

T H R E E
E X A C T P I E C E S

O F

LEONARD PHIORAVANT Knight,

and Doctor in PHYSICK, *viz.*

His RATIONALL SECRETS, and
CHIRURGERY, Reviewed and Revived,

Together with a Book of Excellent

E X P E R I M E N T S

A N D

S E C R E T S,

Collected out of the Practises of severall
Expert men in both Faculties.

Whereunto is Annexed

PARACELSUS his One hundred and fourteen

E X P E R I M E N T S:

With certain Excellent Works of *B. C.*

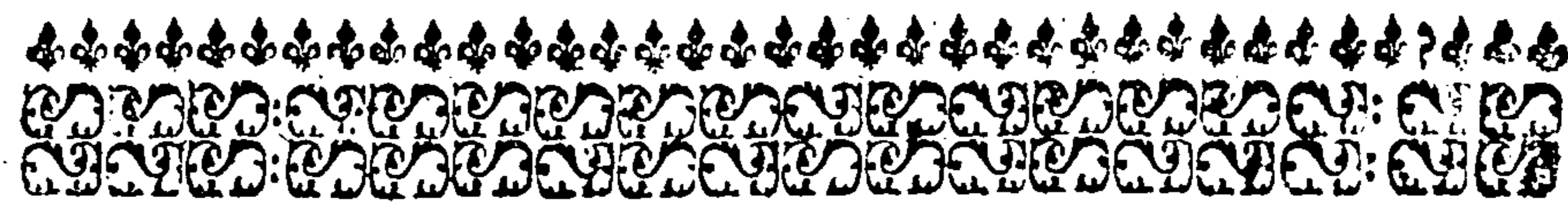
à Portu Aquitano.

Also *Isaac Hollandus* his SECRETS con-
cerning his Vegetall and Animall Work.

With *Quercetanus* his Spagyrick Antidotary for GUN-SHOY.

L O N D O N O 1661

Printed by *G. Dawson*, and are to be sold by *William Nealand*, at his Shop
at the Sign of the Crown in *Duck-lane*, 1657.



To the Reader.

Courteous Reader,

Have carefully, though not curiously, disrobed that worthy Knight, and excellent Doctor in Physick and Chirurgery, Leonard Phioravant out of his Italian Vesture, and put him into our English habit, that such an excellent Piece may not lye cloystered in the Precinct of one Principality, but that our own Nation may participate of the Honie, this Laborious Bee hath brought to his Hive: If all relish not at the first gust, the fault is not in the Work, but their judgments that understand him not, nor the jewels presented unto them. Avicen King of Arabia in the Arabick, Hippocrates and Galen in Greek, and Plinie and Celsus in Latine; besides many English and French, have testified their love to their native Countries, by publishing in their own Languages such rare Treasures as these. Nor fear I detraction from any for these my Labours, unlesse it be from some runagate Varlets, that carry all their cunning in a Chirurgians Box in their Pockets, and their learning in a

Cap-case behind at their backs; who through Ignorance, neither regarding the quantity, nor quality of those excellent Medicines, abuse, and sophisticate them in making them up, but this must be obtruded unto the Men, not the Medicines; for prevention whereof hereafter, that honourable Society of London Physitians have chose out a Chymick Artificer, whom they have placed in their own Colledge, and over whom they have set discreet, and learned overseers to oblige the publike for their care to their Medicines hereafter. So wishing you the happy fruition of health is intended you by these labours; I rest,



J. H.

W. J.

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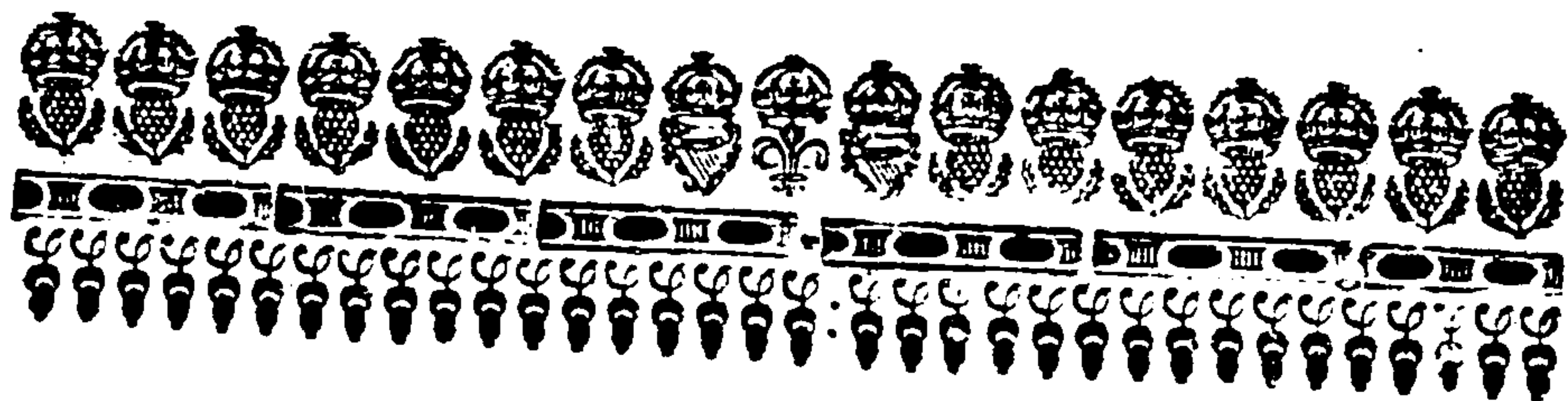
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FINIS.

(1)



Short Animadversions upon the Book lately Published
by one who stiles himselfe **NOAH BIGGS,**
Helmontii Psittacum.

Friend,



You set a bigg Saile to a little Vessell : I beleeve your Arke doth not like *Noah's*, containe all the vitality of Rationals, and Sensibles.

You write *Pag. 205.* concerning Mastication. Seeing all Aliment ought to passe into a liquid Reduction, or tendance to Chilificative mutation, or Alimentall conversion, therefore Mastication is to be highly commended.

You have like the great Fish, that swallowed *Jonah*, received in *Van Helmont*, though not digested him; and the same taxe may passe on you, which somtimes did on a Noble Courtier, *devorasti, non edisti.* It was the judgment of

A

Doctor

Doctor *Charlton*, a Learned Physitian, a favourer of *Van Helmont*, that he had a better Faculty, *Evertere opiniones Veterum, quam extruere, & stabilire Novas.*

When was ever Practice amongst the Physitians so narrowly confined, as they kept themselves to one Author? Do not some of them follow *Minsc*, others *Hartman*, others *Grulingius*, others will have their prescriptions made after *Quercetan*, *Faber*, or *Poterius*, some after *Begvinus*, *Millius*, *Billich*, *Burgravius*, *Becherus*, or other Authors; And some disgust all, which are not *Paracelsian*, or accord with *Basilius*, *Valentinus* his Master, and are pleased to practise after their Medicines, with the additions of their own Experiments, out of their reading, and judgement on their severall Authors. I would gladly know who ties himselfe to *Sennertus*, *Riverius*, or any one Modern Author, as if universall Learning were contained in the sphere of one Microcosme: Yet you are so much for *Helmont*, as if he were the great Luminary of the World. I confesse, I honour *Van Helmont*, but if you do no cures out of the tract of his Method, I beleeve you must study more knowledge in his Medicines then barely how to Translate them, or otherwise you will

will faile in the honour you aspire unto, and from teaching others, come your selfe to learn from those you unworthily vilifie.

You say *Pag. 12.* The Schooles are ignorant of the Quiddities, and Dihoties of things, do you your selfe understand either your own, or the essence of the lowest inferiour Animals? *Pag. 15.* Why did you not by the golden Trident of Chymicall Theoremes, whom as a Lady of Honour you have courted, devoutly kissed, and professe your strict observance to, becalm this Sea of distraction? And as you say, *Pag. 16.* write in that, in which there is no beaten path, which you think most honourable, because he that leades hath this advantage above others, if others follow him, he hath the glory of the first undertaking, if not the excuse of prejudice: But had not *Van Helmont* traced out this Path to you, I could think you would have acquiesced to the ancient opinions, and not have aspired to be reckoned amongst the publick Benefactors of Civill and Humane life.

Pag. 35. You have a jerke at *Bartholomeus Carichterus*, but I beleeve your own learning and judgment will hardly bring you to be a Physitian to so great an Emperour as *Maximillian* the

(4)

Second. For your threefold Character you give of a good Purge, Pag. 80. I hardly believe your Patients will be so happy as to meet with such from you. The *London Dispensatory* hath variety of medicines, some following one Author, and some another, for which purpose it was so enlarged, as thought necessary in respect of the severall variety of judgment, and practises of our Modern Physitians.

You say, Pag. 11. reading is no way conducive to knowing: If you had never read *Van Helmont*, you had never written in this stile. You say, Pag. 11. The disease known is not the halfe way to the cure, but if you know not the disease, I conceive you would hardly, or blindly come to the cure of them. You write, Pag. 15. The Physitians like to the self-conceited *Laodiceans*, while they presume they keep the keyes of the Science, they neither enter themselves into the Closet, and inner Parlour of Nature, nor admit, willingly, others that would. But observe your own incircumspection and levitie: For had you perused their *Pharmacopœa*, published 1650. *A Capite ad Calcem*, you could not have committed so grosse an error, (nor did their former want prescriptions of Chymick medicines) but if you please

(5)

please to cast your eye on it, from Pag. 187. *ad finem Libri*, you may see many good Chymick preparations, besides the multitude of other prescriptions, which are left to the judgement and choyce of Ingenious Practitioners, to fetch out of other Chymick Authors.

And had you but cast your eye on their carefull expression, in *sine Pharmacopœa*, you would have been silent, or written more temperately, which I must expose to your knowledge in their own words.

Ne nos (Amice Lector) in hac operis suscepti meta, simulque cum calamo nostro curam deposuisse tui videamur, certior ut fias, cupimus, nos etiam saluti tuæ, publicæque utilitati, nihilo segnius invigilare, adeoque officinam Chymicam, seorsum in horto Collegii erigendam curasse, artificemque Idoneum accersivisse, eidemque instruendo & corrigendo Collegarum peritissimos destinasse, ut medicamenta, quanto efficaciora, tanto cautius, quanto difficilliora, tanto diligentius, quanto pretiosiora, tanto sincerius componerentur. Denique eidem suffragia nostra, locumque ac lucrum omne gratis dedisse, & concessisse, ut ad tam singularem benevolentiam promerendam pari honestate impelleretur. Tu Quisquis es, nobiscum fruire, vove & vale. Now judge of the condition you stand in with knowing men.

A 3

Hath

Hath not Rome, France, Augusta, Collen, Amsterdam, and other Nations their severall Pharmacopæas? Must all be drowned, if Noah, your petty Arke hold them not up. Pag. 107, and 108. Concerning Glifters, that they never reach to the Ileon, or have any nourishing quality.

Bartholinus in his Physicall exercitations, hath a tract against that opinion; where, by his authorities, experiments, and reasons, you might be somewhat staggered, if you do not *jurare in verba Magistri*: against whom Doctor Heers, in his tractate *de Fontibus spadanis*, casteth forth bitter language then I will throw upon you; yet I desire you to remember what Doctor Metcalfe of Cambridge not long since said, on the censures of some nimble-tounged Scholars on the grave Academians: *You young men think us old men fooles, but we old men know you are so.* And be not offended that I advise you, that would be held *Magistrum in Artibus*, to study also to be *Magistrum in Moribus*. But I will conclude with these two Gramm ar verses,

Adde quod ingenuas dedicisse fideliter Artes

Emollit mores, nec sinit esse magor.

And must tell you, for your rash extravagant

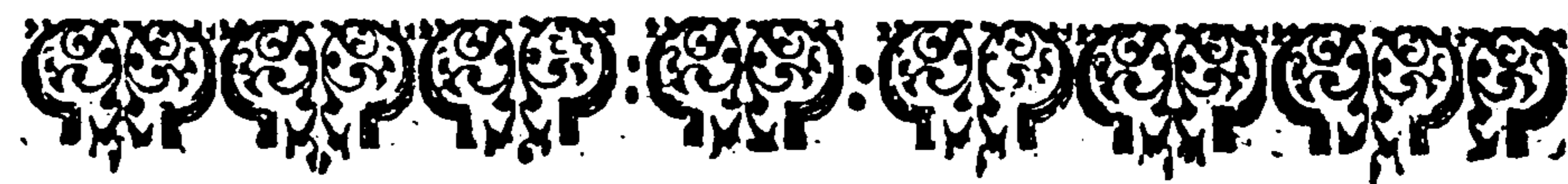
Censures,

censures, you are worthy to be transmitted back to the Colledge Censors, or Deanes.

W. I.



Courteous





FRIEND CULPEPR,

I Had thought the sober animadversions were given you lately upon the publishing of the translation of Papius, would have reformed your insolent Language you formerly used against your betters ; but I see

Quo semel est imbuta recens servabit odorem
Testa diu.

The Vessell cannot put off the first fœtid smell it received, for in your disponsatory Epistle, and in these of your Midwifery, with a great deale of rayling, and nonsence, as if it were Cuckow-moneth with you, you chatter still in one note, against Priests, and Physitians, and cry out, Wee are Prisoners, and kept in darknesse, and who are our Jaylors but Schollers : Out of which by your selfe-conceited omniscience you undertake to deliver them, from the unsufferable ignorance men and women are now trained up in, and teach them a desperate unwarrantable
B practice.

practice. And this is done, you say, 'to uphold a Company of Lazie Doctors, most of whose covetousnesse outweighes their witts, as a Milstone outweighes a feather, &c. I cannot but smile at your nonsence similitudes; but I shall account you an exact Mathematician, if you can tell me how many feathers would counterpoysse a milstone, but that task would make your braine as light as your tongue. I allwaies conceived men were bred up in callings, to enable them in future to preserve themselves and their Families, and in their professions to be serviceable to the Commonwealth, and might lawfully live by them. I pray, why do you translate but to live by it, not agere stultum, & Zoi-lum? I wonder whether gaine put you not at first (when other Trades failed you) to write, or rather translate Physick in your mother tongue: and it seemeth you rather know how to translate Latine, then transference it into a Sentence, as you do legere, & non intelegere, neglegere est. But I will admit the excuse, tis the Compositors oversight. You say, If any want wisdom, let him aske it of God, not of the Colledge of Physitians; and yet you undertake to teach them; for you say, You intend to lay down some Rules, whereby a man may as well prevent a sicknesse before it comes, as remedy it when it comes, and that you will write of the preservation of man, even from his conception to his grave: a great undertaking, and I beleve too high
Mr.

Mr. Culpeper for your reading, and will scarce be gained out of your translating some fragments of Galens, and some pieces of modern Anatomy. You say, Physitians of our times keep our understanding in as great bondage as Pharoah kept the Hebrew Midwives bodies, I pray did the other Physitians before them walke in your tract? but why transcend you the text with your foolish additions? what bondage do you read of either the Egyptian Midwives, or women suffered under Pharaoh themselves, though the males were overcharged with rigor. You confesse God hath given you some little sparkes of Knowledge, and you will not wrap up your talent in a napkin and bury it in the ground: Truly I thinke you need not hide any you have; and for that of rayling you will not. You desire others to judge charitably of you, for Charity and Honesty you say alwaies walk hand in hand together, and think ill of no man: If your own rule be your judge, you are neither Charitable nor Honest: you say in your Epistle to the Reader, The water may be muddy in the stream, which is clear in the Fountain, but yours is clear in neither: You say, The Translators have given us a Translation of the Bible (such a one as it is) but have given all the proper names in Scripture in pure Hebrew words in an English Character, and yet all the Scripture was written for our instruction: Had you been as well versed in the
A 2
Transla.

