiue other forenamed things. For though we liue in a sweet and pure aire, obserue a strict diet, vse sleepe and exercise according to the rules of Physicke, and keepe fit times and measure in expelling superfluities out of our bodies; yet if we haue not quiet, calme and placable mindes, we shall subiect our selues to those

[a] *Gellius lib 3. cap 15. Pusillanimes ex gaudio perierunt. Gal. de symptom. causis. lib. 2.*

Sorow.

Tuscul. quest. Cum omnis perturbatio misera est, tum carnificina est ægritudo, &c.

Feare.

Feare killeth many.

Skenk. obseruat.

Anger

Gal. de sanit tuenda. lib. 2 ex Aristot.

[a] *De locis affectis lib. 5 cap. 5.*

[b] *De sympt. caus. lib 2. Magnanimi ob nullam animi ægritud. moriuntur. Gal. de locis affect. lib. 5.*

[c] *Cardan. consil. 1.*

those diseases that the minde, yeelding to these passions, commonly inflicteth vpon the body: these are many in number, grieuous to suffer, and dangerous to life.

Thus I haue briefly run ouer these six things, which being rightly vsed with speciall care and regard, will preserue all strong bodies in continuall health, and preuent all diseases vntill the radicall moisture be consumed, and no oile left to maintaine the light of the lampe.

A Discourse of Empiricks, or vnlearned Physicians.

A Preface to the Reader.

THe life of man is so precious, as that all which a man hath he will giue for the ransome thereof. Neither is this care of preseruing his owne life alone, naturally implanted in the heart of man; but that he may saue the life of others also, how dangerously will he aduenture! somtimes casting himselfe into deepe waters to saue one from danger of drowning; sometimes breaking into an house flaming on euery side, to deliuer one from perishing in the fire. And this naturall instinct hath beene the cause also, that publike persons haue by holesome lawes prouided for the safety thereof, and priuate men haue spent their thoughts in discouering those stratagems whereby the life of man is oppugned. Now because none are more pernicious enemies to the same than are these Empericks (who vnder colour of drawing out

the threed of mans life, doe most cruelly cut the same in sunder before the time) there haue beene some in all ages, that haue vehemently inueighed against them, and laboured with all diligence to suppresse them, as it were to quench some grieuous fire. But hitherto all labour hath beene lost, that was spent that way: for (like the Lernean monster against which Hercules *fought) in the roome of one, seuen others haue arisen, and haue by opposition growen, both in number and estimation also with many: and that partly by their owne diuellish and detestable practises, and partly by the folly of others. And first for themselues, they will falsly vaunt what admirable cures haue beene performed by them: that* No mortall man is able to doe more than they can doe. *They will promise confidently to cure any disease though neuer so desperate; as, to breake a confirmed stone in the bladder, or els* To lodge it in some part of the bladder, that it shall neuer paine them after. *And vnto such as are therefore left by the iudicious Physician, because sentence of death hath already passed against them on an* Indicatory day, they will warrant life, and that to the end they may be imployed after their betters, which is no small credit vnto them. Now if they be found to haue missed the cushion, and the party dies (as was foretold) then will they pawne their liues that the disease was mistaken by the first Physitian, and that if they had beene called to the cure but one day sooner, it had beene a matter of nothing to haue saued his life, for the partie died because he was let bloud (if that were aduised by the other with good discretion) or because he was not let blood (if that were omitted vpon iust cause.) On the contrary, the learned Physitian (though he haue no religion) will not, for his credit sake, be found to vtter any vntrueth; is very sparing in reporting his owne cures, thinking it a part of high wisdome, that another should praise him, and not his owne lips: and knowing how coniecturall in his Art many things are, dares not promise more than he can iustifie by Art, lest he make himselfe ridiculous: and not being ignorant of the desperate condition of some, and how incurable many diseases are, doth freely and ingenuously professe (though he be many times dismissed for his labour) that they admit of no perfect cure, and will not feed*

* That is, a day that sheweth what shall happen on the Iudicatory day, or day of iudgemēt, as the 4, 11, 17 dayes, declare the issue of the sicknesse the 7, 14, & 20 dayes.

men

men with a falſe hope, that he may be fed by their purſes: nor will ſeeke his owne praiſe by vniuſt cenſuring of others. Neither is the number of Empericks thus onely increaſed by theſe their cunning ſleights and crafty couſenages, but alſo by the childiſh dealing of thoſe that imploy them. For (as a learned Diuine of our times ſayth of witches (one ſort of Empericks) they doe ſo dote vpon them, that though ſhe faile in twenty things, yet if ſhe do but ſome one thing aright, and that very ſmall, the world loueth her and commendeth her for a good & wiſe woman: but the Phyſition if he worke ſix hundred cures, yet if through the waiwardneſſe of his Patient, or the puniſhment of his Patients ſinne, he faile but in one, that one faile doth turne more to his diſcredit, than his manifolde, goodly and notable cures doe get him praiſe. *The chiefeſt cauſe why they be thus addicted vnto them, and magnifie them aboue the learned Phyſician, is partly becauſe they can imploy them for a leſſe reward (wherein notwithſtanding they are often times deceiued) and partly becauſe they will ſupply the place of a fooie to make ſport with, aſwell as of a phyſitian to cure their infirmities. Therfore are they called in the beginning to the cure of ordinary ſicknesſes wherein is no danger at all; whereas the other is then ſent for, whenas either by medicines, not fitting the diſeaſe, the ſicke perſon is brought to the pits brinke, or at the leaſt by trifling away the opportunity of time with medicines that doe no good, the diſeaſe becommeth incurable. Heere if the ſicke perſon dies, all the fault will be layed by thoſe that fauour theſe Empericks vpon the laſt Phyſitian, that they cannot ſee but that moe die vnder the hand of the learned Phyſitian than vnder others, that they haue no good lucke, becauſe they often times die to whom they come. By theſe and the like ſpeeches, ſicke perſons are diſcouraged from ſending for any other Phyſitian than him whom they firſt imployed for feare they ſhould die. But it were wel if theſe ſilly perſons knew how dangerous a thing in ſicknesſe a little delay is: for then would they conſult with the moſt able Phyſitian in the beginning of any infirmity how ſlight ſoeuer it ſeemed to be. For it is not ſo in this buſineſſe as in matters of law, where if any error be committed in the firſt proceeding by*

M. Greeneham Tom. 1. in a ſermon of a good name.

the ignorance or insufficiency of him that was imployed, it may be reuersed or (to vse their owne terme) trauersed, and come to a new triall, by which it will plainly appeare what difference there is betweene the learned and ignorant lawyer: But in this matter of greater importance where the life is in question, the opportunity of time that is let slip can not be recalled, and therefore though the learned Physitian knoweth what things should fitly haue beene vsed at the first, yet when he is called to the cure, there is no place for him, because remedies are good in their season only, and then are they Gods hands: but when the opportunity of vsing them is past, then either they are nothing or hurtfull. And here kinde neighbours also, especially those of the better sort, come now to be censured as faulty; who visiting a sicke person persuade him to such a course, or such a medicine, as formerly they haue had experience to haue done good to others in the like case. Here if they mistake the disease or the nature of it, who conceiueth not what hurt may ensue, though altogether against their wils? But admit the thing prescribed be not hurtfull, yet whilest the remedy is vsed, the seasonable time slippeth away, and the disease groweth desperate: and thus by their vnseasonable good will they hurt them more than if they hated them. Notwithstanding, because that which they do, is in vnfained desire of their welfare, & of a compassionate affection they haue of the distressed estate of their neighbor; they are rather friendly to be admonished that hereafter they desist and aduise nothing without the direction of a Professor of that Art, than to be sharply reprehended. As for the Empericks (amongst whom also you may recken our common Apothecaries) because they haue not so much humanity in them as to mourne in the miseries of others; but all that they hunt after is how they may inrich themselues, though it be with the losse, not of the goods alone, but of the liues of men also, they must be proceeded against with all rigour and extremity, as we do with members that haue the Gangrene and are now come to perfect mortification, wherunto we apply nothing either to clense or comfort the part, but cut it off that it corrupt not other sound parts. But this is the magistrates duty, and must be left vnto him. That which is to be done by priuate persons, that is, to in-

form

form the magistrate of things amisse, that he may redresse them; and to giue a caueat to such as will be warned, is performed by a learned man in this Treatise; wherein such multiplicity of reading is ioyned with plainnesse and perspicuity, that such as be learned may finde that which will thorowly satisfie them, and the simpler sort shall haue no cause to complaine of the obscuritie thereof, to whose vnderstanding also he laboured to frame this booke. If any shall reade it without preiudice, he shall be constrained to confesse that the world is much abused by this kind of (rauenous birds shall I call them which pray only vpon dead carcases? nay, of) sauadge and cruell beasts, which feed vpon liuing men, and make many carcases for the wormes before the time; vnlesse (peraduenture) they so torture them before, as that there is no flesh to be found on them, but only the skin to couer the bones. Much bound vnto him therefore is this age, and the ages succeeding for this his learned paines, if men will not wilfully run the brittle barke of their life vpon the rocks and sands, discouered by him as by a skilfull pilot. Let him therefore be of high account with thee (good Reader) not onely because he is learned, but also for that he hath so well deserued of humane societie, aduertising all men of great danger which they may preuent, descrying and vncasing these masked enemies of mankind, that hereafter, not the asses eares will be seene thorow the lions skinne, but they will appeare to all that will not wilfully shut their eyes to be such as they are indeed. Incourage him by thine acceptance of the first fruits of his endeuors, and so mayst thou reape greater fruit of his labours in time to come. Farewell.

A Discourse of Emperiks, or vnlearned Physicians.

THe second thing which you require of me, is to set downe at large my opinion concerning Empiriks. This I know, if it should be knowen, would be a worke subiect to much enuy and hatred. For whether I imitate such authors as I haue read, or speake out of my selfe, I shalbe compelled to lay a grieuous accusation vpon them. And although *Tully* sayth, it is a bondage not to speake against whom we list: yet he seemeth to speake that as an Oratour in pleading, and not from his owne iudgement: for in sundry other places he incli-

Pro Pub. Syl. seruitus est non dicere in quem velis.

neth to the contrary. He came alwayes ioyfully to the defence and acquiting of the suspected, but heauily and as it were drawen to the accusing of any, as plainly appeareth in the first inuectiue that he made. One reason hereof he rendreth in these words: I haue often seene those that haue ript vp other mens faults openly, to haue more grieuously offended the minds of the hearers, than those which cõ-

In Verrem. sæpè grauiùs vidi offendere animos auditorum, &c.

mitted them. And another he giueth in these: The life of them, which accuse no man, is much freer. Therefore hauing duely examined mine owne strength, I would gladly haue eased my weake shoulders of this heauy burthen, did not the continuall flow of your manifold kindnesse towards me, prouoke me to the performance of any office, that may seeme acceptable vnto you. I am further encouraged vnto this, first, by the nature of the accusation, that standeth vpon a manifest and infallible truth: next, by the hainous facts of the accused, which tend not to the losse of credit or goods, but of the pretious life of man: in regard whereof I might rather to be iudged, as carried with a desire of the publike good, than with an humor of any piruate or personall respect.

Multò liberior est vita eorum, qui neminẽ accusant. Quid ferre recusant, quid veleant humeri. Horat.

Ἐμπειρία. What an Empirike is.

