WALL FLOWERS, or Winter Gilliflowers.

THE garden kind are so well known that they need no description.

Descript.] The common single Wall-flowers, which grow wild abroad, have sundry small, long, narrow, dark green leaves, set without order upon small round, whitish, woody stalks, which bear at the tops divers single yellow flowers one above another, every one bearing four leaves a-piece, and of a very sweet scent: after which come long pods, containing a reddish seed. The roots are white, hard and thready.

Place.] It groweth upon church walls, and old walls of many houses, and other stone walls in divers places; The other sort in gardens only.

Time.] All the single kinds do flower many times in the end of Autumn; and if the Winter be mild, all the Winter long, but especially in the months of February, March, and April, and until the heat of the spring do spend them. But the double kinds continue not flowering in that manner all the year long, although they flower very early sometimes, and in some places very late.

Government and Virtues.] The Moon rules them. Galen, in his seventh book of simple medicines, saith, That the yellow Wall-flowers work more powerfully than any of the other kinds, and are therefore of more use in physic. It cleanseth the blood, and freeth the liver and reins from obstructions, provoketh womens courses, expelleth the secundine, and the dead child; helpeth the hardness and pains of the mother, and of the spleen also: stayeth inflammations and swellings, comforteth and strengtheneth any weak part, or out of joint; helpeth to cleanse the eyes from mistiness or films upon them, and to cleanse the filthy ulcers in the mouth, or any other part, and is a singular remedy for the gout, and all achs and pains in the joints and sinews, a conserve made of the flowers, is used for a remedy both for the apoplexy and palsy.

The WALNUT TREE.

IT is so well known, that it needeth no description.

Time.] It blossometh early before the leaves come forth, and the fruit is ripe in September.

Government and Virtues.] This is also a plant of the Sun. Let the fruit of it be gathered accordingly, which you

you shall find to be of most virtues whilst they are green, before they have shells. The bark of the Tree doth bind and dry very much, and the leaves are much of the same temperature: but the leaves when they are older, are heating and drying in the second degree, and harder of digestion that when they are fresh, which, by reason of their sweetnes, are more pleasing, and better digesting in the stomach; and taken with sweet wine, they move the belly downwards, but being old, they grieve the stomach; and in hot bodies cause the choler to abound, and the head-ach, and are an enemy to those that have the cough; but are less hurtful to those that have a colder stomach, and are said to kill the broad worms in the belly or stomach. If they be taken with onions, salt, and honey, they help the biting of a mad dog, or the venom or infectious poison of any beast, &c. Caias Pompeius found in the treasury of Mithridates, king of Pontus, when he was overthrown, a scroll of his own hand writing, containing a medicine against any poison or infection; which is this; Take two dry walnuts, and as many good figs, and twenty leaves of rue, bruised and beaten together with two or three corns of salt and twenty juniper berries, which take every morning fasting, preserveth from danger of poison, and infection that day it is taken. The juice of the other green husks boiled with honey is an excellent gargle for sore mouths, or the heat and inflammations in the throat and stomach. The kernels, when they grow old, are more oily, and therefore not fit to be eaten, but are then used to heal the wounds of the sinews, gangrenes and carbuncles. The said kernels being burned, are then very astringent, and will stay lasks and women's courses, being taken in red wine, and stay the falling of the hair, and make it fair, being anointed with oil and wine. The green husks will do the like, being used in the same manner. The kernels beaten with rue and wine, being applied, helpeth the quinsy; and bruised with some honey, and applied to the ears, easeth the pains and inflammations of them. A piece of the green husks put into a hollow tooth, easeth the pain. The catkins hereof, taken before they fall off, dried and given a dram thereof in powder with white wine, wonderfully helpeth those that are troubled with the rising of the mother. The oil that is pressed out of the

kernels

kernels, is very profitable taken inwardly like oil of almonds, to help the cholic, and to expel wind very effectually; an ounce or two thereof may be taken at any time. The young green nuts taken before they be half ripe, and preserved with sugar, are of good use for those that have weak stomachs, or defluctions thereon. The distilled water of the green husks, before they be half ripe, is of excellent use to cool the heat of agues, being drank an ounce or two at a time; as also to resist the infection of the plague, if some of the same be also applied to the sores thereof. The same also cooleth the heat of green wounds and old ulcers, and healeth them, being bathed therewith. The distilled water of the green husks being ripe, when they are shelled from the nuts, and drank with a little vinegar, is good for the plague, so as before the taking thereof a vein be opened. The said water is very good against the quinsy, being gargled and bathed therewith, and wonderfully helpeth deafness; the noise, and other pains in the ears. The distilled water of the young green leaves in the end of May, performeth a singular cure on foul running ulcers and sores, to be bathed, with wet cloths or sponges applied to them every morning.