Translations, as you are in rash Censures, you might have found the Hebrew words exactly interpreted, adjoyned to many translations: not conceived so necessary to be joyned to all; because whosoever understood the language well (as God be praised many of our Nation do) they needed not that key to open it to them: Besides you say, whole Sentences in Scripture are so translated, that it would make a man sick to see them, I beleve you mean read them; but why quate you not the places, as you did before, the fourth or fifth first Chapters of the Book of Chronicles. If you had said some sentences of Scripture are omitted, or perverted, you might justly have taxed the lazie ignorant Printers, both here and beyond the Seas, in these times, that have not had so much care of their Presses in putting forth those sacred Bookes, as your Printer hath had of yours. You say, The first vertue a Child aimes at so soon as it is born is knowledge. I would gladly learn what Virtue is native; I conceive them dative, and that scientia is rather acquisita, then nata, if it be true nemo nascitur artifex, or the Platonick opinion hold, man is Tabala rasa, capeable of impressions, but hath none written in it. The desire to be as Gods was the cause of our Parents first fall, knowledge of good and evill, but the knowledge of Good comes onely from God, the Fountaine of goodnesse, in whose stream you must be dipped, before you desert your pride, and selfe-love, and put on humility. You say,
Had

Had not the Priests formerly absconded the mysteries of Truth from us, Sermons would have been so cheape that they would have been cried about streets for three halfpence a dozen; You might have done well to have expressed your selfe, whether you meant our Priests, or the Romane, for I dare justifie a few of the Sermons of our late reverend Divines, as Andrews, Hierons, Holsworth, Adams, and many others which I could name, are of farr greater worth and esteeme; then your dispensatory, unlesse with some ignorants and women: Though you undervalue Sermons at a lesse rate then sparrows, when your learned labours are prized at five or six shillings a piece. For Gardiner, I think every good Christian abhorreth his name and life; and I know no man desires to die his death. Gyant proportions have often Pigmy conceits, but our gentlemans fancy farre outstrips Bayards leape, who brings Dianas Image from Ephesus to jumpe to England at one leape, where silver shrines must be made for her still. It is a Riddle to my understanding, where the Image and Shrines are; and I should be glad to see you cleare that passage, of the Image fell downe from Jupiter, and that of the silver shrines from impertinent nonsence, and shew how you can make them correspond with our Physitians. Tis true you put an effigies Image, or sculpture before every book you write; I conceive you meane not your owne, I confesse I
have

have that in your Book at Amen Corner, but for your Silver smith and shrines you write of, I hardly beleve you will have one, unlesse the Midwifes you flatter so, make you one. For Amen Corner, I perswade my selfe, tis a formidable place to you, for feare of dissection, for you never durst hitherto venture your approbation there before the Doctors for your sufficiency in your trade you were bound to, and some-while brought up in: And for your judgement in Physick, I know you dare not come thither to the test, though you raile against them. Pray let me not trouble your weake braines with a relation of a Gentleman and Scholars, censure upon your Book, who perusing some passages in it in a Booksellers shop, asked whether Culpeper made that obscene book or no, and being answered he did, replied, truly Culpeper hath made Cul-paper, paper fit to wipe ones breech withall. Where you writ, You could have written deeper notions in Physick then shall be found in this book: I must tell you, you would seeme to be a Physitian, who have scarce aspired to the Apothecary. But the Colledg hath wrapt up their Children in blankets of ignorance, have they not shut them up in a Chamber, as tis related your Patron sometimes did you: you say, man may meddle with generalls, but before he meddle with particulars, let him looke to himselfe: But you have Lynceus eyes in others affaires, fed non vides manticæ quod in tergo est. He is a
saucy

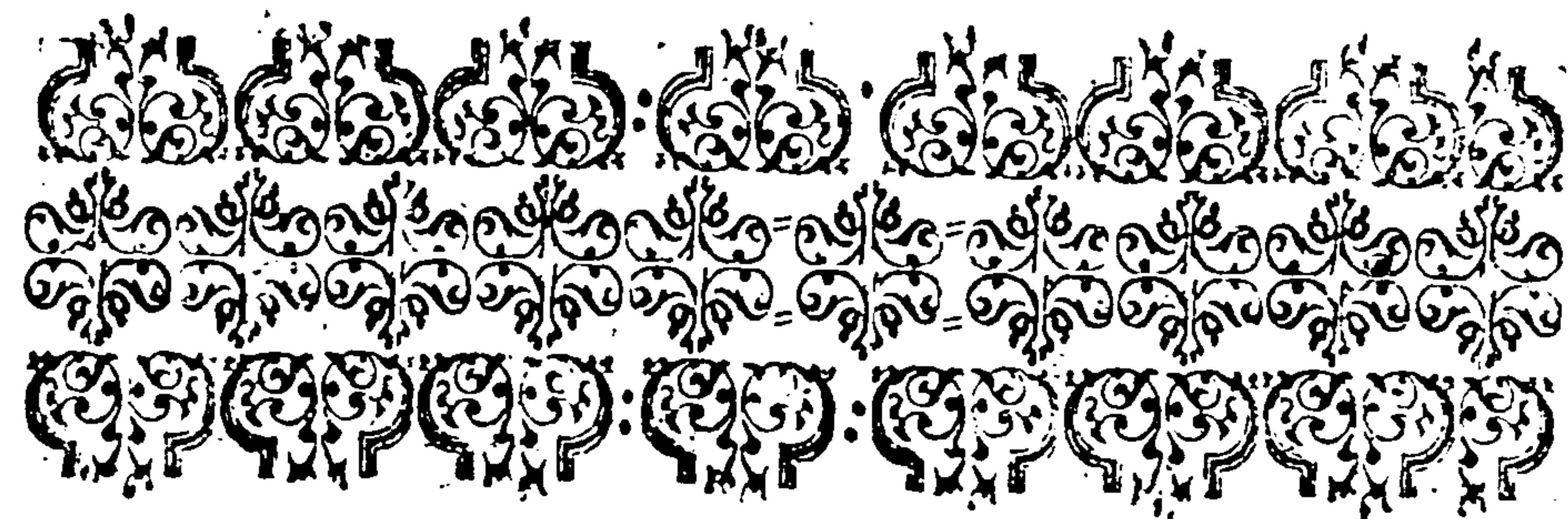
saucy insolent Souldier speakes irreverently against the Generall under whose Colours he marcheth, you professe your self student in Physick, but want some Physick your self to purge away the Malignant humor possesseth you against the honourable Society of the Colledge of Physitians: A little Hellebor would do well to purge your braines with, if you could but jump over as easily to Italy or Greece, where it growes, as Dianas Image did hither. Were you asleep or awake when you saw it jumpe so farr, otherwise I shall think it like one of the stories in the Mirror of Knighthood. Every bird thinks his own young one fairest *suum cuique pulchrum*, you acknowledge the direction for Midwives to be your own child, but whether you are more properly a borrower or translator, then Father, *Judicent Medici*. Tis a slovenly Bird bewraies his own nest, and though you seem to adhere to Hypocrates you shall never be counted Harpocrates for he was borne with one hand on his mouth, and the other in his members, but you will close yours upon neither. But I will conclude with our Mercury, with a story of Mercury out of our Latine Emblems. Mercury having a good concept of himselfe (as our Mercury hath) desirous to know what opinions mortalls conceived of him, would needs descend, and fixed on a Statuaries shop, where lighting and comming in, he spies many Images of the Gods and Goddeses, and enquires the price of them, but not seeing his owne, enquires whether he had the Statue of Mercury

cury or no, he replied he had, and fetched him forth of a bye corner he had in his shop, of whom Mercury demanded what price he would aske for it, the Statuary replied, Sir, If you mean in good earnest to buy the other Statues you Cheapned, you shall have him into the bargain, whereupon Mercury went away discontented, I leave the Morall to your own application : and your selfe also ; wishing you more government in your tongue, and discreffion in your pen, hereafter, concluding with that saying, His tongue is no slander, whose tongue is all slander,

**Your wellwiller,
and a wellwisher to
the Substances not shad-
dowes of Physick.**
W. F.

*From Amen
Corner,*

The



The Epistle to the Reader.

COURTEOUS READER,

THere having come to my hands three severall Bookes ; *Phioravants Secrets*, and also his *Chyrurgery*, to which is added *The Jewell of Practice* : Published a good while since by JOHN HESTER, a *Spagyrick* Professor, in his time of eminent note : And knowing the Books very scarce, and out of Print, much desired by Ingenuous Practitioners in Physick, I have for the Publick good communicated those three severall Books to my Friend : assuring my selfe out of my knowledge of the Books, that there are in them contained many *Chymica arcana*, which will be much advantagious to *Spagyrick* Students, with the more confidence, because whosoever desireth to have, and make use of the choicest Secrets delivered in them, may have them faithfully made up, and dispenced in

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Amen

Amen-Corner, by *W. I.* Chymist to that honourable Society, and Colledge of *London* Physitians, who hath heretofore made up the choifest of them, for sundry Physitians, who have earnestly desired them, and with good successe used them: And I doubt not, but they will receive as good satisfaction in their compositions, as that worthy *Spagyrick*, (that from an *Italian* Coate, put them into an *English* Vesture) formerly gave them: Desiring you for your fuller approbation, to peruse his Epistle præfixed before his translation, which I presume, will give you that content is desired from your Friend,

W. I. M. B.

A SHORT



A SHORT
DISCOURSE
OF THE
SECRETS
OF THE
Most Famous Knight and Excel-
lent Physitian and Chirurgion, Lord
PHIORAVANTE.

CHAP. I.

What thing infirmitie is, and whereof it proceedeth.



Sickness or Infirmitie is no other thing then a distemperature of humours in the bodies of creatures, as well reasonable as unreasonable, which are subject to sickness and to death. And these doe not proceed of any other thing, then of the divers and sundry disorders committed many waies, which disorders every man might very well defend himself from, if he would. And these disorders which are thus committed are very many, whereof I will name you a few, and will tell you also of the infirmities which follow them.

There are many which disorder themselves in their eating,
and

and in the varietie and superfluitie of meats, and so corrupt themselves; and of such corruption engendreth ill disposition of the stomach, and losse of appetite, and thence cometh the Itch, and diseases of the legs, and other like matters, which commonly proceed of much repletion. Others disorder themselves in the excess of Lecherie, of which disorder cometh debilitie of the Reins, want of the sight, weakness of the brains, and oftentimes diseases about the Yard, and other kinde of infirmities hanging upon the French sicknesse. Some disorder themselves in fishing, standing much in the water; and of this accesse cometh coldnesse of the Nerves, pains of the legs and feet; and such other things which such accesse causeth. Other some disorder themselves in hunting, in such sort, as they take heat, cold, weariness, hunger and thirst; of which disorder there followeth Agues, Opilations, Rheums, Numnesse, and such like things; which, with such disorder and great travell, commonly are wont to be caused. And in divers other manners men may disorder themselves, which at this time I will omit, because I will not be overtedious to the Reader. It sufficeth, so that I shew the substance of the thing, and to doe it, that every one may understand it. If then the causes are infinite, by which infirmities or sickness come, and the remedies a great many more then enough to cure them: I mean therefore to set down in the Chapters following the infirmities, together with the remedies, with the which they may be healed, beginning with the infirmities which men have from their birth unto their death, discoursing of them one after another. And first I will speak of Infants and children, which happen into the falling sicknesse as soon as they are born.

C H A P. II.

To help the falling sickness in young Children.

THe Falling Sickness is a disease, the which in young Children is caused of great humiditie in the head, and the cure thereof according to our Order, is with drying things which

which dissolveth that humiditie, and the Remedie is this: Take our *Cerot Magistrale*, and spread it on a cloth the breadth of two fingers square, and strew thereon the powder of *Cantharides*: the which of his own quality and nature is attractive, and bringeth forth great quantity of water: then lay this *Cerot* in the nuke of the neck, and there let it lye at the least eight or ten daies, taking it off every day, and making it clean, then lay it on that place again. Likewise you shall annoint the head with *Oleum Petroleum*, the which is very drying and penetrative; because it cometh forth of a Mine under the earth, the which continually doth boil, and so cometh forth with the water, and then is separated. This Oil hath a marvellous vertue in himself, that it defendeth the fire, for if a man annoint his hands therewith, he may wash his hands with molten Lead presently, and never hurt him: and that cometh through a certain hidden vertue in that Oil. Also you shall understand, that this Oil will burn being set on fire, and yet it will not hurt or scald any thing which it falleth on, or toucheth it.

C H A P. III.

To help young Children of certain grosse Scabs, that come in the head and face.

THese grosse scabs that come in the head and face, are caused of abundance of fatness, and moisture of the milk of the Nurse; for the child being tender and weak of complexion, is not apt to digest that superfluous humour, and so Nature driveth it forth in that order, with great abundance of humiditie, And the best remedie is, That you shall give the child every morning one scruple to drinke, of our *Elixir vite*, because it is a friend to Nature, and nourisheth the bodie, and drieth up superfluous moisture; and so the child shall be holpen. Also you shall annoint the child with our *Magno liquore*, the which is temperate of nature, and doth penetrate, and so causeth solution of that humour.

C H A P. I V.

To help young Children of the Rupture.

THe Rupture is caused two waies, the one through weaknesse of the place, and the other through much crying, and the remedie is thus: You shall make a Trusse fit for the childe that shall come very close, and then let them use our Electuarie of *Consolida majore*, the which is written in my discourse of Chirurgie, with divers of my Medicines: And also you shall give the child to drink the powder of *Alkimilla* in wine; and every night you shall annoint the Rupture with our *Oleum Philosophorum*, made of Turpentine and Waxe: the which is so peircing, that it warmeth the place that is broke, and helpeth it to siccatrize. And so using these three Medicines, thou shalt help him quickly, for this have I proved an infinite of times, and alwaies have had good successe, thanks be to God.

C H A P. V.

Of the small Poxe that come to Children.

THe Small Pox are caused of superfluous choller and flegm, the which is mixed with the bloud, and so continuing a certain time it doth encrease so much, that Nature cannot bear it, and so driveth it forth with a great accident of a Fever, the which commonly doth continue four or five daies together, and then cometh forth certain wheals or bladders full of corruption, which within three daies will break and run forth, and many drie. You shall understand that there are some so weak of Nature that they cannot come forth, but remain within, and so having no evaporation outwardly, it doth choak them, and so die, and that is the cause why so many creatures from four yeers old to ten doe die without help. And therefore I considering the true cause of the disease, I have also found out the true remedie to help them, and that is this. When the child feeleth that Accident, give him presently one drachm of

of our *Aromatico* to eat: The which hath such force and vertue attractive, that it joyning unto the stomach draweth unto it all the humours that offend, and carrieth them forth both by vomit and sege, and so leaveth Nature eased, and the partie out of danger. Then after that anoint him four evenings with our *Balsamo artificiato*, and lay him down to sweat, and so he shall be well.

C H A P. V I.

Of the Fersa or Measels that come to young Children.

THe Measels that cometh to Children, commonly cometh after the small poxe one yeer or two, or three, and is caused of the aforesaid cause; and there is no other difference between them, but that the person is of more age and strength, and both come with an accident of a Fever, but in this cause they come forth thicker, and they dry without breaking or running. Neverthelesse, this many times causeth death, if it be not holpen quickly, and with the remedies appropriate. You shall understand that this doth not come with so great vehemencie as the other doth. You shall onely defend the heart and preserve the stomach from corruption, and putrefaction, and so you shall help them quickly. The Remedies are these: You shall give them four or five mornings this drinke: Take Julep of Violets, ζ ii. Rosewater, ζ iiii. Oile of Vitriol four grains, mixe them and drink it cold: for this is a rare Medicine.

C H A P. V I I.

Of Waxing Kernels, which are called of some Scrophulae.

THese Kernels that commonly come in the throat of young Children, are caused of superfluous melancholy humours corrupted, and are a kinde of Ulcer, very hard to be holpen, and evill to have, for when they are broke they cause excessive pain, because thereunto runneth great abundance of humours,

6 *Three Curious Pieces of Secrets.*

mours, and are so hot and corrupt, that it is impossible to help them with outward Medicines onely, because they proceed of an inward cause. Therefore if thou wilt help them, first remove the Cause, and then cure the Effect.

First therefore thou shalt give them our Sirrup against Melancholick humours, written in our discourse of Chirurgerie, and then give him a Dose of our *Aromatico* fasting, and that will evacuate the stomach of choler and flegm, and drie up those humours that run to the sores. The Medicines that you shall use to the sore, are two: The first is our *Costick*, which being laid on the sore, doth mortifie it in four and twentie hours, and taketh away the corruption. Note, that you may not take away the *Askar*, untill such time as it falleth out of himself, then lay thereon the black Cerot of *Godfredo de Medic.* the which Cerot is written also in *Galen.* And in short space it will be help, as I have proved divers times.

CHAP. VIII.

Of divers sorts of Scabs, and their Remedies.

SCabs proceed of divers and sundry causes; Neverthelesse, they all are caused of putrefied blood, as you may see by daily experience. But the said putrefaction may be caused of divers accidents, as by eating much moist and fat meat. It may be caused of a corrupt humour of the *French Pox*, and of divers other causes, which I will leave at this time. Therefore if thou wilt help any of the aforesaid causes, it would be necessary to use Purgations, and Uctions. The Purgations are two, and the Uctions also two. The first Purgation is half an ounce of our *Electuario Angelico*, which take in the morning fasting thereon at the least four hours: then take for ten daies together our *Scituble Sirrup*; the dose is from \mathfrak{z} . iiii. to \mathfrak{z} . vi. And then if the Scabs come of the Pox, you shall annoint them five or six nights with our *Unguento magno*, and they shall be holpen. But if the scabs come of any other cause, you shall annoint them with *Unguento de Libbar-giro* simple, after they are well purged. The Unguent is made

Three Curious Pieces of Secrets.

made with Vineger, with the Oil of Roses, and with Ligtarge. 7

CHAP. IX.

Against Worms in Children.

THIS is a rare secret against the Worms, the which I have used a long time, and alwaies have had good successe. Take the seed of *Levant*, the which is sweet, and is called in Italian *Sementina*, and the seeds of *Carduus Benedictus*, and of a certain Herb growing on the Sea, called *Corolina, ana*: stamp it very fine, and give thereof one drachm in honey, and it will kill the Worms, also thou shalt understand that I have a great secret against the Worms, the which I will shew thee; for it may be used more safer then any of these Hearbs above named: You shall annoint all the bodie over (leaving no part) with our *Balm Artificiall*, and give the Patient thereof to drink \mathfrak{z} . i. with Wine or Broth. Thou shalt understand, though the child have no Worms, yet the Medicine will doe him great good, because it helpeth against all manner of diseases that may happen unto children, and also to other persons.

CHAP. X.

Of certain Warts or Carvoli, that come on the Yard of a man.

WHEN Children have passed the foresaid diseases, and that they come to the age of fourteen yeers, or fifteen, or more, and that they begin to fall among women, many times by some accidents, they get these *Carvoli*, or Warts on the Yard. And they are of divers kinds, for some come on the very skin, and some come on the flesh or end of the Yeard. Some are as though they were burnt or scorched, and other like Ulcers, and other like Warts. Those that come as though they were scorched are of small importance, and may be easily helped, for if you touch them once or twice with our *Aqua reali*, they will be whole. Those which are Ulcerated are evil to heal,

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yet you shall use no strong Medicines thereto, but onely dresse them with our *Magno liquore*, and in short time they will be whole. Those that are like Warts are very evil to be help'd, for you must mortifie them with our *Costick*, one after another. But if they be not mortified at once, touch them again, and again, if need require; and when they are mortified, help them onely with our *Magno liquore*, untill they be whole: And with this Order I have cured a number.

C H A P. XI.

Of the Running of the Reins.