The name of an Empirike is deriued frõ the Greeke word which signifieth experience: and by an Empirike is, as you know, vnderstood a Practitioner in Physicke, that hath no knowledge in Philosophy,

sophy, Logicke, or Grammar: but fetcheth all his skill from bare and naked experience. Ignorance then is the difference whereby these men are distinguished from other Physitians. But because ignorance is sometime clothed with the outward garments of knowledge, and men are commonly iudged of by that which is most apparent, I will set downe some outward marks, whereby they may easily be discerned. The first shall be their loquacity, or much speaking: *Langius* brandeth them with this marke in his Epistles, and compareth them to geese that are alwayes gagling. The second, their hasty, rash and vnaduised iudging of diseases, and promising the cure of them, before they know the causes. The third, their forwardnesse in disgracing and slandering other Physicians, whom they know to be many degrees before them in the knowledge of the Arte. The fourth, the magnifying of their owne skill, the extolling their practise, and amplifying their strange and admirable cures. These I only mention, hauing a fitter place to speake more largely of them. I am not ignorant that there was a sect of Physicians amongst the ancients called *Empirici*: Rome was full of these when *Galen* came thither: they had more than a superficiall knowledge in the ground of Physicke, and wrot many learned books. I purpose not to speake of any such, but only of those that haue no taste of learning, but spent their youth either in mechanicall trades, or in some other course of life that barreth them from the knowledge of any of the liberall sciences. Neither shall my words extend only to the baser sort of them, whom I holde not worth the naming, but vnto all whosoeuer they be, that hauing not applied their tender yeres to study in the Grammar schoole and Vniuersity, are notwithstanding sometimes fortunate by multitude of patients, and famous by popular applause. And to auoid confusion, first, I will lay downe the difficulty of the Arte of Physicke, the ample and large limits of it, with the necessity of other kinds of learning that must goe before it; whereby all Empiriks must needs be disabled. Secondly, my intent is to discouer part of the manifolde errours, and incuitable dangers of their practise. Thirdly, I will take away the obiections which are vsually brought in defence of them. Last of all, I will make knowen vnto you the true causes of their popular fame so falsly ascribed vnto them. All which being duely considered, it will plainly appeare that Empiriks are as farre behinde rationall Physicians (as they are called) in the knowledge of our Art, as *Thersites* was behinde *Achilles* in fortitude; or as farre as an ordinary man commeth short of the strength of that mighty *Sampson*. Neither is it my purpose to vouchsafe them that credit, as to compare them with such a Physician, as *Tully* faineth his Orator to be, or *Castilio* his Courtier, one complete, absolute, perfect, as *Hippocrates* was, of whom a learned man of this age speaketh thus; *Qui in hominibus excessisse mihi humanum fastigium videtur*: but the contention shall stand betwixt the best Empiriks that can be, and the

The outward marks of an Empirike.

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Lib. 3. 6. λογιαβοι.

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Gal. in Hip. de morb. vulg lib. 6. comment. 3.

The diuision.

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Medici rationales.

Lipsius.

Sic paruis componere magna solemus.

the ordinary and middle ranke of scholars that practise Physicke. And yet you shall finde, I doubt not, that of the Poet to be heere true, Great things are compared with small.

1. The difficulty of the Arte.

Hippoc. vita brevis, ars longa, &c.

Touching the first, the deepe and profound knowledge conteined in this Arte, the long time of study that it requireth, the ambiguity and hardnesse of iudgement, and the perill of experiments are all expressed in the first aphorisme of the renowmed father of our Arte, The life of man is short, &c. as if he should say, After that a man hath spent almost his whole life in the painfull and diligent study of Physicke, he shall not then be able to see into the depth of it: his experiments shall be subiect to danger, and his iudgement shall meet with many ambiguous scruples. And in [a] another place speaking of Physicke, he sayth, it bringeth great labour and trouble to him that professeth it Furthermore, he [b] appointeth sixe guides or leaders to the study of this Arte. This is confirmed by *Galen*, with some difference of words, but they agree in substance; He that will attaine to the knowledge of Physicke, must first be apt and fit for it by nature; then he is to apply his minde to study in his youth; and so continue with labour and diligence: this is to be done in a fit place, that is, in schooles of learning; there he must heare the best learned men, and reade the most approued authours; there he must learne the method of the Art, and then he shalbe fit to begin to practise. The necessity of this timely beginning, of hearing many learned masters, and of long perseuerance in diligent study, is prooued by that which *Galen* speaketh of one particular thing in Physicke, The whole life is required to the perfect knowledge of the pulse. What can be here said in defence of Empiriks? *Hippocrates* and *Galen*, the most competent iudges of all matters belonging to our Arte, require many things in all the professors of it, two whereof are not to be found in the best of them: for whosoeuer examineth their education, shall finde that they neuer applied their youth to studie; neuer had learned man to instruct them; neuer vnderstood method or order of study, and therefore can follow none in their practise: for want whereof all they do is confused, disordered and dangerous.

a Lib. de flat. multum laboris, &c.

b In lege.

De constitut. artis medicæ.

Natura, institutio a puero, industria, locus studijs aptus; optimos quosque audire, methodum tenere.

De pulsibus. totam vitam ad pulsus cognitionem requiri.

Empiriks condemned by *Hip.* and *Gal.*

Physicke is a profound study.

The ancients did signifie the difficulty of this Arte, by placing a cragged or knotty staffe by the picture of *Aesculapius*; meaning thereby that it was a deepe, intricate, and profound study, full of knots and doubts, which can not be explaned or dissolued, but by such as haue long laboured in the diligent search of the secrets thereof. *Apollo* was accounted amongst the heathen to be the god of Physicke, and to haue reuealed it vnto *Aesculapius* his sonne: so there is the same god of Wisdome and of physicke: and learned Physicians were called by the ancients, The sonnes of the gods. But Empiriks whose yoong yeeres were neuer blessed with the knowledge of inferior Arts, cannot in their riper age attaine to any meane knowledge in this diuine profession. He that applieth not his minde to the study

Idem deus sapientiæ & medicinæ.

Medici deorum filij.

of

of the liberall sciences when he is yoong, shall practise Physicke dangerously in his full age. It is well knowen that scholars bestow almost twenty yeeres in study, first in the Grammar schoole, and then in the Vniuersity, before they can take the degree of Doctours. If there had beene a more easie and compendious way to this knowledge, all ages had greatly erred in following this long, laborious, and chargeable course. I might inlarge the difficulty of this Arte in setting downe the definition and diuision of it; but I desire to auoid tediousnesse: therefore I will omit the former, and touch the latter briefly. This I note by the way, that the knowledge of both these is necessary to euery meane Physician, being the first step and entrance into that study. This can not be comprehended without Grammar, Logike, and Philosophy: for where a Philosopher endeth, there a Physician beginneth; and the other two are necessary guides to this. Therefore Empiriks being ignorant of all these, are not to be called Physitions, the Artists name being iustly denied to them that vnderstand not the Arte. Physicke is diuided into fiue parts: these haue no proper English or Latine names, and therefore are strange to the best Empiriks. The first comprehendeth those things which are of the essence and nature of man, and are in number seuen: The elements, the temperament, the humors, the spirits, the parts of the body, the faculties, and the actions. The second searcheth out diseases with their causes and signes. The third expresseth and explaneth the signes whereby the courses and times of diseases, and consequently of life and death, are prognosticated and foreknowen. The fourth preserueth health and preuenteth diseases. The last teacheth the meanes to take away diseases, and to restore the body to perfect health. The particulars contained vnder these heads are almost infinite, and haue filled many large volumes. *Galen* wrot 659 books of them. That which hath beene written since will fill great libraries. Out of all the best of these the learned professours of our Arte haue increased their knowledge, and confirmed their iudgement: whereas Empiriks haue not read any of them, being ignorant of the languages wherin they are written, and also destitute of other learning necessary to the vnderstanding of such books. Of the fiue foresayd parts of Physicke Empiriks haue little to do with foure; for vnder these the theory and speculation of our Arte is comprised, and that is farre aboue their capacity: therefore they exercise themselues in the last, wh ch comprehendeth the practise only. This reason is sufficient alone to bring all their practise into contempt with all men that haue any taste of learning: for if of fiue parts necessary for euery Physician to know, they be vtterly ignorant of foure, and haue but a slender and superficiall skill in the fift; if they rush into the practise of an Arte, hauing neuer learned the theory, which is in all learning accounted necessary to be knowen before the practise can happily be attempted, they shall be driuen into infinite errours, and precipitate many

Qui in iuuentute Mercurio non litat.

Frustra fit per plura, quod fieri potest per paucora.

Vbi desinit philosophia, ibi incipit Medicus, Arist.

Empirici medicastri & pseudomedici sunt.

φυσιολογικὴ, παθολογικὴ, σημειωτικὴ, ὑγιεινὴ, θεραπευτικὴ.

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Galenus floruit anno Christi 140.

No part of *Hip.* or *Gal.* in English.

Empir. ignorant of foure parts of Physicke.

many of their patients into the graue. I need not adde further proofe of the antecedent, I know you see a manifest and vndoubted truth in it: those things are to be learned in schooles only, into which Empiriks were neuer admitted. Further, there are in the Arte of Physicke sixteene indications, as we call them: the knowledge of these is as necessary to direct a Physician in the cure of diseases, as the Pilots Card in sailing. They are as guides and conducters to leade vs into the vnderstanding of all things that may helpe or hurt our patients. The consideration of euery one of these is so necessary, that the omitting of one doth oft times marre the cure, as *Heurnius* affirmeth. Empiriks can not attaine to the knowledge of these, though they had the experience of *Nestors* yeeres. If it please you to heare some few of the obseruations, that the methodicall cure of one disease requireth, you may thereby coniecture the difficulty of the healing of that and others. I take for example a Pleurisie; wherein I omit as impertinent to this place, the vsuall errour of Empiriks in taking other diseases for this, and the danger of the sicke by the course of Physicke built vpon a false foundation. First the learned Physician is to search out the proper signes of this disease, and by them to distinguish it from others that haue some affinity with it: then he looketh into the cause of it, into the differences, and into the symptomes or accidents that attend vpon it: he examineth the naturall constitution of the patient, his present state of body, his former course of life, his age, his strength, the time of the disease, the season of the yeere, &c. he considereth the qualities and quantity of the humors; from whence the matter of the disease floweth; whether from the whole body, or from one part; by what passages it mooueth; whether swiftly, or slowly; whether vehement paine draweth it, or the sharpnesse or plenty of the humor stirreth vp or prouoketh the motion. Out of an aduised consideration of all these, first a diet is to be appointed: this can not be the same in euery one that laboureth of this sicknesse, but it requireth great variety and alteration agreeable to the foresaid circumstances. Then followeth the consultation of the meanes of the cure: what kinde of euacuation is fittest; whether opening a veine, or purging, or both, or neither: for sometimes the matter of the disease is discussed by outward medicines, and requireth neither of these two helps. Sometimes there is a fit vse of fomentations, and after them, of bleeding, as *Hippoc.* did, when the disease could not be mitigated by these outward meanes, he opened a veine the eighth day. In many other cases it is necessary to take away a great quantity of bloud in the beginning: therefore *Heurnius* sayth, Blood can not be taken away too soone, nor in too great a quantity, if the patient be strong: but in weaknesse it must be done often & by small quantities. In some bodies Arte forbiddeth taking away of any bloud, though the patient be strong, and inioyneth purging. In some cases the passages are to be stopped, and the humor to be made thicke after

Indicatio est comprehensio rei iuuantis & nocentis. Gal. de opt. secta.

Omissa vna, curatio sapè claudicat. prax. lib. 3.

Of a pleurisie.

Empiriks commonly mistake diseases.

Donat. Altom. de pleurit.

De morb. vulg. lib. 3. in historia Anaxionis.

Prax. li. 3. ca. 9.