Wold, Weld, or Dyer's Weed.

THE common kind groweth bushing with many leaves, long, narrow and flat upon the ground; of a dark blueish green colour, somewhat like unto Woad, but nothing so large, a little crumpled, and as it were round-pointed, which do so abide the first year; and the next spring from among them, rise up divers round stalks, two or three feet high, beset with many such like leaves thereon, but smaller, and shooting forth small branches, which with the stalks carry many small yellow flowers, in a long spiked head at the top of them, where afterwards come the seed, which is small and black, inclosed in heads that are divided at the tops into four parts. The root is long, white and thick, abiding the Winter. The whole herb changeth to be yellow, after it hath been in flower a while.

Place.] It groweth every where by the way sides, in moist grounds, as well as dry, in corners of fields and bye-lanes, and sometimes all over the field. In Sussex and Kent they call it Green Weed.

Time.) It flowereth about June.

Government and Virtues.] Matthiolus saith, that the root hereof cureth tough phlegm, digesteth raw phlegm, thinneth gross humours, dissolveth hard tumours, and openeth obstructions. Some do highly commend it against the bitings of venomous creatures, to be take inwardly and applied outwardly to the hurt place; as also for the plague or pestilence. The people in some counties of this land, do use to bruise the herb, and lay it to cuts or wounds in the hands or legs, to heal them.

WHEAT.

ALL the several kinds thereof are so well known unto almost all people, that it is all together needless to write a description thereof.

Government and Virtues.] It is under Venus. Dioscorides saith, That to eat the corn of green Wheat is hurtful to the stomach, and breedeth worms. Pliny saith, That the corn of Wheat, roasted upon an iron pan, and eaten, are a present remedy for those that are chilled with cold. The oil pressed from wheat, between two thick plates of iron, or copper heated, healeth all tetters and ringworms, being used warm; and hereby Galen saith, he hath known many to be cured. Matthiolus commendeth the same to be put into hollow ulcers to heal them up, and it is good for chops in the hands and feet, and to make rugged skin smooth. The green corns of Wheat being chewed, and applied to the place bitten by a mad dog, heals it; slices of Wheat bread soaked in red rose water, and applied to the eyes that are hot, red and inflamed, or blood-shotten, helpeth them. Hot bread applied for an hour, at times, for three days together, perfectly healeth the kernels in the throat, commonly called the king's evil. The flour of Wheat mixed with the juice of henbane, stay the flux of humours to the joints, being laid thereon. The said meal boiled in vinegar, helpeth the shrinking of the sinews, saith Pliny; and mixed with vinegar, and boiled together, healeth all freckles, spots and pimples on the face. Wheat flour, mixed with the yolk of an egg, honey, and turpentine, doth draw, cleanse and heal any boil, plague, sore, or foul ulcer. The bran of Wheat meal steeped in sharp vinegar, and then bound in a linen cloth, and rubbed on those

those places that have the scurf, morphew, scabs or leprosy, will take them away, the body being first well purged and prepared. The decoction of the bran of Wheat or barley, is of good use to bathe those places that are bursten by a rupture; and the said bran boiled in good vinegar, and applied to swollen breasts, helpeth them, and stayeth all inflammations. It helpeth also the biting of vipers (which I take to be no other than our English adder) and all other venomous creatures. The leaves of Wheat meal applied with some salt, take away hardness of the skin, warts, and hard knots in the flesh. Starch moistened with rose water and laid to the cods, taketh away their itching. Wafers put in water, and drank; stayeth the lasks and bloody flux, and are profitably used both inwardly and outwardly for the ruptures in children. Boiled in water unto a thick jelly, and taken, it stayeth spitting of blood; and boiled with mint and butter, it helpeth the hoarseness of the throat.