THe running of the Reins most commonly cometh of the much use of women, or because those women are corrupted with a certain distemperature of heat, that is able to corrupt a man using with her. And of this running there may grow divers diseases, as you may see by those that are troubled therewith, if they be not helped as they ought to be. One of the diseases that may come of this, is great pains in the back, because it doth weaken the vertue of the Reins. There may come also a great burning in the Yeard, and botches in the Groin, and such like, all which are hard to be dissolved. The cure of this disease is, You shall take three times our Pills called *Pills Aquilone*, every third day once, that being done, he shall use this Electuarie seven or eight daies together.

Take a certain shell which is smooth, and is called of some *Calcinelli*, and of some *Tuinole*, and of some *Telline*; Take them and burn them, make it into fine powder, and take thereof \mathfrak{z} i. the buds of Cankers or wild Eg-lantine that the Rose cometh of, it is called in Italian *Rose canine*, \mathfrak{z} di. Hysope of the Mountain \mathfrak{z} ii. white honie crude \mathfrak{z} vi. Make thereof an Electuarie without fire. The dose is, \mathfrak{z} i. in the morning fasting, and at night before meat. Note, that when you use this Medicine, you shall eat no Pork, nor Fish, nor slimie things.

C H A P.

C H A P. XII.

Of a Botch which is caused of a corrupt humour, which is a kind of Pox.

I Would here shewe the cause more plainer, but that there are divers which have shewed it plaine enough: but I will shew thee the true secret and remedy to help them. First, Thou shalt give them ten mornings together our *Soluble Sirrupe*, and then take our *Aromatico* three times, that being done, and that the botch is open, you shall dresse it with our *Magno liquore* upon a tent, and lay upon the sore our *Magistrale Cerotte*, and with these two medicines thou shalt help it from the beginning to the ending, as I have seen the experience divers times.

C H A P. XIII.

Of Pellarella that causeth the haire to fall off.

Pellarella, or *Morphere*, is a kind of Pox, and is one of the first *Presagia* of that disease, and is a corrupt humour, and so drying, that in short time it mortifieth the haire of the head and beard, and eye-browes, and causeth them to fall off. You shall understand that this disease is such a thing, that it cannot be helped by any meanes, except it be taken in time, before the haire be mortified. Neverthelesse I will shew a secret unto the World, to know when a man hath that disease or no, and in what time he may help it that they shall not fall. The secret is this, Thou shalt understand, that the beginning of *Pellarella*, is one *Carcoli* or more that cometh upon the Yeard, the which seemeth to be of little importance, because they are holpen with ease, but within ten, or fifteen daies after they are whole, there will come a certaine alteration in the throate, which will not suffer him to swallow his meat, which doth indure commonly eight or ten daies, and so goe away by it selfe without any medicine, and in that time the haire is mortified, and then within two or three moneths the haire will fall: so that
this

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this is the cause why they cannot be help'd when they fall away, for the time was passed before, and the rootes mortified. Therefore if thou wilt keep thy self from running into such a great danger, thou maiest do it easily if thou take it in time: and the remedie is this. When you have had any of these *Carvuli*, and that after there cometh an alteration in the throate, then presently purge, and use a defensive unctiō that the haire may not mortifie. You shall purge him nine dayes every morning with our *Sirupo Magistrale*, and fast thereon four houres. The dose is from \mathfrak{z} iii. to \mathfrak{z} vi. that being done, you shall give him \mathfrak{z} . di. of *Electuario Angelica*, according to the receipt, and in the mean time annoint all his face and head with our *Magno liquore*, and doing thus, it is not possible that the haire should fall off. This is a secret, the which few men have known, and never written of any before this time, and is of so great importance, that it were necessarie to be known for an universall health, that every man might keep himself from this disease.

C H A P. XIII.

Of Scabbes that come through the Pox.

THe Scabbes that come through the Pox, are of divers sorts; as you may see by experience: yet all may be helped with one order of medicine, because they proceed of no other thing then of the evill disposition of that disease. And these most commonly do proceed and come after *Pellarella*, and this is the cure. You shall give him our *Soluble Sirrup* every morning warm, with two ounces of *Mel Rosarum*, and lay him down to sweat, and cover him well, and then at night annoint him with *Vnguento di Lithargiro*, and thus doing five, or six daies, he shall be helped. For with this order I have helped an infinite number, to my great honour, and satisfaction of the Patient.

C H A P.

C H A P. XV.

Of certaine Tumours, or swellings in divers parts of the body.

SWellings, which use to come to man, are called Tumours against nature, and may come of divers causes, as by cold, and they do cause inflammations without paine, and most commonly they come in the articular parts: There are others which are caused of hot humours, and those are called *Risepelli*: There are other that come of the Pox, and these come in the head, and on the legges and armes, and are of evill digestion, because they are engendered of corrupt, viscos, and crude humours. You shall understand that these three kindes do differ in qualitie, and are also helped with sundry medicines. Those that come of cold, are windie humours, and may be helped with bathes of hearbes, and hot unctiōs that have virtue to dissolve the wind. The hearbes to make the bath, are these: Nettles, Mallowes, Pelletory of the wall, Bran and Ashes, and make thereof a bath; and then annoint them with our *Oleum Philosophorum*, made of Turpentine and Wax. Those that come of hot humours, you shall wash with *Aqua Vita*, because it openeth the pores, and dissolveth that heat. Those that are come of the Pox, are evill to heale, and his cure must be with great purging: and the chiefest thing that you can give him, is our potion of *Lignum Vita*, because it doth make thin those gross humours, and dissolve the swellings, if it be taken according to the order of the receipt, the which is written in this Book. And so with this order thou shalt help them perfectly.

C H A P. XVI.

Of Ache in divers parts of the body.

AChes, that come to divers parts of the Bodies, do spring of divers causes, as it is said before of the Swellings, or Tumours: but for the most part now in this our time, they are

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caused

caused of the Pox, and those kinds of Aches are evill to be helped, because they are engendered of viscous humours, and putrefaction of the bloud, and of evill disposition of the Liver. And the cure of those Aches, is to purge the body, and purifie the Liver: and that thou shalt do with our *Soluble Sirrups*, taking it ten dayes: and then take our *Electuario Angelica*, or *Pillole Aquilone*, and then use your wine of *Lignum sanctum*, and sweat therewith as much as thou canst, for it is warm and drie, and apperative, and provoketh sweate, and so they shall be helpt. But if it happen that this will not help, then annoint them three or four times with our *Vnguento magno*, and without all doubt by Gods grace, they shall be helped and found of that disease.

C H A P. XVII.

Of the Cough in the stomack.

THe Cough cometh divers and sundry waies to the stomack, as by cold, and that is one of the most common causes that may be, and is of small importance, because it will goe away of it selfe without medicine. There is another kind of Cough that troubleth much old folke, and that is of a Catarrhous humour. The third kind of Cough written of by us, is that which cometh to those that have the Fever *Hettick*. Also there is another kind which is caused of the French Pox. And these are the foure kindes of Coughes that do commonly happen vnto men and women. The first kind of Cough that happeneth unto man through cold, is easie to be helped, for nature of it self will help it without any other helpe: but if thou wilt helpe nature thou maiest with ease, and that shall be with eating drie and apperatiue meates, and drinking good wine, and so the Cough will goe away quickly. But the Cough which cometh to old folk, is caused of a Catarrhous humour, which is nothing else but debilitie of nature, for lack of naturall heat, the which causeth the stomack that it cannot digest his meate in such order as it should, but ingendreth those superfluous humours, that cause the Cough. And this must be helped with keep-

keeping of diet; that is, to eat little meat, and to use thing that warm the stomack and help digestion, and this thou shalt doe in this order. Take ʒ. ii. of our *Aromatico*, which hath vertue to evacuate the stomack, and then use our *Quintessence* of Wine, and annoint the stomack with our *Balm artificall*, and so shalt thou help this kind of Cough. The third kind of Cough, which is caused of the Fever *Hettick*, is of evill nature, that I dare say nothing nor shew a Medicine, because the most part that are troubled therewith, go to Church and never return again to their houses, as you may see by experience. The fourth kind of Cough is devilish and evill to help, because it is caused of the Pox, and doth not onely hurt the stomack, but causeth great pains to the partie beside. Neverthelesse, thou shalt understand that this is easie to be helped by Gods grace, for them that know the true secret, which is thus: You shall give him eight or ten daies together our *Soluble Sirrup*, then take two drachms of our *Aromatico*, and then perfume him with *Cinabar* five or six mornings, or so long untill that he feel pain in his gums, and then hee shall be whole. For this is a great secret, to help that kind of Cough caused of the Poxe, as I have proved a thousand times with good successe.

C H A P. XVIII.

Of the white Scab that cometh in the Head.

THis Scab is of an evill corruption in the superiour parts, which is caused of abundance of moisture, and heat of the Stomack, which sendeth these vapours up to the head, and so goeth out that way. This is of two kindes, the one is hot and dry, and that is with a certain white crust, without any other kind of putrefaction: the other kind is hot and moist, and that causeth a certain crust, which is full of matter under it; so that as they differ in qualitie, they differ also in cure. Those that are hot and dry, must have Medicines that cool the heat, and extinguish the drinesse, and this thou shalt doe with *Sirrup of Citarch*, and purge often with *Cassia*, and use cooling

cooling things, as *Succorie*, *Melons*, *Lettrice*, and such like. The other kinde which is hot and moist, you must first help the heat, and then dry the humiditie, which you shall doe with vomiting, and purging, and keeping diet, and eating of drying meats. The first drying scab you shall annoint onely with our *Magno liquore*, which without help of any other thing, will cure it after they be purged, as is before said. The second kind you shall help, after the bodie is purged with our *Cerot Magistrale*, strewing thereon *Cantharides* in fine powder, which have vertue attractive; by which means it mundifieth the head of that superfluous humiditie, and then annoint him with our *Unguento magno*, and in short space it will be whole, because it is cold and drie. And so by this means thou mayest heal these two kinds of Scabs, as I have done divers times, having respect to the cause. Ye shall understand that this disease is many times taken from the Nurse, the which is infected with the Pox, and so her milk being corrupted, it corrupteth the child, and therefore there must be good consideration thereof in the cure.

CHAP. XIX.

Of *Risipella*.

THis *Risipella* is an inflammation with swelling and rednesse, the which commonly cometh in the face, arms and legs, and in no other places of the bodie, and it is caused of alteration of the blood, as I will shew you an example by a pot that you seeth your meat in: When it is set on the fire, and is full of liquor, lacking one or two inches of the top, and when it beginneth to boil through the great heat of the fire, it runneth over the pot: and so by the like example we may say, that *Risipella* is a great alteration of the blood, through superfluous heat; and this occasion of heat proceedeth of great quantitie of flegm, that is in the stomach; for because assoon as they have vomited the flegm, they are helped of *Risipella*, for I have seen the experience thereof divers times. Therefore give them of the juyce of Elder-Roots

Roots \mathfrak{z} . iiii. and of Honie of Roses \mathfrak{z} . ii. in the morning fasting, for this purgeth the Stomack of flegm, and cooleth the blood, then hold the parts over the fume of hot water, and bathe it with pure *Aqua vita*, distilled without flegm; for this is one of the most excellent Medicines that can be found, because it is aperative and attractive, and presently dissolveth that alteration, and taketh away the pain. Also it would be good to use five or six mornings to drinke \mathfrak{z} . i. of Julep of Violets, with six grains of *Vitriol*, for this mundifieth the stomach, and causeth digestion, and of himself is most wholesome, for that it mortifieth all hot diseases.

CHAP. XX.

Of the *Squinancie*.

THe *Squinancie* is a certain alteration in the throat, which is caused of a flatuous or windie humor, and this cometh with such a vehemencie, that if it be not holpen quickly, it will choak him, for it stoppeth the conduites where the breath cometh through, and letteth a man to swallow his meat, and the Remedie is this: Take of our *Electuario angelico*, \mathfrak{z} . di. and then touch the throat within with our *Aqua reale* three or four times, and without annoint it with *Oleum Philosophorum* of Turpentine and Wax, because it is very drying: And thus using the aforefaid remedies, thou mayest help them without letting blood, or any other thing in short space: for herewith I have cured a great number. You shall understand, that oil of Linseed is very appropriate to that matter, if you give the Patient four ounces. Also the tooth of a Bore made in powder, and drunk the quantitie of \mathfrak{z} . ii. in Linseed oil helpeth the *Squinancie*. These I have proved divers times.

C H A P. XXI.

Of the Emerodes that come in the Fundament.

THese in *Naples* be called *Moricole*, and in *Venice*, *Maroelle*, and in *Spain*, *Almorane*; and are an alteration of blood in the Emorodiall veins, which many times come forth in the lower parts with great pain, and these are caused of putrified humours of the bodie, and corruption of the blood, which corruption many times cometh of the Pox, or such like diseases. There are also divers kinds, but principally two: The one sort is within the fundament, and causeth great pain when they go to stool: The other sort cometh forth of the fundament, and are not so painfull as the other are. To cure them that are within the Fundament, you shall give the Patient eight or ten mornings our *Syrupo Magistrale*, and then let him take of our *Aromatico*, 3. ii. and use Glisters wherein is put half an ounce of *Aqua reale* at a time, and so thou shalt help them. The best remedie for those that come forth is to make incision, or to make a little hole in them, that the blood may come forth which is putrified, and so by evacuation thou shalt help them. Also thou shalt understand, that vomiting is necessarie in the cure of them both, because it openeth the veins. Also oil of Eggs, and oil of Frankincense, and oil of Linseed are very profitable to annoint them therewith to ease the pain.

C H A P. XXII.

A goodly and easie way to help all sorts of Fevers according to our Order.

THE Fever *Quotidian* or continuall Fever, or any other kind whatsoever, do proceed onely of two principall causes, that is, of corruption and putrefaction, as you may perceive how that when the Fever is entred, the Patient is all corrupted, beginning at the stomach, the which is first corrupted. For proof you may alwaies see that assoon as a man is sick, presently

sently he looseth his appetite and cannot eat; afterward it corrupteth the blood, for by experience, if you let them blood, it is alwaies found corrupted, and not as it is in a sound bodie. It corrupteth also the senses, so that the sick is not stable fenced, nor cannot sleep, or rest by any means whilst he hath that accident. That it is caused also of Putrifaction you may see by them that have the Fever. For alwaies when the Fever cometh, presently the stomach doth putrifie, and spitteth forth filthy spittle: Also it doth putrifie the bodie, because their Excrements that they void are putrified and stinking more then others, and their Urine putrified and altered from his naturall course. Then seeing the Fever is caused of corruption and putrifaction, there are four things necessarie to be done in the cure thereof. The first is, to evacuate the stomach: The second, to purge by urine: The third, to evacuate the bodie: And the fourth is, to purge by sweat: Which four operations may be done one after another with great ease, and will restore the Patient to his health. But you shall understand, that all cannot be help, for that God almightie hath made us to die, and when that time cometh, medicines will doe no good, but if that time be not yet come, by the help of God, with these Medicines he shall be restored to his former health. The first thing, as I said, is to take a vomit, which doth eyacuate the stomach of choler and flegm, that doth much offend the bodie diseased: After that, evacuate the bodie with those things that the Physician thinketh most convenient for that purpose, for there be many purgations to dissolve the body, and to evacuate malign humours: After that, make him purge by urine. Fourthly, and last of all, give him medicines that open the pores, and that provoketh sweat. And thus with these four operations, the most part shall be help of that infirmitie with great ease, and in short time: And as I have said, this is a most true order that never faileth, except (as I said before) when the Lord will call them. And as for these medicines, you shall find them written in this book severally with their uses and quantities.

who be used ed now I ods in oIA
 CHAP. XXII.

C H A P. XXIII.

Another cure of the said Fevers,

IF thou wilt help the said Fevers according to our order: when the Patient is greatly altered therewith, thou shalt use five waies wherewith thou shalt easily help them, the which are these. The first as I said before is Vomit: the second evacuation of the body: the third evacuation by urine: the fourth to provoke sweat: and the fifth by unction. Nevertheless each of these alone is sufficient to help the said Fever: but yet using them all five, there is no doubt but thou maiest dissolve any evill sort of maligne Fever, except as I said before, God will call them out of this World: but to the purpose of the cure. First thou shalt set on five or six boxing glasses, according to the complexion and age of the infirmed: then the next morning give him one dose of our *Elettuario angellica*, with Sirrup of Sorrell, and water of Sorrell. Then the next morning following give him some Sirrup appropriate for that disease, and put thereto ℥. ii. of *Sirrupo Magistrale*, with *Rhubarbe*: that being ended, give him three or foure times Julep of Violets with Oyle of Sulphur, made per *Campana*, the dose of the Julep is ℥. ii. and of the Oyle of Sulphur four or five graines mixed together, and this you shall take in stead of Sirrup betimes in the morning, and it will make them sweat and purge by urine, which are most necessary for the sick: and in the mean season you shall annoint them every night with *Magnolia lignore*, which will make them rest well, and take away all their paines throughout the body, and so by this meanes the Fever shall be perfectly taken away. Also take great heed that you take no more blood then is necessary, neither let them keep any straight Diet, but let them keep a good regiment of Life. But when this Feaver doth come through some other cause, then it were necessary to remove the principall cause, if thou wilt cure them: For if it be caused of a *Catarre*, of necessitie you must dissolve the *Catarre* first, and then help the Fever. Also if the Fever be caused of a wound, it were necessary first to take away the pain of the wound.

Wound, and then the Fever will depart. And thus in every kind of Fever, it is most necessary to know the originall from whence it is caused: And this is the true way to cure these infirmities, which I have proved infinite times.

C A P. XXIIII.

Of the continuall Fever.