Argen. consult. Valeriol. obser.

ter

ter bleeding, lest new matter should flow to the place affected. After the flux is stayed, then the weake parts are to be strengthened, and the matter impact in the side to be prepared or tempered, that it may be cast vp by coughing with greater facility. Heere is a broad gate opened to a large field of medicines of sundry sorts, as ointments, plaisters, syrups, potions &c. Some of these are very hot and much opening; some very cold and binding. In the vse of these, and also of all the former things, the Empirike is plunged into many doubts, and the patient into as many dangers: if he take away too little blood, he taketh not away the disease; if too much, he taketh away life: if he purgeth when he should open a veine, or doth this when that is required, he committeth a pernicious errour: if he iudgeth not rightly of the humor abounding, of the complexion &c. (of which only Arte is the competent iudge) he can attempt nothing in the cure safely, nor so much as appoint a fit diet. If he prescribeth locall or outward medicines of too hot operation, the heart is thereby inflamed, the ague exasperated, and life indangered. If there be in them any defect of heat, the matter of the disease is bound faster into the side and chest with as great perill. If inward medicines be not proportioned to euery vnnaturall affect in the body, and to euery offensiue quality, as now heating, then cooling; now moistening, then drying: sometimes extenuating or making the humor thinne, sometimes incrassating or making it thicke; sometimes opening, somtimes stopping, &c. the patient doth neuer receiue any good, but commonly much hurt by them. Neither is the Pleurisie only to be respected, but there must be a vigilant eye vpon the Ague also, which alwayes accompanieth the other, and may kill the patient as well as the Pleurisie. Moreouer there may be great malignity in the humor, as *Gesner* reporteth in an epidemiall Pleurisie all died in whom a veine was opened, and all liued that receiued cordials. In the great variety of these doubts, difficulties and distinctions there is a necessary vse of sound iudgement, confirmed by long study and profound knowledge both in Philosophy and Physicke. It is therefore cleere that the practise of Empiriks, being destitute of these helps, must needs be vnfit and full of perill. It may well be compared to his, that *Forestus* mentioneth, who wrot out sundry receits ouer night, and put them confusedly into a bagge: in the morning when patients came to him, after he had looked on the vrine, he put his hand into the bagge (saying to the party, Pray that you may haue a happy lot) and plucking out that which came first to hand, he gaue it as a remedy for the disease. Though our Empiriks haue a farre better colour for their practise than this was, yet in effect they often agree.

Syr. prasß. Syr de papaver.

Argent. consult.

Epist.

Vromant. lib. 3. cap. 1.

Precare vt fortiare benè.

But I proceed to lay open some few of their grosse and palpable errors in their practise, for to speake of all requireth a whole volume. I will begin with their mistaking of diseases, a common errour with them, & exceeding dangerous to their patients. Diseases are knowen

2. The errours of Empiriks.

παθολογικὴ. and distinguished by their signes. The knowledge of this is comprehended vnder the second part of Physicke before mentioned, whereof, because they are ignorant, they must needs fall often into this fault. This is seldome discouered but when rationall Physicians haue opportunity to looke into their practise; then they see the disease taken to be in the liuer, when it is in the lungs or kidneis; to be in the heart, when it is in the head or mouth of the stomacke; to be in the brest, when it is winde in the stomacke extending that region: and many such. What though they can iudge of the gout, the palsie, and the dropsie? so can simple women doe: but to iudge rightly of the causes and differences of these diseases, of the manifold differences of Agues, of simple and compound sicknesses, and of sundry diseases of the head; that requireth Arte, which is not in any Empirike. *Hippoc.* shewveth the misery that fel vpon many of the Scythians by mistaking their disease and the causes of it, and thereupon by taking a wrong course in the cure; of strong and able men, they became as effeminate as weake women, and spent all the remainder of their wretched life in the offices of that sex. *Heurnius* reporteth that an vnlearned Physician by mistaking the cause of the disease, put his patient into a bath, wherein he died presently; and the Empirike was iustly accused for killing of him. *Guanerius* setteth forth the deadly error of another in the cure of a sicke man, who after extreme & intolerable paines, ended his life. A learned Physician hauing a melancholike patient depriued of the right vse of his inward senses, amongst other things in the cure, appointed his head to be shauen, and then to be anointed and bathed according to arte: an Empirike hearing of this cure, gat the receit of the outward medicines vsed in it; and not long after, lighting vpon one sicke of a phrensie or inflammation of the braine, thought it to be the same disease with the former, because both the patients were madde: therefore he followed the steps of the other, with great confidence of the cure: this grieuous error in mistaking both the disease and the cause of it, brought the miserable man to a speedy end of his life, farre more cruell to himselfe, and more terrible to the beholders than the sicknesse could haue done. The reason of this is plaine and euident to euery meane Physician. The cause of rauing in the former, was a cold humor; in the latter, a hot: therefore hot medicines, which were fit to cure the one, were as fit to kill the other. But admit the Empirike had beene called to the cure of the same disease, proceeding from the same cause, yet he could not haue obserued the circumstances which arte required, and therefore his receit was vaine and vnprofitable. If the course of these blinde practisioners could be obserued, it would be found to be like to this in euery disease. Our books are full of such wofull examples. A huge volume will not conteine all the tragicall histories of the sicke of this age, manifestly killed by the ignorance of Empiriks, being not able to discerne one disease from another, or to distinguish of

Lib. de aere, aquis, &c.

The danger of mistaking diseases.

In Hippoc. prognost. pag. 181.

De calc ren.

Senseleſſe imitation.

of their causes, or to proceed orderly in the cure. The eye can not discerne colours but by the light, nor Physitians diseases but by learning. In the night not only *indiuidua*, but *species* are mistaken; as a man for a beast, or a tree for either of them. It is alwaies night with Empiriks: ignorance is darknesse, and knowledge is as the cleere light of the sun. And doubtlesse the learned Physitian hath as great aduantage ouer Empiriks in discerning of diseases, as they that iudge of the eyes obiect by the sunne, ouer those that iudge of it by the starres. They do the oftener fall into this errour, because some diseases agree in two or three signes, and yet are farre different. The perfect examining and comparing of signes, and referring of them to their seuerall causes, can not be performed without Arte. But suppose they could distinguish of most diseases, whereof they come farre short; yet to know the disease is not one step to the cure, vnlesse the method and maner of proceeding in it, be as well knowen. But to proceed in discouering their errours: the two most effectuall and vsuall meanes for the cure of most diseases, are opening a veine and purging. The speciall obseruations that are required in both these, are farre aboue the apprehension of vnlearned Empiriks; therefore they can not vndertake any thing fitly and safely in either of them. What a great regard is to be had in preseruing bloud in his naturall quantity and qualities, is euident in that it giueth nourishment and strength to the whole body: and it is as it were the meat whereby the natiue heat is fed, as *Galen* sayth: therefore it may not be drawen out of the body without mature deliberation. The things that are to be obserued in opening a veine, are reduced vnto ten heads: these I must not mention, because I labour to be short. Many of these conteine such doubts and difficulties, as require much reading and deepe knowledge. Empiriks alwayes take away blood without due examination of these, (for how can they examine those that they know not?) therefore oft times they take away life also. Experience, their only mistresse, can not teach the difference of diseases, of complexions, and of the rest. What though they can iudge of them in a large latitude, as to perceiue a difference betwixt a great disease and a light, betwixt strength and weaknesse? this euery ideot can do: as when two plots of ground are obiect to the eye, the one farre exceeding the other in greatnesse, euery beholder perceiueth a great difference; but the iust proportion of that difference can not be found out, but by measuring them according to the rules of Geometry. So Empiriks for want of learning can not iudge of these things in so strait a latitude as arte requireth. But beside the foresayd ten heads, other consultations are necessary, whereof Empiriks are lesse capable than of the former: as what veine is to be opened; whether a large or small orifice be fitter; what quantity of bloud should be taken; whether it be safer to doe it at once, or at sundry times; whether emptying simply, or reuelling, or diuerting be

Of opening a veine.

Pabulum natiui caloris. de natur. facult. lib. 2. Gal. de sang miss. cap. 6.

Experientia stultorum magistra.

be required; at what time of the disease it should be done; how many things do inhibit opening of a veine, or perswade delay. The learned Physician is bound by the rules of his Arte to consult of all these and many other, before he dare attempt so great a worke: but the Empirike not foreseeing the perill of omitting these consultations, runneth rashly into it, and abuseth this excellent remedy to the losse of the life of many a patient, as *Galen* plainly sheweth. Errours in this kinde are obuious and common to them: one openeth a veine vnder the tongue (by following some English booke, or imitating some learned Physician, not knowing the obseruations necessary in that he attempteth) in a squinsie, the patient being full of blood and the disease in the beginning: whereupon followeth present suffocation, by drawing a greater flux to the place affected. An other, as ignorantly, openeth a veine on the arme vpon the criticall day, when there are signes of the *crisis* by bleeding at the nose: by this action nature is crossed in her regular course, and compelled to yeeld to the disease. A third omitteth letting of blood in a sharpe disease, sundry indications, which he vnderstandeth not, concurring to perswade it, and none to dissuade. A fourth taketh away too little blood in a great disease, or too much in a light. All these Empiriks increase their credit out of these deadly errours, by extolling their owne skill, falsifying strange cures performed by them, and affirming that if they had come in time, they would not haue failed in the cure of these diseases: now they had performed all that arte required: the best Doctour in the land could haue taken no other course. They that are eye and eare witnesses of these secret tragœdies, can hardly suspect the ignorance of these confident and glorious Empiriks to haue beene the cause of them. Thus you see Sir, how infortunate, or rather indiscreet they are, that commit their bodies to the cure of an Empirike, whose ignorance often bringeth death, where the disease threateneth no danger at all. It is a miserable thing when greater peril hangeth ouer the patient from the Physician, than from the disease. The countrey is full of such pitifull practise. The Empiriks lance is oft times as deadly as the Butchers knife. He that promiseth life with his tongue, bringeth the instrument of death in his hand. Therefore whosoeuer regardeth his life, let him not suffer a veine to be opened without the aduice of a learned Physician. In other cases where life is not presently indangered, grieuous effects follow. The taking away of blood from women and weake men, casteth them into palsies, gouts, dropsies, and such like diseases. *Galen* in many places doth inculcate the danger of opening a veine often; it wasteth & consumeth the spirits, diminisheth naturall heat & strength, and hasteneth old age accompanied with many infirmities. Yet the common people, ignorant of this, flocke together to Empiriks in the Spring to be let bloud, as if it were a preseruatiue against all diseases. Few or none are refused, because

Audacia imperitiam artis significat.
Hippoc. de arte.
De Venæ sec contra Erasist.

Manie deadly errours in letting of bloud.

Deadly errours.

Miserum est cùm maius periculum a medico, quam a morbo impendet.

Bleeding dangerous to many.

because they bring money; few receiue good, many hurt, because the fornamed obseruations are neglected. The blame of this publike hurt lieth iustly vpon the head of Empiriks, who partly for their owne gaine, and partly for want of iudgement, haue led the multitude into this errour.