The Willow Tree.

THESE are so well known that they need no description; I shall therefore only shew you the virtues thereof.

Government and Virtues.] The Moon owns it. Both the leaves, bark, and the seed, are used to stanch bleeding of wounds, and at mouth and nose, spitting of blood, and other fluxes of blood in man or woman, and to stay vomiting, and provocation thereunto, if the decoction of them in wine be drank. It helpeth also to stay thin, hot, sharp, salt distillations from the head upon the lungs, causing a consumption. The leaves bruised with some pepper, and drank in wine, helps much the wine cholic. The leaves bruised and boiled in wine, and drank, stayeth the heat of lust in man or woman, and quite extinguisheth it, if it be long used: The seed is also of the same effect. Water that is gathered from the Willow, when it flowereth, the bark being slit, and a vessel fitting to receive it, is very good for redness and dimness of sight, or films that grow over the eyes, and stay the rheums that fall into them; to provoke urine, being stopped, if it be drank; to clear the face and skin from spots and discolourings. Galen saith, The flowers have an admirable faculty in drying up humours, being a medicine without any sharpness or corrosion: you may boil them in white wine, and drink as

much as you will, so you drink not yourself drunk. The bark works the same effect, if used in the same manner, and the Tree hath always a bark upon it, though not always flowers; the burnt ashes of the bark being mixed with vinegar, taketh away warts, corns, and superfluous flesh, being applied to the place. The decoction of the leaves or bark in wine, takes away scruff and dandriff by washing the place with it. It is a fine cool tree, the boughs of which are very convenient to be placed in the chamber of one sick of a fever.

Woad.

Descript.] IT hath divers large leaves, long, and somewhat broad withal, like those of the greater plantain, but larger, thicker, of a greenish colour, somewhat blue withal. From among which leaves riseth up a lusty stalk, three or four feet high, with divers leaves set thereon; the higher the stalk riseth, the smaller are the leaves; at the top it spreadeth divers branches, at the end of which appear very pretty, little yellow flowers, and after they pass away like other flowers of the field, come husks, long and somewhat flat withal; in form they resemble a tongue, in colour they are black, and they hang bobbing downwards. The seed contained within these husks (if it be a little chewed) give an azure colour. The root is white and long.

Place.] It is sowned in fields for the benefit of it, where those that sow it, cut it three times a year.

Time.] It flowers in June, but it is long after before the seed is ripe.

Government and Virtues.] It is a cold and dry plant of Saturn. Some people affirm the plant to be destructive to bees, and fluxes them, which, if it be, I cannot help it. I should rather think, unless bees be contrary to other creatures, it possesseth them with the contrary disease, the herb being exceeding dry and binding. However, if any bees be diseased thereby, the cure is, to set urine by them, but set it in a vessel, that they cannot drown themselves, which may be remedied, if you put pieces of cork in it. The herb is so drying and binding, that it is not fit to be given inwardly. An ointment made thereof stancheth bleeding. A plaister made thereof, and applied to the region of the spleen which lies on the left side, takes away the hardness and pains thereof. The ointment is excellent

good

good in such ulcers as abound with moisture, and takes away the corroding and fretting humours: It cools inflammations, quencheth St. Anthony's fire, and stayeth defluxion of the blood to any part of the body.

WOODBINE, or, HONEY-SUCKLES.

IT is a plant so common, that every one that hath eyes knows it, and he that hath none, cannot read a description, if I should write it.

Time.] They flower in June, and the fruit is ripe in August.

Government and Virtues.] Doctor Tradition, that grand introducer of errors, that hater of truth, lover of folly, and that mortal foe to Dr. Reason, hath taught the common people to use the leaves or flowers of this plant in mouth-water, and by long continuance of time, hath so grounded it in the brains of the vulgar, that you cannot beat it out with a beetle: All mouth-waters ought to be cooling and drying, but Honey Suckles are cleansing, consuming and digesting, and therefore no way fit for inflammations; thus Dr. Reason. Again if you please, we will leave Dr. Reason a while, and come to Dr. Experience, a learned gentleman, and his brother; Take a leaf and chew it in your mouth, and you will quickly find it likelier to cause a sore mouth and throat than to cure it. Well then, if it be not good for this, What is it good for? It is good for something, for God and nature made nothing in vain. It is an herb of Mercury, and appropriated to the lungs; the celestial Crab claims dominion over it; neither is it a foe to the lion; if the lungs be afflicted by Jupiter, this is your cure: It is fitting a conserve made of the flowers of it were kept in every gentlewoman's house; I know no better cure for an asthma than this; besides, it takes away the evil of the spleen, provokes urine, procures speedy delivery of women in travail, helps cramps, convulsions, and palsies, and whatsoever griefs come of cold or stopping; if you please to make use of it as an ointment, it will clear your skin of morphew, freckles, and sun-burnings, or whatever else discolours it, and then the maids will love it. Authors says, The flowers are of more effect than the leaves and that is true; but they say the seeds are least effectual of all. But Dr. Reason told me, That there was