THERE are many kindes of Fevers, therefore I will mention of them that are most known unto the world, and first of the continuall Fever, that is of those that are onely hot, and continue in one order both day and night, the which is caus'd of alteration and corruption of the humours in the body, which engender so much corruption in the stomach, and in the blood, that they cause that accident of Fever: And the very order to cure it is this. In the beginning of the alteration let him keep a good diet, and drink no wine: and that is done because that corruption is apt to corrupt all that entereth into the body during that alteration, and therefore meates of great substance or nourishment, are sooner turned into greater putrifaction in the body: But when the third day of the Fever is past, then take of our *Aromatico* ℥. ii. which will evacuate the stomach of that corruption: and that day that you take this *Aromatico*, drink as much crude water as you will: which is done because the stomach shall remaine cleare washed of that corruption, which being done, you shall give him three or four mornings our *Soluble Sirrup*, and give him good meates, and let him drink Wine, because it cannot hurt in any wise, for it cannot putrife in the body: For the sirrup doth evacuate every day the corruption: and when the blood is altered of that putrifaction, it goeth to the veines, and so dispersth through the whole body. It would be good to set on boxing glasses to take away blood, and also to use drying unctions, as our *Balsamo artificato*, and Oyle of Turpentine and Wax, and thus doing (if the Patient be not called of God) thou shalt helpe him within short space. And this is the true secret to use for that

that Fever, which I have revealed unto the world, that every one might have it at their pleasure.

CHAP. XXV.

A great Secret that helpeth the continuall Fever.

THESE Fevers that are not accidentall, that is, not caused of a wound or imposthume, or other kind of infirmitie apparent, are caused of a certaine humour between the skin and the flesh, which would have exhalation: as you may see by experience in this kind of Fever, how that sweats and boxing is very appropriate to their solution. And in this case I will shew thee a great remedie, with which after convenient purging thou mayest helpe in manner all those kindes of Fevers. And this is the remedie: Take *Oippa ofir*, the which is a simple well known to all the world, take of that hearb a small quantity, and stampe it a little, and lay it upon the wrist, and bind it hard, and there let it lye untill it have made a blister full of water, which you shall break, and there will come forth great abundance of water, and by that place the Fever shall be dissolved. And the reason is, because it evacuateth that humour which engendereth the accident: then the cause being removed, the effect will cease, and the Patient shall be whole.

CHAP. XXVI.

Of the Fever Tertian.

THE Fever *Tertian* doth not continue in one manner, but cometh and goeth, and is caused of chollerick humours: for assone as the fit cometh it moveth choller, and in many it provoketh vomite. There are two sorts of those Fevers, The one cometh with an accident, first cold, and then hot: and the other sort cometh alwaies hot, when the accident cometh: and sometimes that accident cometh twice a day, and that is called a double *Tertian*, which is hard to helpe, because letting blood, the diet, and purging of the body are all hurtful and
contrary

contrary to that disease, therefore I will open to thee a secret wherewith thou shalt help them. Thou shalt give him three hours before the fit ʒss. of *Eleborus niger* in powder, with ʒi. of *Mel Rosarum*: and after it drink ʒ. i. of common water, and this you shall take twise, and then use this potion ten dayes Every morning. Take Julep of Violets ʒ. i. fine *Aqua vite* ʒ. di. Oyle of *Sulphur*, that is perfect iiii. graines, and mixe them together, this mundifieth the stomach, and purgeth by urine, and provoketh sweate, and warmeth the blood: which effects are necessary to the solution of that Fever, giving you great charge that you keep no straight diet in any wise, because it weakneth the stomach, cooleth the blood, and hindereth nature, so that the Patient can scarce be helped. But with our order thou shalt help the most part of that Fever.

CHAP. XXVII.

Of the Fever of Repression.

THIS Fever is an alteration of the blood, which is caused of being over hot, and then cold and this is called a Fever *propter accidens*, and is not holp as the other Fevers are: for thou shalt help onely the *Repression*, and the Fever will go away without any other help. Thou shalt give the Patient of our *Aromatico*, ʒ. ii. that being done, give him two Sirrups every day, the one in the morning, the other at night two houres after Supper, as hot as you may suffer to drink, and these are the Sirrups. Take Sirrup of Quinces, *Stecados*, *Mel Rosarum*, ana, ʒ. i. new Muste boyled, ʒ. vi. and in the mean time while you take this Sirrup, it were necessary to make a moist bath with hearbs, as Nettles, Mallowes, Egrimonie, *Carduus Benedictus*, Rosemary, *Origanum*, and *Calamint*, ana ʒ. iii. *Commis*, Anniseede, *Coliander*, *Sileri montani*, ana ʒ. i. then boyle all those in a great Kettle with water, and then let the Patient sit over the fume, and cover him with clothes untill he sweat. And thus you shall do three times one day after another: and thou shalt helpe him perfectly, as I have had experience.

C H A P. XXVIII.

Of the Fever *Hæctick*.

THis Fever is a viscons and putrified humour in the stomach and lunges, the which is caused of a debility and weaknesse of nature that cannot digest the offensive humours. There are divers sorts of this Fever, neverthelesse they are all evill to be holpt, and are counted incurable. Neverthelesse, I will shew thee some excellent remedie very wholsom, that may pleasure them, although they are nigh their death. The first medicine that shall do them good, is our *Electuario angellica*, of which you shall give halfe an ounce in the morning fasting, for this presently joyneth unto the stomach, and draweth to it all the offensive humours, and carrieth them forth by vomit and seege, and so leaveth the stomach eased and clean, that the Patient thinketh himself whole: But yet the stomach beginneth againe to fill with a great suffocation, that will not let the Patient take rest, so that this medicine may well ease them, but not helpe them quite. Also our *Elixar vita* doth much good in this disease, and also our *Balme artificial*: if you annoint the stomach therewith at night when you go to bed. Also use our distillation for the *Hæctick*: these may all helpe a little but not cure. The Fever *Hæctick* may come also of a *Catarre*, of the Pox, and such like causes, and then they require medicines according to the cause: as if the Fever be caused of a *Catarre*, let them use our *Magno liquore* to drink, the dose is one ounce at a time, with halfe an ounce of *Mel Rosarum*, and these use for a moneth at the least. And if it be caused of the Pox, let him take *Sarsaparilla*, or *Lignum vita*, *Pillole Aquilone*, or such like that will helpe the Pox: and thus doing, the cure will have good successe: but when it is caused of debility of Nature (as is said before) they spit blood untill the end.

C H A P.

C H A P. XXIX.

A new order wherewith thou maist cure and help the most part of the Fever *Hæctick*.

MAny have thought that the Fever *Hæctick* is altogether desperate and incurable, and that by no meanes it might be resolved: But because it is caused of divers and sundry accidents, I say that many kindes may be helped and cured: For I find it may come of infinite causes, as aforesaid. There is one kind that cometh through the weaknesse of nature it self, and that beginneth to destroy the Lunges, and that kind I find to be incurable, because it is caused of the evill nature of the man, and not through any accident, and in that case I beleeve it cannot be dissolved by any meanes. Also there are many other *Hæcticks* caused of the French-Pox, of which I have seen and cured an infinite, and they are easie to cure: For curing the Pox, the Fever will be dissolved. There is another kind that dependeth of a salt humour, and some other of a *Catarre*, and of many other things: Therefore if thou wilt help the said Fever, it were necessary to know the true cause whereof it dependeth, the which in my judgement is hard to be known, if that the Patient himself do not tell it: and therefore it is necessary for the Physitian to examin them well, and to enquire whether they have had any kind or spice of the *Mal Franse* before, whereof the said Fever might have his original: and so doing, he with his judgement may be resolved of the nature of that infirmity: and if it chauce that the said Fever had his originall of the Pox, the Physician may resolve it with medicines appropriate for that disease, with purging him strongly, and giving him *Lignum Sanctum*, or *Salsa pariglia*, and also perfume him with *Olibanum Sinaber* and *Mirrha, ana*: and so by the help of God, and meanes of these medicines thou shalt help them all, or at least the most part of that kind of Fever *Hæctick*. But if the Physician find that kind of Fever to be caused of a *Catarre*, then use the medicines that help the *Catarre*, and so the Fever shall be whole. But when he

F

findeth

findeth it to be of the weaknesse of Nature, in that case there is no help that is sure. Neverthelesse, I have cured some of them with great difficultie, and with Medicines of great efficacy: And that was with giving them every morning one drachm of good Sope in tablets according to our invention, and that they used for a moneth together: the which Sope hath vertue to drie that abundance of spittle, and to heal the Lungs ulcerated, and it also strengthneth the Stomack marvellously: After that I caused them to use our distillation of a Hen for the *Hectick*, and this they did continually drink: Also I caused them to use our *Balsamo artificiato* to annoint therewith every night after Supper, the which is peircing, and comforteth and augmenteth naturall strength, and comforteth much the infirmed: Also I caused them to use *Aromatico Rosato*, the which comforteth the weak Stomack. And by this meanes I have help'd some of them as it is well known.

C H A P. XXX.

Of the Fever *Quartane*.

THe Fever *Quartane* is a motion of a certain accident cold and hot, which is caused of melancholie humours corrupted and putrified, the which every third day doth cause that accident to come, and beginneth with great cold and continueth a good while, and then cometh hot. And this *Quartane* both the ancient Doctors, and these in our time doe count in a manner uncureable. Neverthelesse, I that have sought alwaies to help those diseases which were counted uncureable, amongst the rest have found the true and perfect cure for the *Quartane* Ague, and to dissolve the melancholie humours, which is done with three Medicines that are rare and marvellous to dissolve any *Quartane*. The first is, *Mercurie Precipitate* without corrosive, giving thereof ten grains, with half an ounce of Sugar *Rosate*, and that day eat little meat; that being done, take a pound of *Iva Artetica*, and boil it in eight pound of white wine, and common Honey one pound, untill a third

third part be consumed, and of that drink morning and evening six ounces warm one hour after supper: And in the mean time annoint every night his Reins with our *Balsamum artificiale*. Thus doing thou shalt help any *Quartane*. I have also found other rare waies to cure this Fever *Quartane*, as hereafter followeth.

C H A P. XXXI.

The Order to help the Fever *Quartane* of all sorts, in short time.

THe Fever *Quartane* is caused of a melancholie humour as aforesaid, with a continuall distillation of the head, descending to the stomach, and augmenting the evill disposition of the body; and by reason of that distillation, provoketh much sweat when the accident of the Fever cometh: And likewise that distillation causeth such cold in the Marrow of the Reins and Back, and an infinite of other disorders which trouble the bodie greatly. But to avoid all these inconveniences, and to dissolve wholly that accident of the *Quartane* according to our order, because I have helped more then any Physitian of our time. I will shew thee how with these Remedies following thou shalt help them, though not all, yet the greater part truly most miraculously, and the Order to dissolve it is thus. You shall give the Patient a dose of our *Aromatico* in the morning to eat, and drink thereon two or three ounces of good wine, and fast thereon six hours, and this Medicine is most convenient the day of the fit, because the infirmitie removeth great quantitie of humours, and the medicine evacuateth them; and thus giving it three times in the day of the fit, it will work a great operation. But if the Fever be in a person of melancholie complexion, then it is where it would be; for you may see that in a melancholie person, the Fever hath more force, then in any other complexion, which proveth, that that Fever, and that complexion are most like: But in that case you shall cure them in this Order. You shall give him ten or fifteen daies our

Syrup against the melancholie humour, which is written in this Book, which you shall take two hours before day hot, and then sleep one sleep thereon, and thus doe every morning, and every night annoint all the parts of the body with our *Balsamo artificio*, and he shall be holpen. But if it happen that this doth not cure him, let not to give him this remedie, which most surely (God willing) will help him, and that remedie is our *Aqua Balsami*, of which he shall take every morning two Drachms fasting, and so continue untill the Fever be gone quite: so that of force using all the aforesaid remedies, the Fever must needs depart. And the reason is this, that our *Aromatico* evacuateth the stomach of all impediments by vomit, and letteth the descension of the head, which causeth the accident. Our *Syrup* evacuateth the melancholie humour, and dissolveth it by his proper qualitie. Our *Balsamo* the which is subtile and penetrative drieth and comforteth the place offended, in such order, that it casteth forth all the matter that may offend Nature. Our *Aqua balsami* also being drunke, doth dry the evill humours, and augment strength, in so much that it quite extinguisheth the said *Quartane*. And this may be used in all manner of persons, and in all times of the year without any doubt of inconvenience: and it is a new remedie that never was set out before of the Ancients, which I have used to the great profit of the Patients.

C H A P. XXXII.

Another discourse of a marvellous secret against the said Quartane.

THe Fever *Quartan* is caused of melancholie humours, which hath his fit coming every third day, first cold with great thirst, and then cometh the heat, which remaineth with some longer then with other some, and the cause, hereof is hard to be known. Nevertheless, I seeking out continually naturall things, and the qualitie of the accidents, I doe find that this Fever beginneth alwaies in some particular place,

place, as in the head with a certain pain round about it, or in the nose and ear, or in the Reins and Legs: And therefore he that can find out the place where first beginneth the accident, may easily help them, because the Fever is dissolved with two things onely, that is, exhalation and exsiccation, and herein consisteth the secret. The order to make the Exhalation shall be thus: Make a Cerot of Frankincense, Pitch, Wax, Turpentine, Myrrh and Aloes, upon the which Cerot you shall put the powder of *Cantharides*, and then lay it upon the place where they feel the Fever come first, that is on the particular part where the accident cometh, and this you shall change twice, except the first day of the Fever. And to make the exsiccation, give him every day in the morning to drinke, ʒ. ii. of our *Aqua balsami* for twelve daies, and with the *Balsamo artificio* annoint every night his Stomack and Reins, and so he shall be helped, giving you charge also that before you use these Medicines, that he take three times our *Aromatico*, and so he shall be quite helped.

C H A P. XXXIII.

A secret to help all Fevers in their beginning.

When the Fevers are new begun or taken, and that the putrefaction is not yet confirmed, then may it be helped with great ease, but after they have taken their beginning, they are hardly helped. Therefore when the Fever is new begun, you shall give them ʒi. of our *Aromatico* fasting in the morning: and the next day about the same hour you shall give them ʒ. i. of our *Vegitabile Syrup*: and the third day you shall give them four Drachms of our *Electuario angelica* with broth, the which taketh away the Fever altogether. And this operation intendeth onely to the continuall Fever, *Quotidian*, *Tertian*, and putrid or pestilentiall, but not to the accidentall, or *Hectick*, nor *Quartane*: For these three kinds are much differing from the rest, because the accidentall is caused of another infirmitie anterior or going before. The Fever *Hectick*

is caused of weaknesse of nature, and the *Quartane* is caused of great quantitie of melancholicke humours, and they are cured by contrary meanes unto the first. The accidentall are cured with helping the principall infirmitie: The *Hectick* is cured by helping of Nature, and preserving the Liver and Lungs from putrefaction: The *Quartane* is cured with Vomits, Unctions, Cerottes, and drying drinks, and these are great secrets to be known: For in this Chapter consisteth a great part of Physick, and Chirurgery if you consider well thereon.

CHAP. XXXIIII.

A Secret of one Simple that helpeth in manner all Fevers.

There are an infinite of medicines that dissolve the Fever, but above all other this seemeth to me of great authority, because it helpeth it with such ease, that it is to be wondered at. With this remedie through the Divine goodness, I have cured a great number, and the Secret is this. You shall gather in the Month of *August* a certain hearb, which the *Italians* do call *Oreula*, which you shall drie and make into powder, of the which you shall give the sick as much as will lie upon a sixpence, with water or wine, and give it warm in the morning, and fast thereon three or four houres, and thus doing, the Patient shall be helped with great ease, and in short time: for this is a great secret which may be used in all times and in every occasion, and alwaies it worketh an operation in one manner.

CHAP. XXXV.

Of the Gout.

The Gout which cometh to men, is a distemperature and alteration, which is caused of corrupt and undigested humours, and also of feeding on meats that nourish much, and then to use no exercise, as you may see by the most part of them that be troubled with that disease. Also this disease, both of the old and new Doctors hath been counted incurable,

able, as it is known to every one: But yet I, which have done nothing else but sought out the nature and qualitie of things, have found divers inventions in sundry Arts, as thou mayest read in my *Caprici Medicinali*, and so amongst the rest, I have found (through the help of God) the true and perfect Secret to help the Gout, so that it shall never come again: Of which disease I have cured a great number in divers Cities of the world, as in *Palermo*, in *Sicilia*, in *Messina*, and in divers places of *Calabria*, in *Naples*, in *Rome*, and in *Venice*, as it is well known unto the most part of the Inhabitants of those Cities.

CHAP. XXXVI.

A Note concerning the Cure of the Gout, taken out of a Letter which this Authour wrote unto a certain noble Seignour, the Duke of Urbine.

First you shall understand, that the Gout of what kind soever it be, either hot or cold, or of any other temperature, they all come of one onely cause, although they work divers Effects, which Effects come through the complexions of them that have that infirmitie: As for example, to shew it more plainly, you may see that in fat men, the Gout cometh alwaies with inflammation and redness and great pain: In lean persons it cometh alwaies with pains, but with lesse inflamation. In cholerick and melancholie persons, it cometh with tumours, and that is *Nodosa*. And the cause of this infirmitie is, of an evill qualitie ingendered in the stomach, in the Liver, and in the blood: And the cure thereof, is to ease the stomach of that evill, and to purge the Liver and the blood, and to mitigate the pain: All which thou mayest doe with these three Remedies following, viz. our *Pillule Magistrale*, our *Uction* for the Gout, and our *Quinta essentia solativo*: for the Pills doe discharge the stomach, and our *Quinta essentia solativo* purgeth the Liver and the blood, and our *Uction* taketh away the pain, for if you remedie the cause which is onely one, the effect will cease. As concerning the Gout you shall cure it in this Order: First, when you feel the pain begin to come, you shall take two doses of those Pills in the morning fasting, one day after

after another, or if you will, rest a day or two according to your strength, that being done, you shall take every morning ʒ. ii. of our *Quinta essentia solutiva* in half a Porringer full of the broth of Veal, and a little Sugar, and this take five hours before meat; and keep no streight Diet, but eat reasonably, and every night after Supper annoint the grief with our Unction for the Gout, and thus through the help of God, and the vertue of these Medicines, the Gout shall be cured.