Touching purging, as it is more common and vsuall than letting of bloud, so the errours committed in it are as many, and in many cases procure equall danger to the sicke. It is called a great worke, for it bringeth great ease and comfort to the afflicted when it is performed according to the rules of Arte; and on the other side, it tormenteth them, doubleth the disease, and indangereth life, when it is vndertaken rashly and vnaduisedly by such as vnderstand not all things that are to be considered in it, as none of our Empiriks do. I confesse that experience will teach them what medicine will purge gently, and what strongly; but what is that to the whole mystery of purging? for the same authour sayth in the same chapter, He that will purge any man, must diligently obserue and marke almost an infinite number of things. In which words he vtterly excludeth all Empiriks from medling with it, because they are ignorant of the limits and marks whereby they should be directed in it. Also in other place discoursing of the danger of purging, he concludeth thus; No man ought to giue a purging medicine without great consideration. *Hippocr.* in sundry places sheweth the perill of rash purging; against which he giueth this precept: Nothing is to be done rashly or negligently: speaking of that action. Ignorant boldnesse in the vse of purgers, with dangerous successe attending vpon it, was neuer so common as in this age. Purgers are too full of perill for the vnlearned to touch. One sayth well of them; In what thing soeuer God hath placed admirable power and vertue, there he hath also placed danger, as it were the keeper of that vertue. This hath an vndoubted trueth in most purging medicines; the hurt and danger whereof commonly breaketh out when they are vsed by such as can not order them according to Arte. In respect of this danger the Herbalist, and others that haue written of simple or compound purgers in our vulgar language, giue this necessary caution; Not to vse them without the counsell of a learned Physician. And this is vsuall amongst those of our profession; The further that any of them hath waded into the depth of it, and the profounder knowledge that he hath, the more hardly he is drawen to communicate the vse of purgers with those that haue not studied the Arte: because the errors in giuing them are many and great; and the safe and fit vse is hidden and locked vp with other mysteries of Physicke, in the writings of *Hippoc.* and *Galen.* A light errour herein bringeth oft times exceeding danger; if the medicine be too strong, or too gentle; if the quantity faileth in defect or excesse; if the first qualities agree not with the disease and temper of the body; if it be hastened before the iust time, or delayd after: the

Of purging.

Ludouic. de indic. li. 1. ca 6. opus magnum.

Qui quenquam purgaturus sit, scopos ferè infinitos, &c.

Nemo debet sine maxima consideratione, &c.

Lib. 1 de morb. pop. nihil temere, &c.

Malum quò communius eò peius. Bacon. de retard. senect. In quacunque re Deus admirabilem vim, &c.

Purging is subiect to many dangers.

An purgandum.

patient hath either his diſeaſe prolonged thereby, or his life ſhortened. The firſt conſultation about this action, is, Whether it be fit to purge, or not. Here the Artiſt diſcourſeth methodically of euery particular concerning this point, which I paſſe ouer to auoid tedioufneſſe, holding it ſufficient to point at the generals. After this point is cleered, and that Arte perſwadeth purging; then there ariſe other things very aduiſedly to be conſidered: as the nature of the humour offending; whether it requireth preparing, or not; in what part of the body it lieth moſt; what kinde of medicine is fitteſt; whether it ſhould be in a ſolide, or a liquid forme; whether it ſhould be brought out at once with a ſtrong medicine, or often with gentle, &c. Empiriks can not conſult of theſe things without Arte, much leſſe iudicially reſolue of ſo many intricate circumſtances and deepe points of learning: therefore their practiſe muſt be ſubiect to many errours. Alas then, in what miſerable eſtate are their patients? for one errour followeth in the necke of another, like the waues of the ſea. Euery new medicine threateneth a new danger. Confuſion attendeth vpon ignorance: only Arte obſerueth order and method, without which no diſeaſe can be certeinly cured, as *Galen* affirmeth. The vſuall maner of purging amongſt Empiriks is, To giue a medicine full of ſcammony; which, as *Galen* witneſſeth, is of all purges the greateſt enemy to the ſtomacke: it draweth ill humors vnto it, and leaueth a long offenſiue loathſomneſſe behinde it; it ouerheateth the body, breedeth winde, raceth and excoriateth tender bowels, and ſo procureth incurable fluxes. This is their common purger, becauſe it worketh plentifully, and is of ſmall price: the one pleaſeth the vulgar, and the other profiteth themſelues. They that vſe gentler medicines are alſo ſubiect to dangerous errours; one draweth the humor downward, when nature attempteth to expell it vpward; another prepareth that, which ſhould without delay haue beene ſent out of the body; a third purgeth raw humors, contrary to that approoued rule of *Hippoc.* all of them wanting Arte to obſerue natures operation towards a perfect *criſis*, doe oft times haſten her ſure and ſtedfaſt courſe, and driue it into ſuch violence, as can not afterward be ſtayed. All theſe and infinite other errours Empiriks commit in their practiſe, which learned and iudiciall Phyſicians, guided by the rules of their Arte, can not fall into. There is one ſort of theſe Empiriks, that vſe but one kinde of purging drinke for all diſeaſes. This is a lamentable kinde of practiſe: it driueth many into vncurable dyſenteries, hectike feuers, and conſumptions, and caſteth them by heaps headlong into their graues. But I leaue theſe as the baſer ſort of them, and moſt woorthy to be purged out of the common wealth, and returne againe to the great magnifico's. There was about ſix yeeres ſince an epidemiall or popular flux raging thorow moſt places of this land. This diſeaſe ſtood vpon great putrefaction and corruption of humors. The courſe for the cure was to reſiſt this putrefaction

Vnda vndā pellit. Finis vnius mali gradus eſt futuri.

Meth medendi.

Omnium purgantium maximè cacoſtomachum.

1. *Aphor.* 22.

Many killed by purging.

Fluxus epidemius.

faction, to temper and prepare the matter offending, and to driue it out with gentle purgers fitted to the humor, complexion, strength, and season. Then the parts weakned were to be corroborated and strengthened both by inward and outward medicines. Empiriks, being not acquainted with this disease, and finding little written in their English books for the cure of it, tooke a contrarie course, and first of all gaue strong binders. This was very acceptable to patients for a while, for it stayed the violent flowing of the humors, it procured present sleepe, and mitigated paine. By this preposterous and dangerous course, though some few, that had strong bodies, and receiued this medicine towards the end of the disease, when almost all the infectious matter was expelled, recouered their health; yet a great number had their liues cut off: some died sleeping, being stupied with that poisoned medicine: others had their ague increased, by stopping in the corrupt humor: in many the flux broke forth againe with farre greater fury. If these Empiriks had euer read of the danger of this medicine, that it is neuer to be giuen to yong or old; nor to women; neuer to any but only in great extremities, and with many cautions; they might haue auoided this deadly errour. But it was strange to see how the multitude flocked to those that were boldest in the vse of this medicine; for the fame of it for present remedy was spread abroad by them that gaue it, and the danger concealed. Thus the simple people greedy of the pleasant bait, swallowed downe the killing hooke. It was not easie for one to take warning by another, the subtill Empiriks had so prouided for the credit both of the medicine and of themselues: for when any died, they gaue out that the medicine was not giuen soone enough, (whereas the sooner it commeth, the more perill it bringeth) or that the patient committed some fault, which was the cause of his death: for many had beene cured by this in other places. Another pernicious error, whereinto ignorance carrieth them, is to seeke out medicines in the titles of diseases: as in some English bookes in the title of an Ague, they finde that Sorell is good for it, and Carduus benedictus also; the one being very hot, and the other colde. Heere Arte is necessary to distinguish of the humour and the complexion: for he that giueth that which is not fit for both these, bringeth no light danger. *Galen* vtterly condemneth medicines giuen without distinction, and sheweth the danger of them by an example in the practise of an vnlearned Physitian, who hauing cured many of paines in the eares proceeding from a colde cause, gaue the same medicine in a hot cause with vnhappy successe. Also he reporteth a greater error in another Physician, who in the beginning of a sweat brought his patient into a bath; whereupon followed present death. If all our learned Physitians should bring together all the pitifull examples that they haue obserued in the practise of Empiriks, they would fill large volumes. *Galen* sayth, many die because they obey not their

Opium was then in great request.

Opium. Capuac. de veneni, cap. 9.

Gal. de compos. phar.

De compos. phar. li. 3. ca. 8. pharmaca indefinita.

In Hipp. prognost. comment. 1,

In Hipp. de morb. vulg. li. 6. plurimi moriuntur, &c.

Physician. But they that obseruе the practise of our Empiriks, may as truly say, many die because they obey their ignorant and vnlearned Physicians. If their deadly errors could be perceiued by others, as well as by those that professe the Arte, some of them might be as famous as *Themison*, of whom *Iuuenal* sayth, Olde age is subiect to as many infirmities, as *Themison* killed patients in one Autumne. *Galen* setteth forth their errors very liuely in these words; As often as they visit their patients, so often they erre by the vnartificiall attempts. But I will examine their errors no further.

Quot ægros Themison autumno occiderit vno
De dieb. decret. lib. 1. quoties ægros adeunt, &c.

The reasons brought in defence of Empiriks are now to be confuted. The first and maine reason is, their experience, the very foundation of all their practise. It is thus defined by *Galen*; It is an obseruation and remembrance of that which hath fallen out often and after the same maner. This definition vtterly maimeth the practise of our best Empiriks: for by this it is cleere that experience reacheth not to the theorie and speculation of the Arte; it teacheth not the knowledge of the difference of the constitutions of mens bodies, nor of the causes of diseases, nor method of curing them: for none of these fall out after the same maner: but it respecteth only some few things in the practise; for in that also are many occurrents, that fall not out after the same maner, and therefore can not be learned by experience. Diseases, as they haue sundry causes, so their symptomes and accidents are variable. *Heurnius* speaking of one disease, sayth, it deludeth the Physician a thousand wayes. What can experience learne in this great variety? I confesse it is a necessary and effectuall meane to confirme the knowledge of a Physician. The euent and successe of things past must be carefully obserued and layd vp in memory to be compared with things to come. Many things also are found out by experience alone, as the nature of simples; wherein *Galen* commendeth it highly: In finding out the vertue of medicines we must begin at experience, sayth he. To this agreeth that which he speaketh of the same argument in another place. This first taught that Rubarbe purgeth choler, and Agarike flegme. *Gesner* amongst others, was exceedingly industrious in this kinde, & found out many things in our Art by his experience, as he affirmeth in his Epistles. But this bringeth nothing to the credit of Empiriks: for what are these few things in comparison of all those that are required in a Physician? One reporteth that a yong man walking by the sea side, and finding an old boat, purposed to build a ship therewith, neuer considering what a great number of other things were required to so great a worke. Experience helpeth no more towards that great building of the Art of Physicke, than that did towards a ship. No learned man euer ascribed any commendation to experience in this Arte, but when it was ioyned with learning. *Pliny* speaketh thus of them that practise by experience without learning: They learne by our perils, and they trie experiments by our death. Experience

1 Experience.
De optima secta. Eius quod sæpius & eodem modo, &c.

Many things in Physicke can not be learned by experience.
Mille modis medicum illudit flat. hypochon.

De simplic. phar. facult.
Meth. medendi. li. 10. ca. 10.
Gesneri epist.