a vital spirit in every seed to beget its like; and Dr. Experience told me, That there was a greater heat in the seed than there was in any other part of the plant; and withal, That heat was the mother of action, and then judge if old Dr. Tradition (who may well be honoured for his age, but not for his goodness) hath not so poisoned the world with errors before I was born, that it was never well in its wits since, and there is great fear it will die mad.

Wormwood.

THREE Wormwoods are familiar with us; one I shall not describe, another I shall describe, and the third be critical at; and I care not greatly if I begin with the last first.

Sea Wormood hath go ten as many names as virtues, (and perhaps one more) Seriphian, Santonieon, Belchion, Narbinense, Hantonicon, Musneule, and a matter of twenty more which I shall not blot paper withal. A papist got the toy by the end, and he called it Holy Wormwood; and in truth, I am of opinion, their giveth so much holiness to herbs, is the reason there remains so little in themselves. The seed of this Wormwood is that which usually women give their children for the worms. Of all Wormwoods that grow here, this is the weakest, but doctors commend it, and apothecaries sell it; the one must keep his credit, and the other get money, and that is the key of the work. The herb is good for something, because God made nothing in vain: Will you give me leave to weigh things in the balance of reason; Then thus; The seeds of the common Wormwood are far more prevalent than the seed of this, to expel worms in children, or people of ripe age; of both, some are weak, some are strong. The Seriphian Wormwood is the weakest, and haply may prove to be fittest for the weak bodies, (for it is weak enough of all conscience.) Let such as are strong take the common Wormwood, for the others will do but little good. A ain near the sea many people live, and Seriphian grows near them, and therefore is more fitting for their bodies, because nourished by the same air; and this I had from Dr. Reason. In whose body Dr. Reason dwells not, dwells Dr. Madness, and he brings in his brethren, Dr. Ignorance, Dr. Folly, and Dr. Sickness, and these together make way for Death, and the latter end of that man is worse than the beginning. Pride was the cause of Adam's fall; pride begat

a dargate

a daughter, I do not know the father of it, unless the devil, but she christened it, and called it Appetite, and sent her daughter to taste these Wormwoods, who finding this the least bitter, made the squeamish wench extol it to the skies, though the virtues of it never reached to the middle region of the air. Its due praises is this; It is weakest, therefore fittest for weak bodies, and fitter for those bodies that dwell near it, than those that dwell far from it; my reason is, the sea (those that live far from it, know when they come near it) casteth not such a smell as the land doth. The tender mercies of God being over all his works, hath by his eternal Providence, planted Seriphian by the sea-side, as a fit medicine for the bodies of those that live near it. Lastly, It is known to all that know any thing in the course of nature, that the liver delights in sweet things, if so, it abhors bitter; then if your liver be weak, it is none of the wisest courses to plague it with an enemy. If the liver be weak, a consumption follows; would you know the reason? It is this, A man's flesh is repaired by blood, by a third concoction, which transmutes the blood into flesh, it is well I said, (concoction) say I, if I had said (boiling) every cook would have understood me. The liver makes blood, and if it be weakened that it it makes not enough, the flesh wasteth; and why must flesh always be renewed? Because the eternal God, when he made the creation, made one part of it in continual dependency upon another; and why did he so? Because himself only is permanent; to teach us, That we should not fix our affections upon what is transitory, but what endures for ever. The result of this is, if the liver be weak, and cannot make blood enough, I would have said, Sanguify, if I had written only to scholars the Seriphian, which is the weakest of Wormwoods, is better than the best. I have been critical enough, if not too much.