C H A P. XXXVII.

Another Discourse upon the same infirmitie of the Gout, and the Order to cure it, taken out of his Book called, Thesaurro della Vita Humana.

ALthough the wise & learned of the world, have alwaies believed that the Gout is of divers kinds, yet they have all been deceived; for that infirmitie is one onely, and cometh of one onely cause, although in some it come in manner of *Phlegmonie*, and in some other like *Risipilla*, and in other *Nodosa*, and in other with pain without alteration, and in some other in divers manners; all which is caused through the diversitie of complexions, for that one man is flegmatick, the other sanguine, the other choleric, and the other adust, and thus by these means, many have thought the Gout to have been of divers kindes, whereas indeed it is onely one, and is cured with one onely order, and dissolved altogether for ever; for that infirmitie is caused of no other then of rotten humours caused of indigestion, and to say truth, we see that the said infirmitie never commeth in manner, but unto those persons that feed well on meats of great nourishment, which for want of exercise, that Nature might digest it, they wanting naturall heat, cannot have their orderly digestion, and for that cause the humours doe ingrosse out of measure, and ingender that infirmitie, and then Nature that alwaies seeketh to ease herself of that which offendeth her, driveth forth that humour unto the extream parts, as the hands, and feet, or other particular

ticular parts, and this is the Gout: And these humours many times are cause of *Mal francese*, and this is all the secret. He therefore that is advertised by me, shall be most cunning in curing of it.

C H A P. XXXVIII.

What order must be used in curing of the said Gout.

SEeing the Gout (as I said before) are grosse humours undigested coming of the aforesaid cause, it were most necessary, if thou wilt cure them to do three operations. The first of them is Phlebothomie, which must be done under the tongue, cutting overthwart one of those two veines: For that Phlebothomie evacuateth the stomocall humours that are cause of that corruption. The second operation that is to be done, is to assubtiliate the gros and rotten humours, and to evacuate them quite. The third operation that is to be done, is to preserve nature in good temperature, and to help the digestion, and thus doing, the said infirmitie shall be extincted. If therefore thou wilt helpe the Gout, and after they are helped, keep the Patient in good temperature and prosperity of life, it were necessary to do these three operations. After the first is done, as I have said, it were needfull to come to the second, which is to assubtiliate the gros humours, which will be done with four remedies. The first of them is our *Quinta essentia solutiva*, which subtiliateth the humours, and evacuateth them downwards. The second remedie is our *Electuario angelica*, which evacuateth the humours hanging in all parts, and leaveth nature so eased, that it may well prevaile. The third remedie is a Fomentation, which drieth up the humidity of the head and stomack, and by meanes of that operation the disease shall remaine extincted. The fourth and last remedie is our *Balsamo* against the paines, with which you shall annoint upon the place grieved, for it mittigateth the paines greatly. And thus with these four remedies thou shalt help the Gout perfectly, as I have often times done in *Venice*, and at *Rome*, and in divers other places of *Italy*, well known there unto all men.

C H A P. XXXIX.

The Order to preserve a man from the Gout, when he is once helped.

After that a man through the divine goodnesse of God shall be helped of the Gout, he may if he will preserve himself in health, with these three noble Remedies. The first of them is our *Vegitable Quintessence*, the which doth cause good digestion, warmeth the stomach, and defendeth it from corruption, by which Effects it will return Nature in manner as it was in youth, and it preserveth the sight and the hearing, and divers good operations which are all necessarie. The second Remediè is our *Oleo incompostibile*, with which you shall annoint the stomach, and that will cause digestion, comfort the heart, provoke sleep, and keep the stomach, that therein shall breed no evill qualitie of humours. The third Remediè is, our *Pillola aquilone*, which doth evacuate the humour hanging, alwaies when it ingendereth in the stomach, they cleanse the head, and are by their nature against all sorts of pains. And thus with these three Medicines, every one may preserve himself from that infirmitie, as it is daily proved, and seen in *Venice*, and in divers other places in *Italy*.

C H A P. XL.

The cure of a certain Gentleman that was troubled with the Gout, and a great Stitch in his side.

The Cure of this man was with these five Remedies following, that is, with our *Aromatico*, *Quinta essentia solutiva*, *Pillola angelica*, *Oleo incompostibile*, and *Quinta essentia Vegitabile*: For you shall understand, that our *Aromatico* taketh away the pains of the Stomack, so that the other Medicines may work their operations the better. Our *Quinta essentia solutiva*, taketh away the cause of the infirmity, and the Pills take away the evill qualitie. The Uction taketh away the pain: And the *Vegitabile Quintessence*, preserveth them that

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it commeth not again. The *Dia Aromatico* must be taken in the morning fasting, the dose is ʒ. ii. at once. The *Quinta-essentia solutiva* you shall take with broth of a Capon and Sugar fasting, without any observations, the dose is two or three drachms at a time. Our *Pillola Argelica* you shall take two hours before supper, the dose is from ʒ. i. to ʒ. ii. The Uction you shall annoint after Supper upon the sore places, so often untill the pain be gone. Our *Vegitabile Quintessence* you shall drinke every morning half an ounce, and thus continuing thou shalt be perfectly whole by Gods help.

C H A P. XLI.

A Discourse upon the Sciatica, and his remedie.

The *Sciatica* is so called, because it is upon the bone which is called *Scio*, and of that it taketh the name *Sciatica*, the which is caused of an evill qualitie in the Stomack and Liver, the which you may see by the cure; for if ye cure the Stomack, and help the Liver, the *Sciatica* will cease, and by this means thou mayest see whether I say the truth or no. Seeing then that the *Sciatica* is caused as is said before, ye shall understand that it is so caused, by reason that the stomach cannot well digest that which it should, and so it causeth crude and undigested humours, of the which Nature would be discharged, he casteth them forth of the stomach, and having no other way to come forth of the Stomack but by the ordinary waies, they doe passe, and of force they must passe by those powers that passe by the Liver, and so the Liver which is able both to resolve the good and the evill qualitie, remaineth still infected of that indisposition, and not being able to digest them according unto the order of Nature, they ingross and become maligne, and then Nature the which with all industrie would discharge himself of that burthen, sending them to the higher parts; sendeth them downwards, and when they come unto *Scio*, where they must passe with difficultie by certain small muscles, they ingrosse in that place, and cause inflammation and pain, the

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which

which Inflammation or swelling, after the bodie is well purged, is resolved with *Vesicatores Ventosos*, and attractive Cerots and such like things. Also attractive Glisters are most wholesome, because they discharge the humour in the lower parts, and comfort the *Sciatica*. Neverthelesse, ye shall understand that there are certain and true appropriate Medicines to resolve it with brevity, the which are these that follow. First, when the Patient is in most extream pain, let him blood under the tongue, the which is such a singular remedie, that it causeth the world to wonder thereat: after that purge him with our *Soluble Sirrup*, six or seven daies, that being done, take away the water which causeth the pain, then comfort the Patient with the Oil that is separated from the flower of flowers, and distilled in a Retort, then all this being done, the Patient shall remain helped to thy great honour. And therefore he that will cure the *Sciatica*, it were necessary that hee consider well of the nature and qualitie of the infirmitie, and when they are satisfied to be the *Sciatica*, in that case cure them according to this our Order, the which by the grace of God, and vertue of these Medicines, they shall remain helped of that indisposition, for this is a great Secret.

C H A P. XLII.

Of the Pains of the Mother.

THE Pains of the Mother which women are troubled withall, is an alteration in the Matrix, that may come of divers causes, as of cold, of moistness, of dryness, of melancholike humours, of flegmatick, and of cholerick, the which is to be proved divers waies. Neverthelesse, I will shew thee the Secret to cure it generally, and the order is thus. You shall give the Patient a dose of *Pillule Aquilone* fasting, and sleeping thereon one sleep, for these Pills doe purge the *Matrix*, then take *Electuario Angelica* half an ounce, which purgeth the blood and choller: That being done, take *Cantharides* in powder \mathfrak{z} i. *Galingale*, and the roots of *Mercury*, ana. di. \mathfrak{z} . mix them altogether, and put it into a little piece of Sarce-

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net, and binde it like a button, and put it into the *Matrix* as high as you can, and there let it remain four and twentie hours without moving of it, for it purgeth divinely; and herewith thou maist cure any great impediment in the *Matrix*: That being done, they shall use our Sirrup against the pains of the Mother, the which comforteth and purgeth all humours in the bodie that offend the Mother: And this is a great secret which was found out by me. You shall understand, that whosoever would know the truth of this disease, it were necessarie for him to be expert in Philosophie, because it is an operation of naturall things, the which cannot be well understood without great knowledge in naturall Philosophie.

C H A P. XLIII.

Of the pains in the head.

THE pain in the Head is a disease of the brains, which is caused of putrified humours in the stomach, the which is like unto a pot that boileth, causing the vapours to ascend, which if they be evill, the fume is evill to the taste and smell; but if there boil any good thing therein, the fumes are pleasant both to the smell and taste. And so likewise our stomach being filled with good juyce, filleth the brain with good fumes; but being filled with evill corrupt humours, it hurteth the brain, and causeth pains of the head. The like pains of the head may come of alteration of the blood, and to helpe that accident, you must first remove the cause principall, which is done with purging and evacuating of the stomach of those putrified humours; which thou shalt do with our *Aromatico*, giving it to the Patient two or thre times, every five daies once. The dose is \mathfrak{z} ii. and then the pain will cease, of what cause soever it doe come; this done, take the juyce of a Beet root one ounce, Oil of bitter Almonds one drachm; mix them well together, and snuffe it up into the nose every morning untill it come into the mouth, for this doth purge the head marvellously; this being done, it would be

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good to take our *Soluble Sirrup* four or five mornings cold, and so the Patient shall be holpen.

CHAP. XLIV.

Of deafness of the Ears.

DEafnesse in the Ears doe proceed of divers causes, as of a Catarre, cold, and humiditie of the head. But of what cause soever it come, I will shew thee a true secret to cure them quickly. First purge them eight or ten daies with our *Sirupo Magistrale*, and then take our *Pillole Aquilone*, three times, and then perfume them five mornings with this: Take *Synabar* ʒ. i. *Olibanum*, and *Myrrh, ana* one scruple, mixe them and divide it in five parts, the which you shall occupie at five times, standing over them with your mouth open, that the fume may enter in, for it drieth and resolveth the evill humours in the head that hinder the hearing; and thus doing thou shalt be helpt. Neverthelesse, it would be good to put the fat a of silver Eel into the ear, which hath a principall vertue to comfort the hearing. Also our *Aqua balsami* being put into the ear, comforteth the sight and hearing marvellously, and all impediments in the head, and evill humours it destroyeth through his qualitie and nature, and augmenteth the good, in such order that using of it thou shalt see great marvells: for these are the true secrets for that disease.

CHAP. XLV.

Of the Infirmities of eies, and their causes and cures.

THe Infirmities of the Eies cometh of divers and sundry causes, of the which I will make mention, especially of those that are of most importance, and most dangerous to hurt the sight. There is one that is called in Italian *Razoni*, and that is caused of the heat of the blood, and his effects are certain small wheals that run round about the eye-lids, and this Infirmity is of small importance, for onely with linament

ment of *Tutia* they may be healed, annointing them three or four times. There is another kind of infirmitie in the eyes that cometh to many, and is caused of moisture and heat in the head, and that is a redness with watering and great burning: And although this be troublesome, yet it is not dangerous to heal. For with purging the head and bodie, and with Boxing glasses, and with certain Unctions appropriate they shall remain whole. There is another kinde of infirmitie in the eie, and that is when the ball of the eie waxeth out of measure in greatnesse, and this is called *Dilatatio pupille*, the which is very hard to heal. For my part I never saw but one remedie that did preserve it, and that is our *Balsamo Artificiato*, of the which you shall put every night one drop into the eie, and it will doe thee great pleasure, because it is temperate hot, and hath a penetrative vertue and resolutative, by the which meanes it doth hinder the relaxation, and preserveth the eie. There is yet another sort of infirmitie that causeth the eie to be full of pain, and cometh all thick and filthy, and blindeth it, and this indisposition is caused of *Morbo Gallico*; and although it seem foul and incurable: Neverthelesse, it is easie to be cured if you help the principall cause, and fame the head with *Cinabar, Myrrh, and Olibanum*, they shall be quickly helped. There is another infirmitie that cometh in the eie, the which is a cloud that ingendereth in the point of the eie upon the ball, and hindereth the sight, and that is easie to be helped, for if you drop therein one drop of our *Balm* twentie or thirtie daies together, it will resolve it throughly. There are divers other infirmities which doe trouble the eyes, the which I will let passe till another time.

CHAP. XLVI.

Of the pains in the Teeth.

THe pain of the teeth is an accidentall disease, which cometh of divers and sundry causes, of the which causes, I will shew the chieft. It cometh sometimes of a Rheum in the head, or of a Catarr, or of humiditie in the head,

head, and divers other wayes. Neverthelesse, let it come which way it will, it proceedeth of the head and stomack, the which sendeth up vapours, and then fall down again, and cause that pain, and the remedie is this: First, give them our *Magistrale Syrupo* five or six daies, the which purgeth the blood, and evacuateth the bodie; that being done, take our *Electuario angelico*, three times according to the receipt, for this evacuateth the stomack and purgeth the head; and then take our *Aqua reale*, and hold it in thy mouth a *Pater-noster* while, and then spit it forth again, and with this order thou shalt help all manner of pains in the teeth, except they bee rotten stumps; and then the best way is to take them forth with an Instrument: but if thou wilt not take them forth and ease the pain, thou mayest touch them with *Aqua fortis* untill the marrow be mortified? that being done, you shall hold our *Aqua balsami* two or three times in your mouth in a day, untill the pain bee gone, and so with this order thou mayest keep them without pain. Also I will shew thee another easie way. Take Henbane seed, and mix it with white Waxe, then cast it on the coals, and hold thy mouth over it to receive the fume, and then thy pain will cease if they be rotten teeth; and this it doth by stupefaction. Also it will be good to hold in thy mouth *Mastick*, *Pellitorie*, and *Allom*, after ye have purged, for this draweth down the matter.

 CHAP. XLVII.

Of a stinking breath.

THe stinking breath is a putrefaction the which is caused of the stomack, being corrupted and foul, as you may see by experience of those that have that infirmitie, and the remedie is this. You shall give them of our *Aromatico* ʒ. ii. fasting, every third day for three times, and then use our *Quintessence* for a moneth continually; The dose is ʒ. i. every morning, and after supper two houres, for this comforteth the stomack and the heart, and taketh away the stinking: That being done, take five or six mornings together, every morning
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of oyle of Turpentine one scruple with white Wine, and so they shall remain helped.

 CHAP. XLVIII.

Of spitting of blood.

THe spitting of blood is an alteration of blood in the veins, which alteration is so much, that Nature provoketh it to the stomack, from whence it had his Originall, and doth not come of a vein broken as many have said, as thou maist well see the truth; for if the vein were broke, the blood would come forth at one time or instant without any tarrying, and they would die quickly, the which cometh not by spitting of blood, for they spit none untill the alteration cometh: and this is caused of a kind of Fever that cometh inwardly, that ingendereth that alteration, and when his fit cometh, the blood doth alter, and the veins swell, and the blood doth come forth at the proper mouthes of the veins, and so they spit it forth; and when they spit blood, it is the beginning of the Fever *Hectick*, the which when it is confirmed, is uncurable and mortal: But if thou wilt take it at the beginning when they spit blood, it may be helped with ease, and that thou shalt doe with giving them three or four times of our *Petra Philosophale* twelve grains, with halfe an ounce of Sugar *Rosate*, every third day once; that being done, let him take every morning Oil of *Vitriol* iiii. grains, with Julep of Violets ʒ. i. because there is no better medicine in the world that disposeth the alteration of the blood, then our *Petra Philosophale*, and the oil of *Vitriol* mittigateth the heat and extinguisheth the accident. You shall note, that this which I have written is not understood of many as I understand it. And likewise the Medicines to use in that case hath not been put in practise of any man, and the cause is this. That since Physick hath been in use untill this time, the Physicians have not understood of other then the Theorick, and none they cured of practise and experience, and that is the cause that so few have found the truth. But I that continually doe travell in practise,
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have found rare things, as I will set forth to the world hereafter.

C H A P. XLIX.

Of diseases of the Liver.

THe sicknesse of the Liver is caused of divers and sundry accidents of the bodie, as you may see by experience, when a man is never so little sick, by and by the Liver is altered, and doth no more work well, and that is because the Liver is the receptacle of the blood and of the Gall, and the master which ruleth and governeth our bodies, and distributeth the blood into the veins, and doth purifie it, separating the sharp and evill parts, and sending it to a certain bladder, which we call the Gall; and when it is so full that it can receive no more, it runneth over, and so causeth the body to become yellow, and thereupon the Urine is yellow, and is so evill, that in short time it dryeth that bodie, so that the Liver being dispensator both of the good and bad qualities of the humours, it cannot be but through the infirmities of the bodie. Also when the Liver is over hot and drie, it causeth the Patient to be lean and dry, and with great heat: and when the Liver is troubled with humiditie and cold, it causeth the Patient to become full of sores and scabbs, and these are the effects that come of the Liver when it is distempered. But if thou wilt help it from that indisposition, it were necessarie to evacuate the body and stomach of superfluous humours, which thou shalt do with our *Soluble Sirrup*, giving it eight or ten daies together cold, and then purge the Stomack with our *Aromatico* fasting in the morning; that being done, you shall use remedies that help the Liver, which are many, as *Citrake*, *Liverwort*, *Scolopenaria*, *Cycorie*, and such like; and so observing this order thou shalt help them. For I have had an infinite of experience of it.