Lib. 29 cap. 1. Discunt periculis nostris, &c.

rience alone, with a little helpe of nature, maketh men skilfull in mechanicall trades, in merchandize, and in other kinds of buying and selling; but the deepe knowledge conteined in the liberall sciences, and in other learning rising out of them, requireth much reading, long study, great meditation; and after the theorie or speculation of them is obteined, then practise and experience confirmeth and establisheth them: but without the former, the latter is weake, lame, and maimed. *Galen* in sundry places expresseth the danger of experience without learning, and sheweth into what grieuous errours Empiriks fall for want of knowledge. They runne rashly and without reason from one medicine to another, hoping at the last to finde out that which shall helpe. A dangerous and desperate kind of practise, when for want of the light of Arte, they are compelled to wander groping in the darke dungeon of ignorance, not knowing which way to turne. And yet in *Galens* time there were no such Empiriks, as in this age; it was not then heard of, that a man vtterly ignorant in the foundation of all learning, durst presume to intrude himselfe into the practise of that deepe and intricate science. The difference betwixt an Artist and him that worketh by experience, is set foorth by *Aristotle*: an Artist knoweth the causes and reasons of things subiect to his Arte: an Empirike knoweth many things also; but he is ignorant of the causes of them. What though he can in some things satisfie the ignorant vulgar with some shew of reason? euery simple man can doe this in his trade: yet in the great and maine points of the Arte, Empiriks can yeeld no sound reason, being void of the knowledge of Philosophy, from which the causes of such things are drawen. *Galen* setteth Physicke, as a perfect man vpon two legges; Learning, and Experience: therefore the best Empirike is but a lame and left-legged Physician. It is a full consent of all learned in Physicke or Philosophy, That nothing can be happily done in the Art of Physicke without method and order: and it is as true that experience can not teach this method. This is confirmed by *Plato*; He that thinketh he hath learned an Arte without the method of it, let him know that he hath but the shadow of the Arte, and not the Arte it selfe. Therefore all the practise of our long experienced men, being destitute of order and method, can haue no approbation amongst the learned, but it is to be vtterly reiected and banished out of the common-wealth, as a pernicious and perillous enemy to the liues of men. It is like to the walking of a blinde man in a knowen path, wherein, if there be a hole digged, or a blocke layed, he is in danger of falling: so if there be any hidden thing in the disease, in the causes, or symptomes of it, as there is commonly, the Empirike is beyond his skill, he stumbleth and falleth; and the life of the sicke is in ieopardy. Moreouer, if an Empirike light vpon a rare disease, not seene before by him, or vpon a new disease, whereof he neuer heard, what safe course can he take here? he wanteth learning, and experience

2 Meth. cap 6. de compos. phar. lib. 2. cap 1. A vno remedio ad aliud temerè, &c.

Ita Dædalus implet innumeros errore vias.

De mor. ad Nicom. τὸ ὅτι.

Meth. medend. lib 9. cap 6.

All Empiriks lame.

Methodus est vitæ ac spiritus scientiarum.

Qui artem sine methodo &c.

Galen de locis affect. li. 3.

What can Empiriks doe in rare diseases?

hath taught him nothing that bringeth any sparke of hope in this case. Here he is vtterly confounded : yet he will neuer confesse his ignorance, and counsell his patient to send to a learned Physician: but not knowing what to do in the disease, nor able to giue any reason of it, he pronounceth the patient to be bewitched; and so leaueth him. Therefore though the vulgar may suppose that experience is sufficient for the cure of common and ordinary maladies, yet it is absurd and senseleſſe, to imagine that it can inable them in rare, extraordinary, and new sicknesses. An Ague, that seemeth to be but an ordinary and light sicknesse, may haue some malignity in it, or may be secretly fixed in some principall part, or be accompanied with some other disease. Heere experience can not distinguish : that must proceed from Logicke, and from knowledge in Naturall Philosophy, but especially from anatomy and the grounds of Physicke. Therefore experience is a blinde and weake guide to direct in these cases; and no patient can assure himselfe that his disease is not within the compasse of some of these. How can any man then call an Empirike to the cure of his body without great danger? You see, sir, what a weake ground experience is to build all the practise of Physicke vpon. Learning is as it were the very soule of this Arte, which hath his full perfection when it is confirmed by experience : but this without that is to be condemned as a dangerous thing. But some men are so full of grosse ignorance, and so dull of conceit, that notwithstanding all that hath beene sayd, they will be obstinate in their senseleſſe opinion, that sufficient knowledge for the practise in Physicke may be gotten by experience alone. I will not deale with these vnlearned men; I write onely to you whom I know to be learned and iudiciall, and therfore satisfied in this point: and yet I will adde this out of *Galen* : He that hopeth to heape vp the speculation of the Arte of Physicke by experience without learning, hath need of a thousand yeeres. This grand reason of experience is further vrged of some by the example of Atturneys at the common law : most of these haue nothing to direct them but experience and obseruation, and yet sundry things passe thorow their hands as substantially and effectually performed, as by learned Counsellers : therefore vnlearned Physicians well instructed by experience, may do some cures as well as great scholars. The answer to this is easie : There are many things in law which belong meerely to Atturneys, and require no learning : also they follow presidents and vsuall formes, and many things wh ch they doe, are plaine transcripts, written out of bookes *verbatim*, wherein they cannot erre, if they follow their paterne. But it is farre otherwise in Physicke : there is no vsuall forme to follow in iudging or curing of diseases; things seldome fall out after the same maner; the Physician must alter and change his course, as the disease and accidents require, wherein experience can not guide him, but the rules of the Arte. But if I should grant that Empiriks are as Atturneys,

Feb. symptomat.

Morbus complicat.

No patient secured by Empiriks.

In Hipp. prorrhet. qui speculationem ex obseruatione sine scientia acerruare, &c.

Atturneys.

turneys, then it must follow that learned Physicians are as learned Counsellers: and as Atturneys in doubtfull cases aske the opinion of them, so should Empiriks do of the other: this would make their practise farre freer from danger, and preserue the lues of many of their patients. But the case of an Atturney and of an Empirike is not alike: if by his fault his client lose the day, the matter may somtimes be brought about againe; but if life be lost by the error of the Empirike, it can not be restored.

The second reason brought in defence of Empiriks is, That they reade English books sufficient to instruct them in their practise. This reason seemeth to proceed from one that vnderstandeth his mother tongue only: for if his iudgement were confirmed by the knowledge of learned languages, he would not vrge this weake argument. All the large volumes of *Hipp. Gal. Auicen*, and all other famous Physicians both new and olde, were first written in the Greeke or Latine tongues, or afterward translated into one of them; the ignorance whereof hath in all ages beene accounted a strong barre to exclude all men from the profession of that Arte. That which is written in English is very little and light in respect of the whole: neither can it be perfectly vnderstood without the helpe of Grammar and Logicke, as euery meane scholar will confesse. All nations Christian, wherein the ciuill law is vsed, can not affoord one man of any meane account in that profession, that vnderstands not the Latine tongue, wherein their large books are written. And I dare confidently affirme, that Physicke is as profound and intricate a study as the Ciuill law, and requireth as much reading and knowledge of tongues, as that doth. Therefore I see not why the practise of our most famous Empiriks should not be brought into base and contemptible account. What though there be a profitable vse of Ministers in our Church, that vnderstand English books only, being yet able to execute their office in some commendable maner? yet this reason holdeth not in Empiriks: for first there is farre more Diuinity than Physicke written in our vulgar idiome; all the grounds and principles of religion are set forth at large in it: whereas no part of *Hipp. Gal.* &c. is translated into that tongue Secondly, Ministers haue farre greater helps in hearing the learned of that profession, and in frequent conference with them: whereas Empiriks labour alwayes to auoid the presence and company of learned Physicians, being not able to speake any thing sensibly in their profession, nor willing to haue it knowen that they aske counsell of any man, because they carry themselues as if they had the complete and absolute knowledge of the Arte. Thirdly, the maner of teaching differeth farre from the maner of practise, and is not subiect to so many errours. But on the other side, as no Minister is able to confute a learned aduersarie, that hath not skill at the least in the Latine tongue; so no Empirike is able to encounter with sicknesse, that great aduersarie

2 English books.

English diuines.

The fox cõmeth not neere the lions denne.

ſarie to nature, without weapons fetched from the Greeke or Latine tongue. *M. Latimer* ſayth in one of his ſermons; Engliſh Diuinity will neuer be able to expell Popery out of this land: and it may as truly be ſayd; Engliſh Phyſicians can not cure Engliſh diſeaſes.

3 Their cures.

The third reaſon is; They do many cures. This maketh much for their credit with them that perceiue not the falſhood of it. All cures are artificiall, naturall, or caſuall. No man of iudgement can aſcribe artificiall cures to them that are not Artiſts. I am not ignorant that nature is ſayd to cure all diſeaſes; nor how that is to be vnderſtood: but by naturall cures I meane thoſe that are performed by the ſtrength of nature alone without any helpe of medicines; and doubtleſſe many of their cures are of this kinde: for when the diſeaſe is dangerous or vnknowen, as it is often to them, there the moſt circumſpect of them commonly giueth ſome light medicine, that hath no power to alter the body, or mitigate the diſeaſe, as is required: this is, as one ſayth, to leaue a ſhip in a great ſtorme to the violence of the waues. If in this caſe the patient recouer by the aid of nature, then this fortunate Empirike and his companions extoll and magnifie the cure, as if rare and extraordinary skill had beene ſhewed in it, when it was meerely naturall. By caſuall cures I meane not ſuch as are meerely caſuall, and beſide the purpoſe of them that giue the medicines: of this kinde are the hiſtories in *Galen*, of two deſperately ſicke of the leproſie, to both which was giuen wine wherein a viper had beene drowned: both the giuers had a purpoſe to kill them; the one of compaſſion, the other of hatred: but both the patients were cured by the ſecret and admirable vertue of the viper. Like to this is that which we reade of a woman that gaue her huſband the powder of a toad to rid him out of a painfull dropſie; but by the violent operation of the poiſon all the matter of the diſeaſe was expelled, and the man recouered. But by caſuall cures I vnderſtand ſuch as are performed by hap or chance in reſpect of the Arte, being done without order or method; as when one ſhooteth neglecting all the fiue things required in an Archer, and yet hitteth the marke: this is a meere chance, and falleth out ſeldome. Such are the cures of Empiriks. Fulneſſe of blood in the veines, and of ill humors in the body, are the common cauſes of moſt inward diſeaſes: here the learned Phyſician firſt collecteth all the ſignes of the diſeaſe, then he referreth them to their cauſes; and hauing diligently reuolued in in his minde all the indications belonging to the Art, he proceedeth to the cure by taking away the cauſe of the diſeaſe. The Empirike in the ſame caſe, not knowing how to gather the ſignes of the ſicknesſe, much leſſe how to referre them to their cauſes, attempteth the cure without conſultation, and by a weake and inartificiall coniecture openeth a veine, or giueth a violent purger; by both which raſh and vnaduiſed courſes many loſe their liues: but when any recouer, the cure may fitly be called caſuall, more by good hap than by

Natura eſt omnium morborum medicatrix.

Naturall cures.

Lud. Mercat. de indic.

Caſuall cures.

De ſubfigurat. empir. to. 1,

Solenan l. conſil. ſect 5.

Aſchams Toxophilus.