Place.] It grows familiarly in England, by the sea-side.

Descript.] It starts up out of the earth, with many round, woody, hairy stalks from one root. Its height is four feet, or three at least. The leaves in longitude are long, in latitude narrow, in colour white, in form hoary, in similitude like Southernwood, only broader and longer; in taste rather salt than bitter, because it grows so near the salt-water; At the joints, with the leaves toward the tops it bears little yellow flowers; the root lies deep, and is woody.

Common

Common Wormwood I shall not describe, for every boy that can eat an egg knows it.

Roman Wormwood; and why Roman, seeing it grows familiarly in England? It may be so called, because it is good for a stinking breath which the Romans cannot be very free from, maintaining so many bawdy-houses by authority of his Holiness.

Descript.] The stalks are slender, and shorter than the common Wormwood by one foot at least; the leaves are more finely cut and divided than they are, but something smaller; both leaves and stalks are hoary, the flowers of a pale yellow colour; it is altogether like the common Wormwood, save only in bigness, for it is smaller; in taste, for it is not so bitter; in smell, for it is spicy.

Place.] It groweth upon the tops of the mountains (it seems 'tis aspiring) there 'tis natural, but usually nursed up in gardens for the use of the apothecaries in London.

Time.] All Wormwoods usually flower in August, a little sooner or later.

Government and Virtues.] Will you give me leave to be critical a little? I must take leave; Wormwood is an herb of Mars, and if Pontanus say otherwise, he is beside the bridge; I prove it thus: What delights in martial places, is a martial herb; but Wormwood delights in martial places (for about forges and iron works you may gather a cart-load of it) *ergo*, it is a martial herb. It is hot and dry in the first degree, viz. just as hot as your blood, and no hotter. It remedies the evils choler can inflict on the body of man by sympathy. It helps the evils Venus and the wanton Boy produce, by antipathy; and it doth something else besides. It cleanseth the body of choler (who dares say Mars doth no good?) It provokes urine, helps surfeits, or swellings in the belly; it causeth appetite to meat, because Mars rules the attractive faculty in man: The sun never shone upon a better herb for the yellow jaundice than this; Why should men cry out so much upon Mars for an infortunate, (or Saturn either?) Did God make creatures to do the creation a mischief? This herb testifies, that Mars is willing to cure all diseases he causes; the truth is, Mars loves no cowards, nor Saturn fools, nor I neither. Take of the flowers of Wormwood, Rosemary, and Black Thorn, of each a like quantity, half that quantity of saffron; boil this in Rhenish wine, but put it not in saffron till it is almost

almost boiled; This is the way to keep a man's body in health, appointed by Camerarius, in his book intitled, *Hortus Medicus*, and it is a good one too. Besides all this, Wormwood provokes the terms. I would willingly teach astrologers, and make them physicians (if I knew how) for they are most fitting for the calling; if you will not believe me, ask Dr Hippocrates, and Dr Galen, a couple of gentlemen that our college of physicians keep to vapour with, not to follow. In this our herb, I shall give the pattern of a ruler, the sons of art rough cast, yet as near the truth as the men of Benjamin could throw a stone: Whereby, my brethren, the astrologers may know by a penny how a shilling is coined: As for the college of physicians, they are too stately to learn, and too proud to continue. They say a mouse is under the dominion of the Moon, and that is the reason they feed in the night; the house of the Moon is Cancer; rats are of the same nature with mice, but they are a little bigger; Mars receives his fall in Cancer, *ergo*, Wormwood being an herb of Mars, is a present remedy for the biting of rats and mice. Mushrooms (I cannot give them the title of Herba, Frutex or Arbor) are under the dominion of Saturn, (and take one time with another, they do as much harm as good; if any have poisoned himself by eating them, Wormwood, an herb of Mars, cures him, because Mars is exalted in Capricorn, the house of Saturn, and this it doth by sympathy, as it did the other by antipathy. Wheals, pushes, black and blue spots, coming either by bruises or beatings. Wormwood, an herb of Mars, helps, because Mars, (as bad as you love him, and as you hate him) will not break your head, but he will give you a plaister. If he do but teach you to know yourselves, his courtesy is greater than his discourtesy. The greatest antipathy between the planets, is between Mars and Venus; one is hot, the other cold; one diurnal, the other nocturnal; one dry, the other moist; their houses is opposite, one masculine, the other feminine; one public, the other private; one is valiant, the other effeminate; one loves the light, the other hates it; one loves the field, the other sheets; then the throat is under Venus, the quinsy lies in the throat, and is an inflammation there: Venus rules the throat, (it being under Taurus her sign.) Mars eradicates all diseases in the throat by his herbs (of which worm-