C H A P.

C H A P. L.

Of diseases of the Lungs.

THe infirmities of the Lungs are of two kindes, that is cold and moist, and hot and drie, the which infirmitie is caused of evill temperature of the body. You shall note, that when the Lungs is infected with cold and moist, it will easily turn to that kind of *Hedlick* that causeth the Cough, and to spit matter at the mouth. But when it is grieved with heat and drinesse, it is in danger to turne to a *Tiffick*, the which disease causeth a man to become lean and drie, and keepeth back his breath, and so the one with another they are mortall diseases, so that there can scarce be found any remedie; and therefore I will begin with the first kind, and then with the second, and then the third, and then with the fourth and last, for the which there is no redemption or hope of life. But for the first and second, there are a number of remedies that doe help, the which be these. First, give the Patient of the juyce of the Roots of blew Lillies, \mathfrak{z} ii. with *Mel Rosarium*, \mathfrak{z} i. in the morning fasting, and that use three times, every third day once: That being done, let him use our *Elixar vite* for thirtie or fortie daies together morning and evening; the dose is \mathfrak{z} ii. at a time, and also put therein every time half an ounce of our *Magno liquore*, and drinke it a little warme, for this is a perfect remedie, with which I have cured an infinite number in my daies. And of all the Medicines that ever I found, I never had any like this, because the juyce of the Lilly-root hath vertue attractive that mundifieth the stomach, and the *Elixar vite* comforteth and resolveth all Ulcers in the Lungs, and the *Magno liquore* dissolveth the Catarr, and healeth the stomach, for I have proved it a number of times, as is said before. I remember me that in the year of our Lord, 1557. I being in Rome cured a young man which was a Painter, that was in the house of the Cardinall de Medici, the which had his Lungs ulcerated, and did spit great quantitie of blood, and had a great Catarr and Cough, and did spit also matter, in the which there was no hope of life. I caused him to

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use

use the aforesaid remedies, and so in short time he was helped, and not onely he, but a great number more at sundry times.

CHAP. LI.
Of the Spleen.

THe Spleen is never sick but through other diseases, as you may see by experience, how that those that have the Fever *Quartane*, for the most part have their Spleen altered and hard, and this proceedeth of evill temperature of the bodie and Liver, that cannot digest the humours, and so Nature sendeth them forth in the weakest parts that are most apt to receive them. So that the Spleen is like a sponge, and very apt to receive that humiditie, that Nature cannot dissolve otherwise, and so by this reason it is most apt to be sick or diseased: therefore if thou wilt cure it, first cure the disease which causeth that alteration, for that being once helped, Nature of it self will help the Spleen without any other Medicine, and therefore strive not to help the Spleen with particular Medicines, for it is vain; but look what kinde of disease the Patient is troubled with, and cure that, and then the Spleen will heal well enough. And this is the true way to cure the Spleen.

CHAP. LII.
Of the Flux of the bodie.

THe Flux of the bodie is a distemperature of the guts and stomach, which is caused also of an evill disposition in the Stomack, as well as of all other interiours, and is very troublesome to the Patient, and hard to be helped. Nevertheless, I will shew thee a secret and that is this. Take of our *Petra Philosophale* twelve grains, which doth evacuate the humour hanging, and dissolveth the Flux. But when it is a hot Flux with a Fever in the Summer, let him stand two hours after supper in a bath of salt-water of the Sea that is cold: for
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it is of great effect. You shall understand, that our *Petra Philosophale* must be taken with *Sugar Rosote di. 3.* Also when you have done the aforesaid things, you shall take our *Sirrup* against the melancholy humours five or six mornings. And so using this order, thou shalt help any kind of cruell Flux, as have proved infinite times.

CHAP. LIII.
Of Costivenesse in the body.

THis disease is caused of great drinesse and adustion in the body, through the which cause there cometh many diseases: and that is, that our meat lyeth long in the body: and of that cometh indisposition of the stomach, paines in the head, Flux of Urine, alteration of blood, augmenting of choller, and such like. Therefore if thou wilt help these inconveniences, it were necessary to seek the principall cause, and to cause the body to be loose: and that thou shalt doe with our *Sirrup Magistrale*, using it according to reason every morning. For it evacuateth the lower parts, and cooleth the Liver, and purgeth the blood, and consumeth choller, and helpeth digestion. And with this onely shalt thou help them perfectly.

CHAP. LIV.
Of the Flux of Urine.

THe Flux of Urine is an alteration of the pores, and opening of the reines, caused of indigestion in the body, as you may see by experience. This Flux weakeneth the stomach, and the reines, and taketh away the tast, and letteth sleep: so that many times of these effects come cruell diseases, as *Gonorhea*, the Strangury, Ulcerations in the Yeard, and such like: and therefore if thou wilt help the aforesaid disease, use this Medicine. Let him take of our *Aromatico* two drachmes, and drink thereon a little water, and then let him use of this *Sirrup*
every

every morning warm ℥. iii. Take Sage, *Carduus Benedictus*, Egrimony, Betony, Citrake, Scolopendria, Cicorie, of each one handfull, red Saunders, Box, ana ℥. iii. Aloes, Epatick, Coloquintida, Sinne, Turbit, Hermodactiles, ana ℥. i. course Sugar one pound and a half, common Hony one pound: then lay all the aforesaid things to infuse in five and twenty pound of White wine the space of twelve houres: then boile them close untill half be consumed: then strain it without expression, and put thereto a carrect of Musk dissolved in ℥. iii. of Rosewater: and of this take every morning three or four ounces, and fast thereon at the least four or five hours, and in the mean time that you use this Sirrup, you shall not eat Hogs flesh, nor Fish, nor salt things, nor Rapes, nor Raddish, nor Parsly, nor any other aperative thing: This being done, take Hysop of the Mountain that is dried ℔. ii. and boyle it in thirty pound of White wine, and put thereto one pound of Hony, letting them boyle till the fourth part be consumed, and then strain it, and drink it continually for fourteen or fifteen dayes. And by this means thou shalt have help God willing.

C H A P. L V.

A discourse upon the retention of Urine, and his cure.

THe causes of the retention of Urine are many, among the which, there are three principally above the rest, and are so manifest, that every one may understand them: and are these. Stones, as well great, as gravell, viscosity in the Reins and Bladder, and alteration in the pores: And thus through those three accidents, most commonly they cannot make water: the which if thou wilt help, it will be somewhat hard, because you must understand the cause thereof, the which is not easily done of every man: for he that knoweth not the cause, can lesse help the effect, and he that knoweth not the effect, can lesse help them. And therefore, I say, he that will help those that cannot make water, because of the stone in the bladder, he must seringe them to take forth the Urine: but if thou wilt help those

those that cannot make water through the gravell, you shall give them our *Pillole Aquilone*: and then give them a Flintstone made in fine powder, to drink with water of *Saxifrage*, and thou shalt see thereof miracles. And if thou wilt help them that cannot make water, because of viscosity, give them our *Aromatico*, and annoint the reins with our *Balsamo Artificiato*, and also his Testicles, and so by these means you shall help them quickly of that accident: as I have proved divers times.

C H A P. L V I.

Another discourse upon the retention of Urine; and his remedies.

THe retention of Urine is caused divers wayes, as by over-much heat, or over-much cold, or through too much driness, or too much moistnesse. And therefore he that will cure this infirmity, must first know the cause, and also the vertue and quality of his Medicines wherewith he will cure them: for if he doe otherwise, he shall walk in the dark, and be as a Diviner: for many have written receipts, wherewith they shew to help many infirmities, without giving any reason at all. But to the purpose of the retention of Urine, as as I have said, that it may come through four principall causes. So will I shew it in four Chapters, and also their remedies wherewith they may be helped.

C H A P. L V I I.

Of the retention of Urine that cometh through heat, and his remedies.

THe retention of Urine which cometh through heat, is that which ingendereth the stone and gravell, for through that superfluous heat it ingendereth. And this is one of the four causes of the retention of Urine, the which is helped with Instruments and Medicines concerning the stone. The most certain Medicine is, to be cut and take it forth. Nevertheless,

lesse, there are many Medicines that may pleasure them of our invention: As concerning the gravell, there are many things that dissolve it, of the which I have spoken of in divers places: As concerning the remedy of the cause, that is easie: for by purging the stomack and the body, the heat will be dissolved, and the body left in good temperature. And the purging of the body shall be done with our Sirrup against the melancholy humour, and to use our *Aromatico*, and *Electuario Magistrale*, de *Althea* with *Sulphur*. And thus much concerning that heat.

C H A P. LVIII.

Of the retention of Urine through cause of drinesse, and his Medicine.

THe retention of Urine through drinesse, is, because the Reines and the Conduits where it passeth are to much dried, and that drinesse is cause of adustion of the Liver, the which must be helped with taking away a little bloud: and to purge the body with *Cassia*, *Sirrup de Pomis*, de *Succuria*, de *Lactutia*, de *Malvis*, de *Siterache*, and such like, that cool and take away the adustion of the Liver: then annoint the Reines, the Members, and Yeard with Hogs grease, because that fat doth mollifie and moisten: and give him to drink *Sero lactis*, because that inlargeth and moisteneth, and provoketh Urine without burning.

C H A P. LIX.

Of the retention of Urine that cometh through cold, and his remedies.

THe alteration of Urine that cometh through cold, is that kinde which maketh a man that he cannot make water without the help of some warm thing laid upon the body, and upon the bottome of the belly, and the cure thereof is to vomit those cold humours out of the stomack, and to purge the
body

body with solutives of warm Nature, and with warm Decoctions, with the Decoction of *Lignum Sanctum*, of *Carduus Benedictus*, and of Rosemary, and annoynt the back with our *Oleum Philosophicum*, de *Terebintina*, & *Cera*, or Oyle of Frankincence, or such like things that warm the coldnesse. And so by these means the Patient shall be helped of that retention of Urine.

C H A P. LX.

Of the retention of Urine through cause of moistnesse, and his remedy.

THe retention of Urine caused of humidity, is that which causeth the pores to swell through moistnesse, so that the Urine cannot passe, as those say, which are troubled with the carnosity: which carnosity is not alteration of the pores through cause of humidity. For the way to cure this kind of retention, is to purge the body with drying Medicines, as *Turbite*, *Scamonie*, *Euforbium*, *Eleborus*, and such like: and to use drying Unctions, as *Unguento de Lithargirio*, or *Balsamo*, water of Frankincence, *Oleum Benedictum* of our invention, and such like things, and then eat dry meats, and drink good Wine; and thus the humidity shall be dissolved: So that hereby every one may have the understanding of the cause, and the effect of the same, and the Medicines.

C H A P. LXI.

Of the difficulty of Urine, and of what it is caused, with the order to cure it.

THere are divers kindes of difficulty of Urine, and are also caused of divers causes, as aforesaid, of the which one is caused of a corrupt humour of the French Pox, and this is one of the chiefest causes that may be in that matter. For we see manifestly, that the said kind of infirmity corrupteth the blood, ingendereth evill qualities in the Liver, and distem-
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pereth all the body of those that are troubled therewith. Also we may see, that those which are infected with that kind of disease, most commonly have Warts, or *Carvoli*, *Pellaria*, Botches, Scabs, Tumours, paines of the Stomack, in the Armes and Legs, with a number of other more strange accidents that come through that disease, But when that infirmity infecteth inwardly, it worketh these effects: It bringeth Emeroides, paines in the Entrals, Fluxes of the body, continuall spitting, *Gonorrhea*, or running of the Reines, and such like effects. All the which cause difficulty of Urine, of the which difficulty, there useth to ingender the Stone, Gravell, Viscosity, Stitch in the side, and divers other mischiefs very hurtfull unto the body. The difficulty of Urine may also be caused of divers other infirmities, as of a rotten Catarre, descention of the head, of the evill quality of the Liver, and such like, as by excessive cold, or heat of the Reines, but let it be as it will, I know these are hard matters to be helped, because it behooveth certain manuell practise in that faculty, the which I cannot shew in writing: although I have great and high secrets for that indisposition, as concerning the Physick part, the which thou mayest find in divers places of my works. Neverthelesse, because I will not leave this Chapter unperfect, I will here name unto thee a most excellent rare man of that Profession, the which is both Doctor and Knight, and is most excellent in cutting out the Stone, and the Rupture, and can remedy the great difficulty of Urine, and heale the Rupture, and heale the infirmities of the eyes, and such like things most excellently, and his name is called *Prastecio Stelin Venetiano*: the which is at this present dwelling in *Venice*. And this I have written of that Doctor, because he is one of the most excellent that may be found in that Art.

C H A P.

C H A P. LXII.

To help those that have great burning of their Urine.

THIS infirmity may come of divers and sundry causes. Neverthelesse, I will treat of some of the principall, and of most importance; and also will shew the true order to help them, with ease and brevity. The first cause assigned by me is the Stone in the Bladder, and this is in a manner incurable. The second cause is, the running of the Reins, the which is taken by companying with women corrupted with the Pox. The third cause is, the proper French Pox, the which is that kind that is called *Gonorrhea*. The fourth kind is a certain corruption that is called *Stranguria*, the which moveth continually to make water. The fifth cause is the Gravell: there are also other causes, as scorching in the Yeard, carnositie, and such like things, the which I will leave for troubling of the Reader. The first cause which is the Stone, is helped by two remedies, the one is with cutting and taking it forth of the bladder, the other remedie is written in this book. The remedie for that which is caused by the running of the Reins, shall be to take three mornings our *Aromatico*, because it resolveth that heat, and extinguisheth the burning. The remedie for that which is caused of *Gonorrhea*, is none other then to cure the principall disease, and to annoint them with our *Unguento magno*, and perfume them, and so they shall remain whole. That which is caused of the Strangurie, is cured by great purging, and by taking oftentimes our *Aromatico*. That which is caused of the Gravell, is cured by taking oftentimes our *Flectuario Angelica*, and using to drinke Wine distilled with Cherrie stones, and Medler stones. That which cometh through carnositie, is cured with an Uguent made of oil of *Sulphur*, and *Vitriol*, *Aqua reale*, Oil of *Frankincense*, and new Wax, all Medicines devised by us, giving you charge, that before you begin to cure them, to seek out the right cause from whence it proceedeth, and so thou shalt help it with brevity and great ease.

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C H A P.

CHAP. LXIII.

A Discourse upon the carnositie in the Yeard, and the Order to cure it.

Although we have something touched this Infirmity before in the Chapter of the burning of the Urine. Nevertheless, in this place, I mean, something to discourse thereof, because that Chirurgions may not be void of such a noble Secret, to doe them honour in their cure of the like disease, for there are many troubled with that infirmity: You shall understand, that this carnositie is an infirmity whose originall dependeth of the corruption of the French-Pox, and to shew it plainer, it is an Ulcer in the neck of the bladder where the Urine entred into the Yeard. And therefore, if thou wilt help that infirmity, cure the principall disease, and the carnositie will heal; but if thou wilt cure them with the Candle, take that Unguent which is written for the carnositie in the Chapter of the burning of the Urine; but if thou wilt cure the principall disease, give him three times, *Pillule aquilone*, and then take our *Sirrupo Solutivo*, ten or twelve daies together; that being done, let him take twentie daies the Wine of *Lignum Sanctum*, written hereafter in this Book, and those which understand not this Chapter well, let him look over this Book, and he shall finde those Medicines with their Uses.

CHAP. LXIII.

Another Cure for the said Carnositie.

That Carnositie which hindereth the Urine that it cannot come forth, is a certain kinde of matter that is ingendered in the mouth of the bladder as is shewed before, the which is like in all points unto the Emeroids, that come in the neck of the Intestivall about the Fundament, and because it is a grosse matter and ulcerated, the Urine passeth with great difficultie, and great burning and pain unto those that are troubled

troubled therewith, the which inconvenience if thou wilt help, it were necessary that the bodie were well purged, and that they keep a diet, and drinke the decoction of *Hypericon*, with a little Honie, and use to eat drie meats, and then make certain small long Candles with Wax, and Frankincense, like unto searing Candles, then make this Unguent. Take red Lead, white Honie, of each an ounce, fresh Butter two ounces, white Wine as much as will suffice to incorporate all the aforesaid together in a liquid form, then boil it on a soft fire, and have readie ten or twelve quills fresh pulled out of the wing of a fat Pigeon; and note that when ye take them forth of the wing, that they may be full of blood in the ends, then take one of the quills and stir the said Unguent upon the fire continually while it boileth, and when one quill is dried take another, and so doe untill the wine be consumed, then take it from the fire and keep it, and when ye will occupie it, take one of those Candles, and upon the end put the said Unguent, and put it into the Yeard untill it touch the carnosity, and this doe from time to time untill the Candle passe without pain, and then the Patient shall be whole; for this is a great Secret and hath been proved many times.

CHAP. LXV.

A Discourse as concerning those that cannot hold their water, and his Remedie.

This Impediment cometh of two principall causes, the one is, through heat and moisture of the bodie, and this is commonly in young children, which commonly doe bepisse themselves, because they are by Nature hot and moist. The other cause is through opening of the Pores where the Urine doth passe; the which are so stretched or opened, that they cannot retain the Urine, because the Urine is a voluntary motion, and a naturall motion together, they are hard to agree together, because the naturall motion maketh his voluntarie motion; so that Nature first moveth the man, and therefore cometh the motion; for if a man would make water, and that

that Nature doth not move the motion, he cannot pisse; for sometime Nature doth not give his naturall motion because of some impediment, for when a man cannot hold his water, it is a sign that Nature hath no retention; and to redresse the same, it were necessarie to reduce Nature into good temperature, so that it may retain the Urine; the which thing thou shalt doe with purging the bodie, and the stomach wherein is the matter that causeth that retention of Urine. And to purge the bodie you shall use our Sirrup against the melancholy humour: And to purge the stomach, you shall take our *Electuario angelica*, and to restrain the pores, you shall use the decoction of wild Hysop, with the powder of *Mastick*, for you shall understand, that the purging taketh away the cause, and the decoction of Hysop with the Mastick, doth restrain the pores, and so by these meanes thou shalt remedie quickly that infirmitie.