πλησμονὴ. κακοχυμία.

by learning. Light errors in the cure of a disease doe neuer appeare in a strong bodie, as *Hippoc.* saith, nor in a light disease, no more than the ignorance of a pilot in a calme: but a great disease and a violent storme trieth the skill of them both. Sometimes grosse and grieuous errors are obscured and hidden: for where the strength of nature weareth them out, and the patient recouereth his health, the Empericke can neuer be stained with the blot of them. Therefore since almost all inward diseases proceed from fulnesse, some are cured in strong bodies by emptying, though that be done confusedly and without Arte. But this reason is further inforced, that sundrie sicke persons recouer vnder them, which came out of the hands of learned Physitians. This is no argument of their knowledge, for in long diseases patients are commonly desirous of change, when somtimes the cause of the disease is taken awaie before, and nothing required but time to gather strength. Moreouer they that are tired with long sicknesse, do vsually submit themselues to a stricter course both of medicines and diet vnder their second Physitian: and though nothing be administred in either of these agreeable to Art, yet some few may escape, as a shippe or two, in the losse of a great fleet, may passe by rockes and sands, and ariue at the wished hauen. Also some that haue beene afflicted with long sicknesse, are willing to submit themselues to a farre stricter course vnder their second Physitian, than vnder their first: and are easily induced both to abstaine from things hurtfull, be they neuer so pleasing to them, and to take that which is offensiue. And although the best of these vnlearned Practitioners cannot prescribe diet or medicine fitting to the temper of the body, and agreeing to the nature of the disease: yet a slender diet of rosted meats, and a drying drinke (which is a common course with them all) doth sometimes cure an old disease proceeding from a cold and moist humour, though all things be done confusedlie without order or methode. *Fernelius* affirmeth, that some great and dangerous diseases haue had an happie end by a slender and strict diet onelie, without any Arte. And this is the reason why learned Physitians doe sometimes faile in the cure of diseases of this kind, because intemperate patients will not be barred from eating & drinking according to their appetite, but as fast as the Physitian diminisheth the matter of the sicknesse by emptying, so fast they renew it againe by filling. Therefore a seruant, that by the basenesse of his condition, is bound to follow all that which is prescribed agreeable to the rules of our Arte, is cured in a shorter time and with more facility, than those which are free, and will not subiect themselues to ordinarie meanes. An Empiricke then, that hath opportunity to draw patients from their owne houses, where they haue all pleasant things at command and to bring them into his strict custodie, may well heale some by abstinence onely: as [a] *Plin.* reporteth of one *Iulius* a Romane, and [b] *Beneuenius* telleth of a patient of his: both which were

De veteri medicina.

De morb. caus. lib. 1. cap. 14.

Morbi faciliùs curantur in seruis, quam in liberis. Cels. lib. 3. cap. 21.

a *Lib. 7. cap. 8.*

b *Cap 13.*

Hippoc. de arte.

were cured of a dropsie by abstaining from drinke. Furthermore, ignorance, the mother of boldnesse, maketh Empiriks more aduentu-rous in their practise, and more hardy in the vse of strong and violent medicines: by reason whereof they plucke vp the roote of some disease which a warie and circumspect Physitian, forseeing the peril, would not attempt. And although this kind of practise be alwaies full of danger, and bringeth many a man to vntimely death, yet it is in daily vse with many ignorant practitioners. And when one amongst many receiue health by it, then the Emperike taketh occasion to magnifie himselfe, and to disable the former Physitian, were he neuer so learned: his owne fame together with the others infamie is blased abroad. But if their practise with other mens patients were well examined, it would plainly appeare, that for one that recouereth, very many end their liues, or increase their disease. *Tully* saith, he that shooteth all day long, is like to hit the marke sometimes: and they that haue many patients may cure some in despite of Arte. Their cures are farre more noted because they doe earnestly endeuour to make them obiects to the eies and eares of all men, and labour as carefully to conceale the dangerous and deadly effects of their ignorant and desperate practise from the view of the World. Men that runne thorow many great actions, if the few happie and fortunate they performe be set vpon a stage in the light of the sunne, and all the bad and vnhappie hidden in the darke, the vulgar shall finde much matter of commendation, though some few sharpe sighted shall see iust cause to condemne them. It is vsuall with Empirikes to extoll and magnifie their owne cures, and with their smooth tongues to allure simple & credulous men to applaude and giue credit to their hyperbolicall and amplified discourse, and vaineglorious brags of their woonderfull and rare cures. But learned and ingenious Physitians account it an odious and hatefull thing to boast of their cures, & therefore they haue commonly lesse applause and commendation of the multitude. When mens actions merit no true and iust praise, they are woont to seeke for false: and he is allowed to commend himselfe, whom no other will commend.

Qui totum diem iaculatur.

O beatos medicos, quorum præclara facta sol videt, errores terra abscondit. Nicocles.

Erasmi moria.

4 Rare medicines and secrets.

The fourth reason to inable Empiriks is, that they haue excellent medicines, yea some of them haue rare and admirable secrets. This is like a plaine iugling tricke, wherein things seeme to simple beholders farre otherwise than they are. *Hippoc. Gal.* and other renowmed Physitians had no secrets, though some things in their bookes haue a sound and outward shew of them. For *Hip.* saith, holy things (meaning the secrets of Physicke) are not to be discouered to profane persons. And *Galen* speaketh to the same purpose, we write not these things for the Germanes, nor for other rude and barbarous people no more then for Beares, or Bores, or Lions: but for the Grecians, and for those that imitate their studies, though they be of the stocke of the Barbarians. This they wrot to shew the base account

Res sacræ profanis non &c. in lege de sanit. tuend. nos neq; Germanis, &c.

that

that the learned Grecians made of the rude and illiterate Barbarians: But it is manifest out of their works that they had no purpose to conceale the mysteries of their Art from learned men. For *Hipp.* swareth to teach his scholers all the mysteries and secrets of Physick. And *Heurnius*, speaking of *Hippocrates*, saith, so great was the bountie of that great master, that he knew nothing whereof he would haue vs ignorant. Also *Galen* hath these words, A louer of the truth ought to hide nothing that he hath found out. And in another place he vttereth his dislking of concealing secrets in these words. It seemeth to me a very rude and clownish part to hide those things which belong to health. And he protesteth that he hath communicated to others all the secrets that he had found out. If it were esteemed odious and intolerable amongst them that had no knowledge of God, to locke vp those things in secret, which might preserue the bodie in health, or bring an happie and wished end to grieuous diseases: much more ought it to be condemned amongst religious Christians. But in this boasting of secrets the common sort are carried into a double errour: for First, Empiriks haue no such secrets: Secondly, if they had, they cannot make a fit and safe vse of them. For the former, no man of iudgement can imagine that they haue them by their owne reading, that reade so little, & vnderstand farre lesse: and (that which is much more) that are ignorant of the languages, wherein it is most probable these secrets should be inclosed. Neither is it credible that any learned man should discouer them rather to this ignorant brood, than to those of their owne ranke, learned and ingenious. All the secrets contained within the Art of Physicke, are sooneſt found out by the profoundest scholers & greatest students. Therfore if any be in the hands of Empirikes: the same, yea many more are knowen to the learned. Touching the latter, it is euident (as hath beene partly prooued before) that diseases are not cured by medicines & receits, but by a learned and methodical vse of them, whereunto Empirikes cannot attaine. And if it were possible for any of them to ingrosse all the secrets of the world, yet his practise should deserue neuer the better estimation, for they should be but as so many sharpe weapons in the hands of a mad man, wherewith it is liker he should do hurt than good. The sharper a toole is, the more skilfull workeman it requireth: and the more effectuall or excellent a medicine is, the greater knowledge should be in him that vseth it. An ancient Physitian saith, medicines vsed by the vnlearned are poison. *Apollo* the God of Physicke is said to hold sharpe arrowes in his left hand, threatning danger to the patients where medicines are sinisterly or vnlearnedly vsed. Medicines cannot be rightly vsed, but by them that vnderstand the whole methode of Physicke. The vnlearned Physition before mentioned abused his excellent medicine for the eares. *Galen* taught one a present remedy for paine in his stomacke, which he vsing afterward in the same disease, but proceeding

In iureiurand.

Comment. in Hip. prognost.

De respir. veritatis cultor.

De theriaca, valde rusticum.

De compos. phar.

Herophilus. medicamenta ab indoctis vsurpata venenum sunt. Gal. de compos. phar. l. 6. Gal. methodo medendi.

De aliment. facult. lib. 1.

Gal. de compos. phar. lib. 6.

from another cause, was farre worse so it. Medicines therefore do oftner hurt then helpe, be they neuer so excellent, if there be not Art in the giuing of them, to fit them to the cause of the disease, and other circumstances required. But to impart to you my confident opinion of these secrets grounded partly vpon my own obseruation, and partly vpon intelligence from learned and honest Physitians: they are but triuiall and common things knowen to euerie meane Apothecarie, or of baser account than the meanest drugge. One of these ignoraut and vaine glorious fellowes hauing spent a few moneths in following the warres beyond the seas, and being desirous to liue at home with more ease and lesse perill, resolued to become a Physitian. To the effecting heereof he procured some common receits from an Apothecarie and returned hither. Heere he gat some shifting companions to him, promising them part of his gaine, if they would extoll his skill and magnifie his medicines as rare and admirable secrets, farre fetched, and bought at a great price. Thus he obtained great fame. One of these medicines so highly commended, came by chance to the hands of an Apothecary: it was a very fine and pure white powder: and being diligently examined, it was found to be nothing but the simple powder of an egge shell: yet the cosener valued it as thirty shillings the ounce. Thus subtill and deceiptfull Empirikes grace their vile & contemptible medicines with the name of secrets, that they may the easier allure and illude the simple people, who are delighted with the supposed nouelty and rareneſſe of them. And as they deceiue many with that falslie imposed name, so they vse another subtiltie to conceale them from those that know all vsuall medicines by their colour, smell or taste: for they mingle something with them onely to alter these qualities. By this tricke, that sauoureth of cosenage, and requireth a false tongue to purchase credit to it, many of our Empiriks extoll their fame and increase their wealth. All these things duely considered, may make the very name of a secret, out of the mouth of an Empirike, to be as a watchword to all men of iudgement to beware of the medicine, and of him that boasteth of it: for there is alwaies much falshood and deceit in the one and commonly little good, or rather much danger in the other. They which are knowen to haue no learning, seeke to establish their credit by these meanes, and they haue preuailed much, not onely with the vulgar, but with many of the better sort, whose iudgement, though it be sound in most politicke and ciuil affaires, yet in this it is much defectiue. For they esteeme too lightly of the deepe and intricate arte of Physicke, (wherein all the helps of nature do faile without a learned teacher, diligent and long study, and continuall meditation) and are too forward in commending and vsing them, that haue raked vp together a little practise out of English bookes or the bils of learned Physitians, and haue no ground of any learning to direct them.

An admirable secret discouered.

The subtiltie of Empiriks.

Centones consuendo.

The

The fifth and last reason to grace Empirikes, is their great skill in vrines, whereby they oftentimes tel the disease as well as a learned Physitian. This maketh as little for their estimation, amongst men of iudgement as any of the former. For diseases haue many signes whereby they are made knowen, all which must be compared together and examined: the vrine is but one signe and that doubtfull and vncertaine: for those diseases that are in the lesser veines, or in other parts of the bodie without the veines, cannot be discerned by it. The head is subiect to many diseases that appeare not in the vrine: so are the eares, eies, nose, mouth, throate, necke, breast, midrife, bowels, ioints, flesh and skinne: diseases incident to all these partes doe neuer discouer themselues by the vrine alone. Moreouer sometimes the same kind of vrine is to be seene in diseases of a contrarie nature, as in a phrensie, which is a hot disease, and in a cold distemper of the stomacke, the vrine is often in both of them pale and raw. In this case, he that giueth medicines out of the vrine, indangereth the life of the sicke. For the deceitfull vrine pursueth hot medicines, which in a frenzie are deadly: also the vrine is sometime red and high coloured as well in the weakenesse of the liuer, as in a vehement ague: if in the former, the Empirike trusting to the water (as many haue done in this case) openeth a veine, he sendeth the patient headlong to the graue, whom Arte might easily, or peraduenture nature would alone haue recouered. In the plague somtimes the better the water is, in the greater danger the sicke is: for the pestilent humour is impact into the hart, & nature not able to expell any of it. *Forestus* saith, that in a great pleurisie with a vehement ague, the water is sometimes good, though the patient dieth. And euen in those diseases wherein the vrine affoordeth most knowledge, as when the disease is in the great veines, liuer, kidneies or bladder, there are sudden changes and alterations able to hinder the iudgement of a learned Physician. Therefore *Galen* saith, the vrine is sometimes good this day, ill to morrow, and the third day good againe. Beside, rubarbe or saffron maketh it high coloured: so doth fasting, watching, and violent exercise. Leeks and such like giueth it a greene tincture, and cassia maketh it blacke. If you require further proofe of these bare assertions, and a full discourse of the light and doubtfull coniectures that are gathered from vrines, I refer you to a learned treatise written of that argument by *Forestus*. There it is substantiallie prooued by sound reasons, and the testimonies of our most famous authours, that the vrine in most diseases giueth no light to a learned Physician, wherby he may find out the disease without other signes. That no medicine can fitly be prescribed by the vrine alone. That it can not shew conception, nor yet distinguish sex certainly. That this custome of sending vrines to Physicians was not vsed amongst the ancients and learned Physicians, nor is at this day in Italy and other places: but that it is newly brought in by ignorant and deceit-

5. Their skill in vrines.

Many diseases can not be knowne by the vrine.