wormwood is one) and sends them to Egypt on an errand never to return more, this done by antipathy. The eyes are under the Luminaries; the right eye of a man, and the left eye of a woman the Sun claims dominion over; the left eye of a man, and the right eye of a woman, are privileges of the Moon, Wormwood, an herb of Mars, cures both; what belongs to the Sun by sympathy, because he is exalted in his house; but what belongs to the Moon by antipathy, because he hath his fall in her's. Suppose a man be bitten or stung by a martial creature, imagine a wasp, a hornet, a scorpion, Wormwood, an herb of Mars, giveth you a present cure; then Mars, choleric as he is, hath learned that patience, to pass by your evil speeches of him, and tells you by my pen, That he gives you no affliction, but he gives you a cure; you need not run to Apollo, nor Æsculapius; and if he was so choleric as you make him to be, he would have drawn his sword for anger, to see the ill conditions of those people that can spy his vices, and not his virtues. The eternal God, when he made Mars, made him for public good, and the sons of men shall know it in the latter end of the world. *Et cœlum Mars solus habet.* You say Mars is a destroyer; mix a little Wormwood, an herb of Mars, with your ink, neither rats nor mice touch the paper written with it, and then Mars is a preserver. Astrologers think Mars causeth scabs and itch, and the virgins are angry with him, because wanton Venus told them he deforms their skins; but, quoth Mars, my only desire is, they should know themselves; my herb Wormwood will restore them to the beauty they formerly had, and in that I will not come an inch behind my opposite, Venus: for which doth the greatest evil, he that takes away an innate beauty, and when he has done, knows how to restore it again? or she that teaches a company of wanton lasses to paint their faces? If Mars be in a Virgin, in the nativity, they say he causeth the cholic (it is well God hath set some body to pull down the pride of man.) He in the Virgin troubles none with the cholic, but them that know not themselves (for who knows himself, may easily know all the world,) Wormwood, an herb of Mars, is a present cure for it; and whether it be most like a Christian to love him for his good, or hate him for his evil, judge ye, I had almost forgotten, that charity thinks no evil. I was once in the

the tower and viewed the wardrobe, and there was a great many fine cloaths: (I can give them no other title, for I was never either linen or woolen draper) yet as brave as they looked, my opinion was that the moths might consume them: moths are under the dominion of Mars; this herb Wormwood being laid among cloaths, will make a moth scorn to meddle with the cloaths, as much as a lion scorns to meddle with a mouse, or an eagle with a fly. You say Mars is angry, and it is true enough he is angry with many countrymen, for being such fools to be led by the noses by the college of physicians, as they lead bears to Paris garden. Melancholy men cannot endure to be wronged in point of good fame, and that doth sorely trouble old Saturn, because they call him the greatest infortunate; in the body of man he rules the spleen, (and that makes covetous men so splenetic) the poor old man lies crying out of his left side. Father Saturn's angry, Mars comes to him; Come, brother, I confess thou art evil spoken of, and so am I; thou knowest I have my exaltation in thy house, I give him an herb of mine, Wormwood to cure the poor man: Saturn consented, but spoke little, and so Mars cured him by sympathy. When Mars was free from war, (for he loves to be fighting, and is the best friend a soldier hath) I say, when Mars was free from war, he called a council of war in his own brain, to know how he should do poor sinful man good, desiring to forget his abuses in being called an infortunate. He musters up his own forces, and places them in battalia. Oh! quoth he, why do I hurt a poor silly man or woman? His angel answers him, It is because they have offended their God, (Look back to Adam:) Well, says Mars, tho' they speak evil of me, I will do good to them; Death's cold, my herb shall heat them: they are full of ill humours (else they would never have spoken ill of me;) my herb shall cleanse them, and dry them; they are poor weak creatures, my herb shall strengthen them; they are dull witted, my herb shall fortify their apprehensions; and yet among astrologers all this does not deserve a good word: Oh the patience of Mars!