CHAP. LXVI.

To break the Stone in the Bladder and also the Gravell, and to cause it to avoid by Urine.

Here is found a certain bird called *Solone*, of *Albertus Magnus* in his Book of Secrets; the which birds are very plenteous in *Rome*, and are called *Palmum bella*, and in *Lumbardie*, *Sassarvoli*, the which in English I suppose, is called a Ring Dove, or Wood-colver, or the Stock Dove, which Birds are subject to the Stone, that if you keep them in a Cage, and feed them with such meat as they commonly use, being deprived of their medicine, within the space of four or six moneths at the most, there will ingender a Stone in the belly so great, that their meat cannot passe through them, and so choaketh them, and they die, and that is because the poor Bird cannot goe and help himself with that Medicine which Nature hath taught her. For those that are at libertie in the field, flie unto the Sea-side, and there they find a certain kind of small stone very hard, the which stone hath vertue to dissolve the stone in the bodie of the Bird, and this Bird knoweth

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it by the instinct of Nature, and eateth great abundance of them, and so dissolveth the stone in their bellies, and live a long time after it without any trouble of the Stone. You shall understand, that this stone is impossible to be found in any other place, then in the belly of the said bird, because they are very little, and mans reason cannot discern them from other Stones, the which being beat in powder, with the flowers of Elders, and Cinnamon, of each a like, and given to drink with broth, in short time it will dissolve the Stone, and cause them to avoid it with their Urine most miraculously: But if you ask me the reason, I know not what I shall answer, but I hold it to be his proper hidden qualitie and vertue. For truly this I have taught to many, and have seen the experience thereof sundrie times, and it cured the most part that did use it. For truly the vertue of Stones are very great unto those that know them. I saw once two Stones in *Rome* of inestimable vertue; The one was a round Corall like unto the *Serpentine Purphire*, but therein was much green, and was of that vertue that being laid upon the flesh of a man or woman, it causeth them to pisse great abundance, so that it were to be wondred at. The other Stone was of *Diasper*, but bright and thorough shining with certain white veins, and was of such vertue, that being laid on a wound, presently the blood stench-ed, so that there fell not down one drop. The which Stones were in the hand of an old Spaniard, who said, he brought them out of *India*, from *Nova Hispania*. I have seen also divers and sundry Stones of most strange vertues. You shall understand, that those Stones of the Bird must be gotten in this order. You shall get a number of the said Birds, and take the stones out of their bellies, and wash them clean, and keep them to thy use. The quantitie is as much as you can hold upon a Sixpence, as well of the Stones as of the other matters: You shall drinke the said quantitie seven or eight mornings together, and let your Diet be according, and drink good wine, and so in short time you shall be helped.

CHAP.

C H A P. LXVII.

Of the Gravell in the Reins.

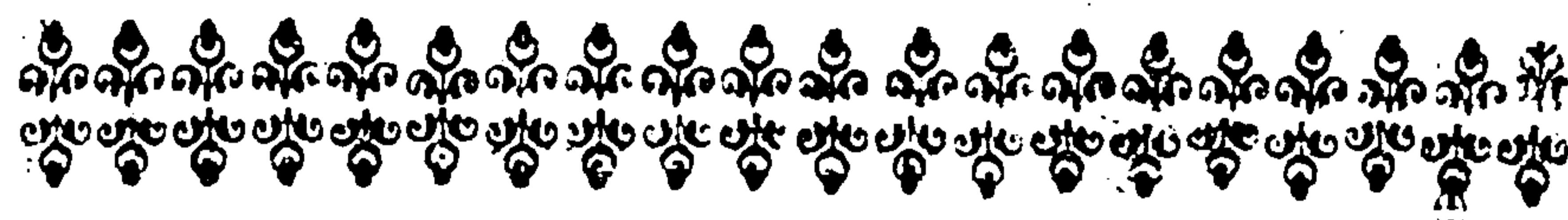
THe Gravell (as is said before, is a disease of the Urine undigested, which is caused of superfluous heat of the reins and blood, the which sometimes doth stay it self in the Conduites, and causeth great pains; and sometimes it doth ingrosse so in the Bladder, that it letteth the Urine, and this is an evill disease to be troubled with, and the remedie is to purge often, and use that water against the Gravell that is written in my discourse of Chirurgerie, for it is one of the most excellent remedies that can be found for that disease; and the order to use it is also written after the Receipt, and the best Purgation that you can use for that purpose is our *Pillole Aquilone*.

C H A P. LXVIII.

Of a certain Scab or Itch that cometh over all the bodie.

THis Disease cometh in all places of the bodie, and in *Naples* it is called *Prurito*, and in *Rome*, *Rosura*; in *Venice*, *Pizza*; and in *Spain*, *Lomezon*: And it is a salt humour that cometh forth of the veins, and so disperseth through the whole bodie between the flesh and the skin, and hath in it such an heat, that they cannot abide it, and is caused of alteration of the blood, the which is corrupted and distempered; and the remedie is, to purge the stomach, and to purifie the blood, which thou shalt doe with giving them three times our *Pillole aquilone* every third day once; that being done, make this Bath: Take Nettles, Mallows, Pellitorie of the wall, Agrimonie, Sage, and Coleworts, *ana.* ℥.iiii. the Bran of Wheat almost a peck, common Ashes half as much: Mix them altogether in a great kettle of water, and let it boil an hour, and then take it from the fire and sit over it, and cover thee with clothes, that thou maiest sweat an hour, then dry thee with warm clothes, and then wash all thy bodie with pure *Aqua vita*, and this thou shalt use three times at the least, for the oftner the better, and so thou shalt be perfectly whole.

THE



The Second Book of the Secrets of P H I O R A V A N T E.

C H A P. I.

What Chirurgery is.

Chirurgery is a manuell Art, with the which the Chirurgian doth cure Wounds, Ulcers, and Imposthumes: And this was found of Husbandmen, and Experimenters of naturall things. For there is no Art in the world, that hath more need of the knowledge of divers things then this Art. It is also necessary to the knowledge of naturall things belonging to Chirurgery, to have skill in Husbandry. It is also necessary to understand the Art of Painting, whereby you may set broken bones in their places, and to joyn or close wounds well. It were needfull also to have skill in the Art of Joyning, whereby he may make Instruments for broken bones in the Armes, or Legs, or Hands, or other parts. It would be also necessary to have the Art of a Smith, whereby he may make his Instruments. It is chiefly needfull to be expert in the Art of an Apothecary, to make his Unguents. And last of all, it is most necessary to know the Art of *Alchimie*, whereby he may distill his Oyles and Waters appertaining unto Chirurgery. Also it is necessary to have a good judgement, and to help in all causes of Chirurgery, and to have a light hand in working. And when the Chirurgian is expert in all the aforesaid things, he may help without any suspition of any thing. And hereafter I will shew thee what Wounds, Ulcers, and Imposthumes are, and all other things appertaining to Chirurgery, and the order to cure them: a discourse grounded on true reason

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and approved by experience, shewing to all men, which are the true and perfectest Medicines, and which are false and naught: writing and opening the true secrets of Chirurgery, with a new order found out by me, to exercise the same Chirurgery with more ease and brevity, so that every one may be satisfied: For they are true, and are Medicines, with the which thou mayest doe much good to the sick: and great honour will redound to the Chirurgian, if he use it according to our order: for they are Medicines proved of us infinite times in divers places of the world, as well in the Feilds as in the Cities, or on the waters in the warres, where we healed Wounds, Gunshot, Ulcers, Impossthumes, and other diseases appertaining unto Chirurgery: and alwayes (thanks be unto God) I have had good successe, as it is well known in most parts of Christendome. And so I make an end.

CHAP. II.

The order to be used in curing Impossthumes of divers sorts, taken forth of the short discourse of Chirurgery of this Author.

There are divers kinds of Impossthumes that come unto mans body, and are caused of divers and sundry accidents, and therefore they must be cured in divers orders, and with sundry Medicines, according to his nature: for some Impossthumes are caused of contusions or bruised flesh: Some are certain humours, of which Nature would discharge her selfe, and so sendeth them forth: some are caused of cold; other some are melancholy humours, and others are caused of the Pox: And these are the kinds of Impossthumes that most commonly doe come, and I will shew thee the order to cure them one by one, and then after I will shew them particularly more at large by themselves. First, I will speak of that sort which is caused of contusions, because it is bruised flesh: for every contusion doth putrifie and turn into matter, unto which it were necessary to lay Maturatives, and bring it to suppuration, and as soon as thou perceivest there to be any matter

matter, then presently launce it: and his Medicine shall be the yeolk of an Egge mixed with our *Magno licore*, and with that dresse it as well within as without, without any other thing, for it will help any great Tumour: but you must make your Unguent fresh every day, and with new Egges. Furthermore, as concerning those Impossthumes that come through the indisposition of Nature, and are certain *Sborine* (a word so called in *Italian*) by which Nature would prevail: and those would be left unto Nature, untill such time as they break alone, and then thou shalt dresse them with this Unguent. Take Oile of Roses ℥. vi. Litarge of gold finely ground, Turpentine, ana ℥. ii. *Storax liquida* ℥. i. New Wax ℥. iii. boyle them on a soft fire untill it be black, which if it be too hard, you may put thereto oyle of Roses, and make it in form of an Unguent, and therewith dresse those kinds of Impossthumes: and lay thereon the Cerotte of *dia Palma*, and so with these Medicines thou shalt work miracles. As concerning these Impossthumes that are caused of cold, you shall use hot Medicines and attractive, as the Cerotte called *Oxicroxi*, which is a perfect Medicine in these kinds of Impossthumes: also our *Balsamo artificiato*, and *Aqua balsamo*, and such like things which are by nature temperate hot, are very convenient. But those Impossthumes that have their originall of the French Pox, are evill and maligne, because their originall is maligne and evill. The cure of these is with great purging, and to let the Impossthume increase of it selfe, and when it is ready to launce, then launce it, and make this Medicine. Take *Unguento magno* ℥. ii. *Magno locore* ℥. i. *Precipitate di.* ℥. mixe them well together, and therewith dresse the Impossthume, and lay thereon our *Magistrale Cerotte*, and it will be perfect whole in short time: Letting you to understand, that in all the aforesaid cures, if you will cure them perfectly, it were necessary that the body were well purged of those corrupt humours that hinder the cure, and to use defensives appropriate to that kind of Impossthume: as the oil of Frankincense, of Turpentine, of Wax, of Hony, *Aqua vita*, and such like, which every one is a sufficient defensive, annointing it round about the Impossthume: And hereafter I will shew thee

thee the cure of these Imposthumes particularly by themselves.

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C H A P. III.

What Imposthumes are.

Imposthumes are certain Tumours or swellings, that come in divers parts of the body: the which are caused of blood and choller putrified, which cannot passe through the pores, and therefore ingrosse in that place, and so cometh to putrification, and that is an Imposthume: which thou shalt help in this order. First purge the body to take away the humours which would goe to the Imposthume: which thou shalt doe with our *Magistrale Sirupe*, taking it eight dayes together: that being done, give him our *Aromatico*: this being done, thou shalt quickly help the Imposthume, as I will shew thee hereafter, with their perfect cure.

C H A P. IV.

Of Imposthumes that come in the Groine.

The Imposthumes that come in the Groin are of three kinds, of which one is called in *Venice*, *Pannochi*, and at *Rome*, *Tinconie*, and at *Naples*, *Dragonello*, and in *Spain*, *Incordio*. To these after the body is purged, as is aforesaid, you shall lay a Maturative plaister, the which is made thus. Take Marsh Mallowses, common Mallowses, the mother of Violets, the leaves of Coleworts, Wheat flower, *Auxungia*, Oil of Lillies, of each alike, and boyle them together, and then stamp them in form of an Ointment, and lay it on the Imposthume untill it look red and is soft, for then it is apt to be launced: Giving you charge, that when you launce them you goe not to deep, but onely that the matter may come forth, and then put therein a little tent, and annoint it with our *Magno liquore*, for because it is the best Medicine that can be found for wounds: for it mundifieth, incarnateth, and siccatizeth.

siccatizeth without any other help, and lay upon the Imposthume our *Magistrale Cerot*, and never change your Medicines untill you be whole; for this is the true secret found out by me to help these Imposthumes, which I have proved infinite times.

C H A P. V.

The second kinde of Imposthume that cometh in the Groin.

The second kind of Imposthume in the Groin is called *Glandula*, both this and the aforesaid are caused of humours infected with the Pox, and these Imposthumes seldome come to maturation; but if it doe, it will be long first, and it is evil to heal, because it requireth great cure and terrible medicines. Eut if thou wilt cure them perfectly, it were necessary to cure the principall cause, and that is the Pox. But when these Imposthumes are broke, the best remedie will be this. Take Waxe, Litarge of gold, Oil of Frankincense, *ana.* and boil them together untill it become black: and therewith dresse these Imposthumes, for this is a perfect remedie, and a great Secret.

C H A P. VI.

The third kind of Imposthume that cometh in the Groin.

The third kind of Imposthume that cometh in the Groin, is caused of much travell or heat of the blood, and these are called *Anguinaglie*, and they use to come with a great accident of a Fever, cold and then hot, and in seven or eight daies at the most, they come to maturation, and then launce them, and his medicine shall be this: Take Turpentine well washed, the yolk of an Egg, and oyle of Roses, as much of the one, as of the other, and mix them well together, and with this onely thou shalt help them, because it digesteth the Imposthume, and mundifieth and incarnateth with great speed; giving you great:

great charge that the bodie be well purged first with our *Magistrale Sirupe*.

C H A P. VII.

Of Impostumes under the arms.

THese Impostumes are caused of grosse and viscous humours, the which Nature cannot digest by any other part, and these commonly are called *Topinaria*, because they are like to a Molehill. And although this seem to be a great matter, yet it causeth little pain, and may be holpen with ease. First purge the bodie with Soluble Medicines; and then lay on this plaister untill it be ripe. Take grated bread, leaven of bread, Cow Milk, Oil of Lillies, *ana*, and boil them together and lay it on; for this hath vertue attractive and putrifactive, by meanes whereof it will bring it quickly to maturation; and when it is ripe, open it with a launce, and dresse it the first time with the white of an Egg and Salt beaten together with a tent, and lay on a stopine wet with the white of an Egg, the which thou shalt let lie at the least four and twentie hours, and then dresse it with digestive untill it be incarnated, and then lay thereon a plaister of *Di aquilone magno di mesue*, and so thou shalt help them quickly.

C H A P. VIII.

Of Impostumes in the throat.

THese Impostumes are of divers and sundry kindes, as you may see by experience; for some are Scrophule, others are melancholie humours, others are caused of the Poxe, and others are caused of heat, or of cold; the which are all cured fundrie wayes, as I will shew thee hereafter

C H A P.

C H A P. IX.

Of Impostumes in the throat caused of melancholie humours.

THese Impostumes in throat caused of melancholie humours are hard and crude, and are long before they come to maturation, and you may not in any wise cut them, because the place is full of Muskles, Arteries, *Vene capillari*, *Cartilagine*, *Sinnew*, and such like; the which although there come an Impostume there, it shall not hurt them; but if yee cut them with an Instrument you may offend them greatly, and for that cause you may not cut them by any means, but leave it unto Nature, the which will cause it to break, and then use this remedie. First, you shall take our Sirrup against the melancholie humour for twelve daies, continually in the morning fasting; that done, you shall give him our *Pillole Aquilone*, and help the Impostumes with *Unguento negro di Godfredo di medi*, written in the *Antidotary of Galen, Cap. 45.* for that is miraculous to help those kinds of Impostumes, as I have proved it divers times.

C H A P. X.

Of Impostumes in the throat coming of the Pox.

THese Impostumes that come in the Throat which are caused of the Pox, are commonly of evill qualitie, because they are much altered, and cause great pain, and these likewise are dangerous to be cut for the aforesaid causes: but when they are broken, they goe creeping over the bodie, healing in one place, and breaking out in another, and these are evill to be helped, for them that know not the perfect secret, and the order to cure them is this. You shall give them eight or nine mornings our *Soluble Sirrup*; that being done, you shall give them our *Aromatico* twice, and then let them use *Sarsa Parilia*, or our wine of *Lignum vite*, and let them sweat ten or twelve daies together, and then perfume them with *Sinabar*, *Myrrhe*, and *Olibanum*, the which fume you shall use

use onely at the mouth, and so thou shalt help any crude kind of Imposthume coming in the throat: for this Secret never faileth, as I have proved divers times.

C H A P. XI.

Of Imposthumes in the throat coming of hot humours.

THese Imposthumes in the throat coming of superfluous heat, are caused of the blood being altered with heat, and because of that alteration, it ingendereth gross vapours and viscus in *Vena Capillari*, the which through their grossnesse and want of digestion cannot dissolve, and so ingender that kind of Imposthume in the throat, because in that place there is much blood, and lesse flesh then in any other place, but yet these be not troublesome to help, and his cure is thus: You shall purge him with aperative things, and refriscative that purge the blood; and when the Imposthume is open, you shall dresse it with a digestive untill it be mundified, and then dresse it with *Unguentum de Tutia* untill it be siccatrized: Also you shall cause them to keep diet ordinary, and to drink no wine but onely this drinke: Take Citrake, Liver-wort, and Scolopendria, *ana* a handfull, Anniseed ζ . i. common white-Honey one pound, then put them all to infuse in four and twentie pound of fair water, and let it boil untill a third be consumed, and then strein it without expression, and keep it in a glasse close shut, and this shall be his common drink: but let him eat no salt, nor slimie meates in any wise, neither Hogs-flesh, nor other hot meates that may alter the blood: And this doing you shall be quickly helped, for the drink cooleth the blood, and purgeth it, and helpeth the Liver of all infirmities, as I have proved divers times.