No medicine is to be giuen by the vrine alone.

Quò melior, eò peior.

Obser. de pleuris.

Vrina hodiè bona, cras mala.

Vromantia.

1 2 3 Neither conception knowne nor sexe distinguished by vrine.

4

full Empirikes partly for their owne gaine gaine, and partly to disgrace learned and honest Physicians, who abhorre to tell strange and plausible things out of the vrine, which Arte and a good conscience cannot iustifie. The foresaid Authour in the same booke, speaking of these vnlearned Physicians, saith, their discourse out of vrine conteineth nothing but monstrous and glorious lies, full of cosenage and deceite. And by this foolish babling out of the vrine, the vulgar are caught in a snare, spoiled of their mony, and often deprived of their liues. The lesse knowledge an Emperike hath, the larger discourse he maketh out of vrine, the more subtilly he examineth the messenger, and gathering from him part of the disease, he repeateth the same in other words, amplifying and enlarging his speech, so as the simple hearer imagineth that he vttereth much knowledge out of the vrine: but if any man of iudgement heard him talke, he should find no truth in the matter, nor any sense in the words. If it please you to consider what manner of men most of these Empirikes are, (such as haue forsaken that occupation or last and laborious course of life wherein they were brought vp in their youth, and addicted themselues to professe that Arte whereof they are vtterly ignorant) you may easily perceiue that they are compelled to vse all fraudulent and deceitfull meanes to establish their credit. Ignorance cannot purchase estimation, vnlesse it be couered with the cloake of knowledge. Craft and subtilty will preuaile when simple and honest dealing shalbe of no account. Large and strange talke, be it neuer so foolish and false, is pleasing to the multitude, but bare and naked truth, vttered in few words, is lightly regarded. This allureth the common people to flocke to Empirikes and leaue learned Physicians: for there they shall heare that the braine is perished, the hart is swelled, the lungs are consumed, the liuer is dried and the spleene wasted: and in all these they will warrant the cure: whereas first it is certaine, they can discern none of these by the vrine: and then it is as certaine that they can cure none of them. Their light coniectures out of vrines stand vpon such easie and plaine rules, that a simple woman vsed to be about the sicke, may vnderstand them. For sicke vrines are for the most part high coloured, or very pale. In the former, they speake of a feuer that offendeth the head, procureth short and troubled sleepes, taketh away appetite, bringeth a loathsome taste to the mouth, oppressieth the heart, and causeth paine in the backe: this lesson serueth for all vrines of that colour: and oft times it fareth thus with the patient, for most agues haue these common symptomes. In pale vrines they haue another lesson: there they pronounce the stomacke to be weak, flegme to abound, want of digestion, heauinesse after meat, inclination to sleepe, the body full of winde and subiect to stitches. These two obseruations with a nimble tongue, and much tautologie are sufficient to get a great opinion amongst the multitude. Vnto these two

Lib.2.cap.3. Portentosa & splendida mendacia, impostura & fraude referta.

False discourse out of vrines.

The facilitie of iudgeing of vrines as Emperiks doe.

two rules they adde a carefull eie to him that bringeth the vrine: they obserue his countenance, his apparell, the vessell wherein it is, and such like. There is a prettie history of this in *Forestus:* A poore man brought his wiues vrine to a famous Empirike: it was in winter, and some of the water was spilt and frozen on the outside of the pot. The Physician marking the heauie countenance of the fellow, coniectured thereby that the patient was some deere friend of his, and very sicke. And hauing viewed the vrine, he said, is not this your wiues vrine? I perceiue she is very ill. The simple clowne answeared, Sir, your skill is excellent: you haue iudged right. But what see you more? The subtill Empirike seeing the vrine to be well coloured, and to giue no suspition of any inward disease, gessed it to be some outward thing. The credulous and foolish man said, I wonder at your cunning: go on I pray you and tell me how her side came to be blacke and blew. The Empirike taking hold of these plaine words, imagined that it happened by some fall or blow, and asked him if she had not a fall. He taking this question to be an absolute and vndoubted assertion, still magnified his skill, and said further vnto him, if you can tell me where and how she fell, I will hold you to be the onely Physician in this land. The Empirike smiling at his simplicity, and considering with himselfe the manner and fashion of poore country houses, answered, it was like she fell off a ladder. This simple fellow admiring the answeares as proceeding from rare and extraordinarie skill, asked further if he could see in the vrine from how many staues she fell. He presuming that the poore mans house was low, said, from eight staues: the clowne not satisfied with this, shaked his head, and desired him to looke better in the vrine, and he should find more. This crafty imposter perceiuing that he had gessed too few, and remembring that which he had spied before on the pot, demanded of him, if he spilt none of the water by the way, which being confessed, he said, there you may finde the rest of the staues, for I am assured there are no more to be scene in this vrine. This is their vsuall maner of telling wonders out of the water, when they meet with rude & seelie people. Therefore the same authour saith, it is cleere that this diuining Arte of telling strange and admirable things out of vrines, is meere cosenage, whereby they do craftily circumuent and deceiue the credulous and vnwarie multitude. How light account *Hipp.* made of vrines in respect of other signes, doth plainly appeare in that he wrot so largely of them, and so sparingly of this. For discoursing of sharpe diseases, he filleth all the first booke, and part of the second with other signes and marks to know and iudge them by, before he maketh any mention of the vrine: and when he commeth to that, he passeth it ouer briefly. The pulse also giueth a farre greater light to the Physician, than the vrine. Therefore *Gal.* wrot 18. bookes of that, which are extant, besides that vpon *Archigines*, which are lost; and not one of this. *Rhases* saith, the strength

Vromant. lib 2. cap. 5.

An historie of a cousening Empirike.

Liquidò constat, &c.

De præsag.

Vires ægrotantium medicorum herac.

strength of the sicke is the mistresse of Physicians, and the vrine neuer sheweth that strength consisteth of the symmetry and perfect temper and proportion of the naturall, vitall and animall spirits. The fountaine of the first is in the liuer: of the second in the hart: of the third in the braine. The vrine sheweth a little of the first: much lesse of the second, which is farre more to be regarded: and nothing at all of the third. If they that had the perfection of Arte cannot iudge of the strength of the sicke by the vrine, into what danger doe Emperiks bring their patients in purging and letting of bloud by the vrine alone? they must either arrogate to themselues farre deeper insight into vrines, than these men had, which is absurd, or else confesse that they haue led the people into a grosse and dangerous error, by perswading them that their diseases may be perfectly knowen and perceiued by that alone. I haue presumed vpon your patience in being so long in this point, because it is the great pillar of their credit.

4 The causes of Empiriks fame.

Now I come to the fourth and last part, which is to shew the causes of Empirikes fame. These are deriued partly from themselues, and partly from the vulgar. Some of those from themselues haue beene touched before, as the extolling and magnifying their owne cures, both with their owne mouthes, and by procuring popular fellowes which frequent Innes and Tauerns, to be trumpetters and sounders abroad of their praise, without any regard of truth. Their boasting of rare and admirable secrets, knowen to no other man. Their large, senseles and fained discourse out of vrines. To these before mentioned may be added sundry reasons, as the cariage of themselues in all their practises, so as they may seeme to be ignorant of nothing appertaining to Physicke. This cannot be effected without a false tongue and colourable actions. Also they interlace their common talke with strange and vnusuall words and phrases, not vnderstood of the common sort: they rap out lame sentences of an English booke (alas poore Priscian) hauing not a rag of Grammar to couer their naked ignorance with. They hold this as a rule, to be full of words, and sometimes violent in their babling, all tending to publish their owne skill and disgrace others. Some of them shew to their patients and acquaintance such bookes as themselues vnderstand not, as if they learned their practise out of them. Others haue anatomies of mens bodies, which they shew at euery opportunitie, holding the beholders with long and foolish discourse out of them, and pointing at the very place, where they imagine the disease to be seated. This pleaseth plaine and vnlearned persons exceedingly, and bringeth them into a confident opinion of the truth of all that is vttered, and also of profound knowledge to be contained in it: in both which they are deceiued, for ignorance is an inseparable marke to all Empirikes, and falshood to most. It is vsuall with the best of them falsely to grace themselues by stealing away the credit of other mens cures:

Stultiloquium vrinæ. Lang. epist.

Pia mater, diaphragma, aromatise, orifice.

Strenuus ore magis, quò magis arte rudis.

Empiriks steale cures.

cures: as when a learned Physician prescribed a course to a patient, and by reason of the distance of place, or his emploiment otherwise, committeth the execution of this to one of them dwelling neere: if this patient recouereth, the Empirike maketh it his owne cure, and yet it was but the instrument directed by another, and did no more then belongeth to an Apothecarie. This fraudulent deuise hath added much to the credit of some: for when any of these cures are performed, the Empirike publisheth with protestation that he folowed not the course set downe by the Physician, but tooke another farre fitter and more effectuall. But in this case, if the patient die, then he laieth the blame vpon the other, affirming that the medicines were vnfit: and if the cure had beene committed to him, he would not haue failed in it. There are yet more deuises amõgst them to inlarge their credit, for some of them are risen to that height of impudency, that they blush not to brag of their degrees taken in the Vniuersity, and that they haue disputed with Doctors, and beene approued by them, and might take that degree: and yet they neuer came in any schole of learning, nor are more able to reason with any yong student in that profession, than to contend with a Lion in strength. Moreouer they promise the cure of all diseases committed to them, wherein when they faile, they impute the fault to some error committed by the patient, or to some secret thing in the body, which Arte could not foresee. Also they make diseases seeme greater and more dangerous than they are indeed: affirming euery light cough to be a consumption of the lungs: euery common ague to be a burning feuer: euery stitch on the side to be a pleurisie: euery little swelling in the body or feet to be a dropsie euery old vlcer to be a fistula, and euery ordinarie bile in time of infection to be the plague: by this deceit they get much more money, and farre greater credit, when they cure any of these, than they should do if they dealt truly. Further they perswade their familiars that they are vsed in their profession by the chiefe personages in, or neere the place they inhabit, often naming those whom they neuer saluted. Last of all they conceale the course of their practise from all that can iudge of it: for the better effecting whereof they neuer send their bils to the Apothecaries, as learned Physicians doe, nor will admit any other of that profession to haue accesse to their patients. For their owne consciences accusing them of ignorance, they may iustly feare that by either of these meanes their vnfit and dangerous practise should be discouered, and consequently their credit impaired. Heere they are often compelled to arrogate much vnto themselues, and to assure their patients that they are not inferiour to any man in the skill of their profession. Thus masked ignorance, affecting and pretending knowledge, is induced to violate both naturall and religious lawes, in preferring gaine and estimation before the health and liues of

Their brags.

Their large promises.