Felix qui potuit rerum cognoscere causas,
Inque domus superum scandere cura facit.
Oh happy he that can the knowledge gain,
To know th' eternal God made nought in vain.

To

To this I add,

I know the reason causeth such a dearth
Of knowledge; 'tis because men love the earth.

The other day Mars told me he met with Venus, and he asked her, What was the reason that she accused him for abusing women? He never gave them the pox. In the dispute they fell out, and in anger parted, and Mars told me that his brother Saturn told him, that an antivenerean medicine was the best against the pox. Once a month he meets with the Moon. Mars is quick enough of speech, and the Moon not much behind hand, (neither are most women.) The Moon looks much after children, and children are much troubled with the worms; she desired a medicine of him, he bid her take his own herb, Wormwood. He had no sooner parted with the Moon, but he met with Venus, and she was as drunk as a bitch; Alas! poor Venus, quoth he; What! thou a fortune, and be drunk? I'll give thee an antipathetical cure; Take my herb Wormwood, and thou shalt never get a surfeit by drinking. A poor silly countryman hath got an ague, and cannot go about his business: he wishes he had it not, and so do I; but I will tell him a remedy, whereby he shall prevent it: Take the herb of Mars, Wormwood, and if infortunes will do good, what will fortunes do? Some think the lungs are under Jupiter; and if the lungs, then the breath; and tho' sometimes a man gets a stinking breath, and yet Jupiter is a fortune, forsooth; up comes Mars to him; Come, brother Jupiter, thou knowest I sent thee a couple of trines to thy house last night, the one from Aries, and the other from Scorpio; give me thy leave by sympathy to cure this poor man with drinking a draught of Wormwood beer every morning. The moon was weak the other day, and she gave a man two terrible mischiefs, a dull brain and a weak sight; Mars laid by his sword, and comes to her; Sister Moon, said he, this man hath angered thee, but I beseech thee take notice he is but a fool; prithee be patient, I will with my herb wormwood cure him of both infirmities by antipathy, for thou knowest thou and I cannot agree; with that the Moon began to quarrel; Mars (not delighting much in womens tongues) went away, and did it whether she would or no.

He

He that reads this, and understands what he reads, hath a jewel of more worth than a diamond; he that understands it not, is as little fit to give physick. There lies a key in these words which will unlock, (if it be turned by a wise hand) the cabinet of physick: I have delivered it as plain as I durst: it is not only upon Wormwood as I wrote, but upon all plants, trees, and herbs; he that understands it not, is unfit (in my opinion) to give physic. This shall live when I am dead. And thus I leave it to the world, not caring a farthing whether they like or dislike it. The grave equals all men, and therefore shall equal me with all princes; until which time the eternal Providence is over me: Then the ill tongue of a prating fellow, or one that hath more tongue than wit, or more proud than honest, shall never trouble me. *Wisdom is justified by her children.* And so much for Wormwood.

Yarrow, called Nose-bleed, Milfoil and Thousand-leaf.

Descript.] IT hath many long leaves spread upon the ground, finely cut, and diveded into many small parts: Its flowers are white, but not all of a whiteness, and stayed in knots, upon divers green stalks which rise from among the leaves.

Place.] It is frequent in all pastures.

Time.] It flowereth late, even in the latter end of August.

Government and Virtues.] It is under the influence of Venus, An ointment of them cures wounds, and is most fit for such as have inflammations, it being an herb of Dame Venus; it stops the terms in women, being boiled in white wine, and the decoction drank; as also the bloody flux; the ointment of it is not only good for green wounds, but also for ulcers and fistulas, especially such as abound with moisture. It stays the shedding of hair, the head being bathed with the decoction of it; inwardly taken it helps the retentive faculty of the stomach; it helps the running of the reins in men, and the whites in women, and helps such as cannot hold their water; and the leaves chewed in the mouth easeth the tooth-ach; and these virtues being put together, shew the herb to be drying and binding. Achiles is supposed to be the first that left the virtues of this herb to posterity, having learned them of his master Chiron, the Centaur; and certainly a very profitable herb it is in cramps, and therefore called Militaris.