Their false tongues.

men: in suffering none to be admitted to those cures which themselues cannot perfect, & might with facility be performed by others. By these and such like reasons they increase their reputation and inlarge their practise amongst the common sort. Other reasons heereof are drawen from the simplicity of the vulgar, who being vtterly ignorant of the causes of naturall things, are thereby void of suspition and so credulous that they beleeue euery thing they heare of these Empirikes, and are by these meanes brought into an ouerweening of them. Out of this erronious opinion they ascribe as much vnto them, as vnto the profoundest Physicians. *Tully* reporteth that they which inhabited the Iland called *Seryphus*, and neuer went out of it, where they saw no other beasts but hares and foxes, would not beleeue that there were lions or panthers in the world: and if any man told them of the elephant, they thought themselues mocked. So it is with the simple multitude, they know onely their neighbour Empirikes, which are but as hares and foxes: and if they heare of lions, that is, a sort of Physicians, as farre aboue them in the knowledge of the Arte, as the lion is aboue the hare and fox in strength, they will not be brought into that opinion, but reiect it as a false and fained fable: for the first conceit of the admirable skill they imagine to be in those whom they know, hath taken so deepe root in their mindes that it cannot be plucked out. How Empirikes, be they neuer so ignorant, are magnified by the simplicity of the rude and sottish people, *Poggius* setteth foorth in this tale: there was one of the meanest of these Empirikes that had but one kind of pill for all diseases or infirmities whatsoeuer: and by this together with his cogging, had purchased great fame, and was esteemed cunning in all things. There came vnto him a foolish clowne that had lost his asse, desiring his counsell for the finding of him: the Empirikes skill reached not beyond his pill, yet seeming to be ignorant in nothing, and desirous to take his money, he gaue him that to swallow downe, and told him that by the vertue thereof he should find his asse againe. The simple felow, returning homewards, felt the operation of his pill, and going out of the high way into a field, spied his asse feeding there: thus being in possession of that which he had lost, he confidently beleeued that this was wrought by the extraordinarie learning of this cosening Empirike, and extolled him aboue all other Physicians. Credulity leadeth men into many grosse opinions, and specially in this Arte. *Pliny* saith, it falleth out onely in this Art, that credit is giuen to euery one that professeth himselfe skilful in it, when as no lie bringeth greater danger. Moreouer the base opinion that the ignorant multitude conceiueth of the deepe and profound Arte of Physicke, maketh much for Empirikes: for the common people hauing nothing in themselues, but that which experience and obseruation hath taught them, cannot lift vp their dull conceits any higher

Lib. 1. de nat. Deorum. Seryphi nati, nec vnquam egressi, &c.

A tale of an Empirike, a foole and an asse.

Lib. 29. cap. 1. in hac artium sola euenit, &c.

The simplicity of the vulgar.

higher, but confidently imagine that all knowledge is obtained by that alone, and needeth no helpe of scholes. Therefore they iudge no otherwise of this learned and mysticall profession, than of ordinarie mechanicall trades, supposing it to be as soone and easily learned, as the plaine craft of a tailer or carpenter. This foolish and senseles opinion increaseth the reputation of Empirikes and procureth them many patients: for heereby their light and superficiall skill is esteemed equall to the complete and sound knowledge that is in the most iudiciall professors of that Arte. Euen as a plaine countrie fidler is thought by his neighbours not to be inferiour to cunning Musicians. Another reason that moueth the vulgar to vse them, is the hope they haue to be cured by them with lesse charge. But this deceiueth them on both sides, for oft times their diseases are left vncured, and commonly the subtill Empirike drawveth more money from them than a learned Physician would doe. Their practise is also further inlarged by the ignorance of the common sort, who when they are sicke, vse to inquire after one that hath cured the like disease. Heere is worke for these popular fellowes, who haue filled many credulous eares with a false report of their cures. I confesse it was an ancient custome amongst the Egyptians to lay their sicke in open places, and to inquire of them that passed by, what they had heard or tried to haue holpen in the like case. But this was before the Arte of Physicke was perfected and brought into a methode. Now the case is farre altered: there is a learned and iudiciall course confirmed and established for the cure of all diseases. Therefore now the patient is to enquire after him that hath greatest knowledge and soundest iudgement in the Art, and not after him that is reported to haue cured the like sicknesse: for many cures are falsely attributed to Empirikes: and besides that, some diseases are healed by chance, and some by nature, as is before shewed. There is yet another errour in the multitude that profiteth these ignorant men much. For many binde themselues to that Physician whom they haue vsed before, be he neuer so ignorant, supposing that he knoweth the state of their bodie better than a stranger. But in this they are also vtterly deceiued, for no Empirike can know the state of any mans body: Philosophy teacheth that and not experience. All that he can know is but whether the body be easie or hard to purge, and what is that in respect of all other things before mentioned, which are necessarie in euerie Physician? Therefore let euery man of iudgement vse him that can by Art find out the complexion and constitution of his body: that knoweth how to distinguish one disease from another, and prosecute the course fit for the cure, turning and altering it to euery occurrent. And let him that hath recouered out of the hands of an Empirike, rest satisfied in his happy fortune, and euer after commit his body to the best learned. These are the weake and lame reasons whereupon

The custome of the Egyptians.

Physicians are to be made choise of by their learning, not by their cures.

No Empirike knoweth the state of any mans body.

the fame and great practise of these ignorant men is built. If in this tractate I had imitated *Galen*, and others that haue written of them, it should haue beene farre sharper and much more pearcing. For *Galen* compareth them to theeues: these, saith he, lay waite for men in mountaines and woods, those in townes and cities. *Langius* and *Oberndorf*, two learned Germanes lay grieuous accusations vpon them. The former speaking of their patients, saith, whole armies of them are killed, but verie few cured. And in the same Epistle he addeth, I dare sweare that thousands of their patients perish euery yeere by their deadly errors. And doubtlesse many of our Empirikes in England are not inferiour to those of Germany in boldnesse and ignorance. The other forenamed Germane imposeth many base tearmes vpon them, as coseners, mountibankes, murderers, and such like. There is much odious matter heaped vp against some of them by *Guinter*, *Erastus*, *Libauius*, *Cardan* and many others, all which I omit. *leonem ex vngue.* The Physicians of the colledge of London take an oath at their admittance, to pursue vnlearned Empirikes and impostors, confounding the names, as if all Empirikes were coseners. One calleth the baser sort of them, *analphabetos nebulones*, not hauing learned their crissecrosse. No man can heere obiect with iudgement, that all these learned men wrot out of a weake perturbation, & that it was, as the Poet saith, one enuying another: and that these are contentions amongst Physicians rising from varietie of opinions, as in other professions. For all these men oppugned are vtterly ignorant and vnlearned, and dare neuer attempt to speake one word of their profession in the presence of a learned Physician. It is therefore knowledge against ignorance: naturall and christian compassion mouing these learned & ingenious men to protect the liues of their brethren by opposing themselues to the blind practise of Empirikes, who fight with their eies shut against sickenesse, the great enemy to nature, as the men called *Andibatæ* did against their enemies. I remember a story of a blind woman famous for her skill in Physicke, by whose dore a porter passing with a heauy burthen vpon his back, fell downe and cried out for helpe: the compassionate woman came speedily with aqua vitæ, and feeling for his mouth, offered to powre in some, whereas halfe an eie would haue serued her to haue eased him of his burthen. It is vsuall with Empirikes, for want of the eie of learning, to bring as ridiculous and senseles meanes of helpe to their patients: for when they see not the cause of the disease (as they do very seldome see it fully) they cannot fit a medicine to it. They may fondly purpose, foolishly consult, and largely promise to performe great matters in Physicke: but in execution they will be found like to *Hermogenes* his apes, who assembled themselues together to take counsell how they might be secured from the violent incursions and assaults of greater beastes, they concluded to builde

Gal. de præcognit. bi in montibus & syluis, illi in vrbibus insidiantur.

Lib. 3. epist. 6. integræ phalanges &c. ausim deierare aliquot mill a, &c. Thousands killed by Empiriks.

Ad prosequendum indoctos empiricos & impostores. Thriuer in Cels. lib, 1. cap. 1.

τεκτων τεκτωνι.

Scientia contra ignorantiam.

Andibatarum more clausis oculis cum hoste dimicant.

All Empiriks are blinde.

Hermogenes apes.

a strong fort: they agreed vpon the matter and forme thereof. Euery one was assigned to his seuerall worke: some to cut downe timber, some to make bricke, other for other offices. But when they met to begin this great building, they had not one instrument or toole to worke withall, so their counsell was ouerthrowen. So Empirikes may attempt to build vp health in a sicke body: they may promise the cure of diseases; but what can be expected at their hands sith they want all the tooles of *Galen* and *Hippocrates* necessarie for so great a worke? The consideration of all these things hath often moued me to compare their patients to them that crosse the seas in a smal leaking boate with an vnskilful pilot: they may arriue safe at the wished hauen: but wisedome trusteth to the strongest meanes, which alwaies promise, and commonly performe greatest securitie. One thing I will adde more of this odious generation: the multitude of them in this country is incredible. Out of one rotten and maligne stocke spring many riotous branches. One master sendeth foorth many iourneymen, which haue beene his apprentises. If these old breeders be maintained, we shall haue, within these few yeeres, more Empirikes, than butchers; more killers of men, than of oxen. The number of them is so increased, that they are at enmity one with another. It is a sport to heare one of the most eminent of them (being placed in a chaire for his great skill) raile vpon vnlearned Physicians, and yet he himselfe was neuer admitted vnto Grammar schoole. But this doth exempt them from all suspition of ignorance amongst the vulgar, and procureth them many patients. But the more they are admired, and the greater number of patients they haue, the more they exceed in craft and falshood. For ignorance cannot purchase admiration, vnlesse craft and subtilty be ioint-purchasers with her. But to draw to an end, sith Empirikes are vtterlie disabled by the difficultie of the Arte of Physicke: by their education in their youth: by the want of grammar, logicke and philosophy: by their palpable ignorance in the theorie and speculation of that they professe: by the manifold errors they fall into. Sith experience cannot teach them the methode and order of curing diseases: nor reading of English bookes affoord them any mediocrity of knowledge. Sith most of their cures are naturall, or casuall: all their secrets triuiall and common: their discourse out of vrines, grounded vpon subtiltie and deceit: their fame and multitude of patients rising from fraude and falshood in themselues, or from follie in the vulgar. Finally, sith there is a full consent of all learned Physicians iustlie condemning them. I may firmly conclude that their practise is alwaies confused, commonly dangerous and often deadly. Therefore whereas *Ludouicus* [a] *Mercatus* saith, it is a good medicine sometimes to take no medicine at all. And [b] *Forestus* affirmeth, sometimes the whole worke is to be left to nature, which when Empiriks

Empiriks as vnskilfull pilots.

Mali corui malum ouum.

The great number of Empiriks.

The hering man mockes the fisherman.

Ignorance cannot purchase admiration.

The conclusion.

a *De indic bonum medicamentum est &c.*

b *Vromant.*

ſee not, they often kill the ſicke. In my opinion this diſtinction of time may be cut off, and both theſe ſayings made generall; for where the practiſe is wholly ingroſſed by theſe men, there the beſt medicine is alwaies to take no medicine at all: and the whole worke is euer to be left to nature, rather then to be committed to any of theſe. For though they cure ſome, yet they kill many: the way of erring in the practiſe of Phyſicke is ſo ample and broad, and the path, leading to the methodicall cure of diſeaſes, ſo narrow and ſtraight. Thus, Sir, you haue that which you required, directions for your health, and my opinion of Empirikes. God almighty bleſſe you with the benefit of the former, or preſerue you from the perill of the latter. *Ipſwich*, the third nones of *Iuly*. 1605.

No medicine to be taken of Empiriks.

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