C H A P.

C H A P. XII.

Of Imposthumes in the throat caused of cold.

Imposthumes in the throat caused of cold humours are small and without pain, and this goeth creeping by little and little untill such time as it breaketh of it self, and are an evill kind to help, because all Unguents are an enemie unto them, and all cold meats. Therefore if thou wilt help them, let the Patient use twentie daies together our *Quinta essentia solutiva*, which purgeth all cold humours, and warmeth the blood, and causeth the Imposthume to heal with ease; and when they are broken, you shall help them with our *Balm artificiall*, which doth subtiliate the humours, and mundifie the Imposthume, and incarnate and heal: And this Order of curing is effectuall and of great profit for them that shall use them. And of this opinion are many excellent Physicians, and chiefly *M. Decio* an ancient man, who hath been an experimenter a long time both in Physick and Chirurgerie, with a number of others, which I will leave to name untill another time.

C H A P. XIII.

Of Imposthumes in the throat coming of hot humours.

THese Imposthumes coming in the throat of hot humours, is a kind that cometh with rednesse, and causeth great pain, with an accident of a Fever, and in short time they come to maturation, and break, and then the matter will come forth, and the pain will cease; and these kindes are not evill to heal, and the remedies are these. As soon as they are broke thou must presse it out with thy hand, that being done, you shall have *Oleum Benedictum* of our invention, annointing the Imposthume within, and lay thereon our *Magistrale Cerot*, and so thou shalt help those kindes of Imposthumes. For this is our Secret never written before of any man.

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CHAP. XIV.
Of Imposthumes in the Eies.

Imposthumes in the eies are like certain white bladders that come about the nose, and the matter that is within them is like the white of an Egg, and these are caused of humiditie and moistness of the head, and because they have a conference with the head, they are evill to heal, for they turn to watering *Fistula's*, which, when they come to *Fistula's*, continue for ever. But if thou wilt cure them perfectly that they never come again, you must first purge the head with our *Aromatico*, and that you shall doe every five daies once for three or four times; that being done, thou shalt annoint the head with Oil of Frankincense the space of a moneth, and into the eie where the Imposthume is, thou shalt put once a day one drop of our *Balm artificiall*, which will help it and dry the Imposthume, and so in short time thou shalt be helped. For this is the true Secret wherewith thou mayest help those Imposthumes, never known before of any man, and they are much contrary to the Medicines of *Mesue*, by which our Physicians now adaaies make their Medicines.

CHAP. XV.
Of Imposthumes in the Eares.

Imposthumes in the eares are caused of cold and viscus humours, which ingrosse in that part of the bodie, and cause great pain untill such time as they are broken, and these Imposthumes are evill to heal. Neverthelesse, I will shew thee a Secret to take away the pains, and to help it quickly, and that is thus. There is found a certain kind of shell in the Sea, the which is of the length of an hand, and somewhat more, the which, in *Venice*, and in *Istria*, in *Dalmatia*, in *Puglia*, and in divers other places of the *Adriatick* Sea, are called *Asture*, which is like unto a pair of bellows, the which hath a certain beard, like the hair of a mans head, and it hath

hath a certain attractive vertue, that if they put it into the eare, presently they take away the pain, though it be never so great or extream: the which vertue cometh through the saltnesse of it. For this I have proved divers times, and did learn it of our old Fishermen, which knew it by experience. But if it chance that one be troubled and cannot get that thing, they shall take *Cantbarides* in powder, and put it into the eare, the which will work the same effect, because they be attractive and mundificative: And these are two naturall remedies, found out by true experience, and doth more good then any other that I could find.

CHAP. XVI.
Of Imposthumes in the Mouth.

These Imposthumes are of divers kinds, and may breed of divers causes: but let them come of what cause soever they will, they cause great pain to them that have them, for that they cannot swallow their meat without pain. And therefore I will shew thee a generall cure for all Imposthumes in the mouth, and that is thus. You shall take our *Pillole Aquilone* twice: that being done, take our *Aqua balsami*, and hold it in your mouth as long as you can, and this doe threetimes in a day: then take the juyce of Beet roots \mathfrak{z} . i. oil of bitter Almonds \mathfrak{z} . i. then snuffe it up at the nose untill it come into the throat: And thus doing, thou shalt help any Imposthume in the mouth, as I have proved divers times. For the Pils cleanse the head, and evacuate the stomach, and hindereth the alteration, the water of Balm doth cure and mittigateth the pain, and the juyce with the Oil mundifieth those secret places at the nose and mouth.

CHAP. XVII.
Of Imposthumes in the Joynts.

These Imposthumes in the Joynts are evill, and of hard and crude digestion, because they are caused of great abundance

dance of grosse and viscos humours, the which through their grossnesse cannot passe the Joynts, and there remain and come to Imposthume, and these cause extream pain, because thereunto commeth great abundance of matter, and the remedy is thus. First give him a generall purgation, and let him bloud on the common vein, and then lay on this plaister. Take Marsh Mallowes, common Mallowes, Pellitory, and the Mother of Violets, and boyle them in water till it be consumed, then stamp them, and put thereto Leaven of bread, Barly flower, Hens greace, and Hogs greace, according to thy discretion, and set them on a small fire untill they be incorporated, then lay this on once a day untill it be ripe, and when it is red and soft open it, and dresse it with our *Magno liquore*, and lay thereon our *Magistrale Cerotte*: and so with these two thou shalt help them, except the Imposthume be of the Pox, for then it will doe small good.

C H A P. XVIII.

Of inward Imposthumes.

THESE Imposthumes inwardly are evill to know, and uncertain to cure, because the Patient himself cannot tell in what place they be, though he feel the pain: and therefore all that we reason of in that matter, may be to the contrary. For where a man cannot see with the eye, nor touch with the hand, the matter is doubtfull whether it be, or no: and therefore it is best to say little. For these Imposthumes may come of divers causes, and yet cannot tell of what certain cause, and therefore you cannot know which is the true Medicine to help them: but by experience you may doe them some good: For (as I said before) Imposthumes never come but through distemperance of Nature, and alteration of the bloud. Therefore if thou wilt help them, help first the principall cause, then give them eight or ten mornings our *Magistrale Sirrup*, and then take twice our *Aromatico*: that being done, use morning and evening our *Vegetabile Sirrup*, and herewith thou shalt help them.

C H A P. XIX.

Of Ulcers, and what they are.

ULCERS are of divers and sundry kinds, and are ingendered of many causes, as hereafter I will shew. But first I will write of those kinds of Ulcers that are caused of Wounds. You shall understand, that wounds in what part of the body soever they be, being imposthumated or cancrenated, they change their names, and are no more called wounds, although their originall was a wound. For when it is cancrenated, it is called *Ulcerā corrosivā*, because it goeth eating and creeping on the flesh: but when the wound is imposthumated and full of matter, it is called *Ulcerā putrida*, that is putrified, and it is because it is filthy and stinketh. But when it is neither cancrenated, nor yet aposthumated, but that through some evill disposition the wound is closed, and that there cometh in it evill qualities without alteration, then is it called *Ulcerā sordida*, because therein is evill qualitie, and it appeareth but little, but it is evill to heal. There be other sorts of Ulcers also, which are caused of divers and sundry kinds of Tumours: and the most evill and mischeivious are those that are of Tumours caused of the Pox: for unto those there runne abundance of evill humours that augment the Ulcer, and they be the worst sort, for they cannot be healed by themselves, except the body be well purged and evacuated of all the humours that are offensive. There is another kinde of Ulcer that cometh of an Imposthume as well hot as cold, and those are more gentle and easie to be helped, if you know the Medicines that are apt to help and dissolve those kinds of Ulcers. These are the three kinds of Ulcers that commonly happen unto men and women through divers causes, as before is said, so that these are the principall causes of those malignant Ulcers.

C H A P. XX.

To help Ulcers of all sorts.

Seeing that Ulcers are of divers and sundry kinds, it were necessary to know of what kind and quality they are, so that thou mayst help them in form and order convenient. And first I will write of the corrosive Ulcers, as of a wound cancrenated, of *Mal di formica*, and of other sorts of Ulcers that goe creeping upon the flesh. The cure of these kinds of Ulcers is, to apply quickly our *Caustick* to mortifie the evill, which thou shalt doe thus. Wet a little Bumbast in our *Caustick*, and therewith wash all the sore, and then leave it so open four and twenty houres without binding it fast, and when four and twenty houres are past, wash the sore with strong Vineger, and water of a like quantity, with charge that there remain none of the *Caustick* in the sore: then lay thereon Butter washed with a Colewort leafe, untill the asker or dead flesh fall: then take our *Cerot Magistrale*, with a little *Precipitate* strewed thereon, and then annoint it with *Magno liquore*, and lay it upon the sore: for this *Cerot* helpeth all manner of corosive Ulcers without any other help, and every plaister will serve three or four dayes, taking them off every four and twenty houres, and making them clean, and then lay them on again. And as for the filthy Ulcer that I have shewed of in this Chapter, you shall dresse it onely with our *Unguento magno*, the which, without any other help, will heal them quickly: But you must every four dayes touch them with *Aqua fortis* drawn from *Precipitate*, which water draweth forth the offensive matter, and leaveth it purified and clean. And in all other sorts of Ulcers, our *Balm artificiall*, our *Magno liquore*, Oil of Wax, and Turpentine, the black *Cerot* of *Godfredo di medi*, our *Cerot Magistrale* with *Precipitate*, are able to help, be they never so evill. And hereafter I will write of Ulcers particularly with their cures.

C A A P.

C H A P. XXI.

Of Ulcers, that come in the feet, of corns, or of chaps.

Ulcers that come in the feet may come of divers causes, and are also of divers kinds, as of chaps, of corns, and such like. When they are chaps they come of an hot matter and fiery, as you may see by experience: For the Patient feeleth great heat in his feet, and is alwayes thirsty, the which giveth manifest signes that the humour is hot: and their cure is with cooling purgations, as our *Sirrup* against melancholy humours, taking it ten dayes together: then take our *Pillole Aquilone* twice, and so thou shalt take away the heat in the feet: and to help the crepature or chaps, make this *Unguent*. Take oil of Roses, Vineger, and liquid Pitch; ana, and boyle them untill the Vineger be consumed, and so being warm, wet a cloth therein, and lay it thereupon, and in short time it will be whole: but if they be cornes, you shall cut them unto the quick, and then lay thereon a cloth wet in *Oleum benedictum*, which doth comfort and dry, and quickly take away the pain. But when they are scratching, or as it were scorched, you shall lay thereon *Unguento de Lithargiro crudo*, and so thou shalt help them, as I have seen the experience.

C H A P. XXII.

Of Ulcers in the Legs.

These Ulcers in the Legs are of two kinds, that is, filthy, and corrosive. The filthy Ulcers are caused of cold and moist humours: The corrosive are caused of humours hot and dry: and these are those Ulcers that goe creeping in the flesh, healing in one place, and breaking out in another. The filthy Ulcer is stinking and full of matter, and causeth little pain, and their cure is with our *Balm artificiall*, which hath vertue to penetrate, digest, mundifie, and incarnate, and heal when that the body is first well purged: but those that are caused of heat and drinesse, you shall cure with the remedy written

written in the Chapter next abovesaid, and then dresse them with our *Magistrale Cerot*, and put thereon a little *Precipitate*, and annoint it with *Magno liquore*, and so thou shalt help them. But if so be it chance the said Medicine doe not heal it, you shall perfume them five times with *Sinabar*, *Incense*, and *Myrrhe*, and without all doubt thou shalt heal them.

C H A P. XXIII.

Of Ulcers that come in the Knees.

THese Ulcers in the Knees are grosse humours that cannot passe by the Joynts downwards, and so remain in those places, and cause a fastidious Ulcer, which putteth the Patient to great paines, by reason of abundance of humours that cometh there. And the cure of this Imposthume ulcerated is thus, purge the body with our *Soluble Sirrup*, seven or eight mornings warme: and then give him *di. 3. of Electuaria Angelica*, and so thou shalt help them quickly: then dresse the Ulcer with *Unguento magno*, putting therein a little *Precipitate* and *Magno liquore*, and so in short time it will heal.

C H A P. XXIV.

Of Ulcers in the Groin.

THese Ulcers for the most part are Tumours, or Botches, the which through the evill disposition of Nature, and evill Medicines are ulcerated. And of that may come many infirmities, which I will leave to treat of at this time, and I will shew thee a remedy. Give the Patient seven or eight mornings our *Soluble Sirrup* cold, and then give him our *Aromatico*, and after let him use *Lignum Sanctum* according to our order, and dresse the Ulcer with this Unguent. Take *Unguento magno 3. ii. Magno liquore. di. 3.* and common *Precipitate 3. ii.* Mix them well together, for this is the true secret of our invention, never made before of any man, the which I have proved infinite times.

C H A P.

C H A P. XXV.

Of Ulcers in the Armes.

THese Ulcers are not of so evill nature as those in the Legs, because thereunto come not so many humours, and these are commonly caused of the Pox, the Cure is this. Purge them well with our *Magistrale Sirrup*, seven or eight mornings together, then take *Pillcle Aquilone*, and then annoint them with *Unguento magno* every night until the Ulcers remain whole and without pain. Thus have I used divers times.

C H A P. XXVI.

Of Ulcers that come in the Breast and Shoulders, and in the Back and Belly.

ULcers that come in the foresaid parts, are all caused of Imposthumes of evill qualities, that have not been well healed of the Chirurgians, which knew not how to remove the cause, and by that meanes the Imposthumes are become malign Ulcers. He therefore that will cure these Ulcers, it shall be necessarie for him to do that which was not done; that is, to remove the cause first, and then the cure will follow with more ease and speed, so there be good regard and consideration had thereof. And yet amongst Ulcers there is one kind that will receive no curation, and they are called *Canceri*, that are crude and of evill digestion, and go creeping along the flesh, and have a root as it were a Plant: And for those kinds there is found no better remedie to mitigate them, then is our *Quinta essentia Vegetabile*, for if you put it therein, and lay a cloth wet in the same thereon, it taketh away the pain, in such sort, that it is to be wondered at, and will not suffer it to putrifie; it taketh away the stinking, and comforteth the place very much. As concerning the other kind of Ulcer, you must first find out the cause before you can help it, and the cause being found, the cure is easie to find and sure. He therefore that will be diligent, shall not

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onely heal those kindes of Ulcers, but also all other Ulcers.

CHAP. XXVII.

Of Ulcers that come outwardly in all the bodie.

THese Ulcers are a kind of fat sore that causeth abundance of matter, which cometh through superfluous humiditie of the bodie and blood, and these are evill to heal, because their Originall cometh of the inward parts, and the cure is thus: Give the Patient fourteen daies our Potion of *Lignum Sanctum*, the which is soluble and drying, and purgeth the blood, that being done, annoint the Ulcer with *Unguentum de Lethargiro* simple, and so they shall be helped perfectly.

CHAP. XXVIII.

Of Ulcers in the Head.

Ulcers in the Head are of divers kinds, as of Wounds, Contusions, Swellings, Scabs and white Skalls, and such like, which come of sundry causes, and are holpen divers wayes. For the Wounds Ulcerated, are mortified with our *Castick*, laying it on four and twenty hours, and then wash it with strong Vinegar, untill all the *Castick* be come forth, and after helpit with our *Magno liquore*: The like cure is done in Contusions ulcerated, but the Swellings doe differ much, for that they are caused of the Pox, and thou shalt cure them with Soluble Medicines: *Viz.* Take *Sarsa-Parilia*, and then perfume him five or six times with *Sinaber*. The Scabs or Crufts are helped with taking three times our *Electuario angelica*, and then annoint them every night with *Magno liquore*. The white Scab is holpen with our *Magistrale Cerrot* laying on *Cantharides*, and so let it lie three dayes, then take it off, and lay on another like the first, and let it lie other three daies, and then annoint the head with *Oleum Benedictum* continually.

CHAP.

CHAP. XXIX.

Of Ulcers in the mouth, their Kinds and Remedies.

Ulcers that come in the mouth are of divers and sundry kinds, for some proceed of heat in the head, others of cold, others are humours *Gallico*. Those that come of heat in the head, are as it were scorched with great burning within them, and the cure thereof is in letting blood in the veins under the tongue, and the next day give him one dose of our *Electuario angelica*, and let him wash his mouth with Planten water, wherein is boiled *Tutia* prepared, Roch Allum, and Honie of Roses, and this is the true order to cure those kind of Ulcers with speed. Those Ulcers which are caused of cold, are a certain hardnesse altered, which cause little pain; and the cure of these is to drinke our *Vegitabile Quintaessentia*, with *Mel Rosarum*: and dresse the Ulcer with Oil of *Sulphur* and *Tartur* mixed: And herein consisteth a great Secret worthy to be known, and is of our invention. Ulcers that are caused of *Morbo Gallico*, if you will cure them, you must first remove the cause, as I have said divers times, and touch them with our *Castick*, and let the Patient hold his mouth open a good while after, that the Water may run out: And then make a Lavatory of *Aqua vite*, Honey, and Oil of Vitriol, and therewith wash the mouth, for these are great Secrets which bring both health to the Patient, and honour to the Professor of this Art.

CHAP. XXX.

Of Wounds and their kinds, and of their secret Remedies.

Wounds are of divers and sundry kinds. Nevertheless, they consist in two, that is Simple, and Compound. The Simple wounds are those, where the flesh is onely offended. The Compound are those, where there is offence of flesh, sinews, veins, and bones, and the cure of either of them is in three manners. The first is a cure pertaining to

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Nature.

Nature and not to Art, and that is it which Dogs and other Animals doe use, who being wounded, use no other Medicine then to keep the wound clean with their proper tongues, and keep a Diet, and the rest is left unto Nature which worketh well without pains of Medicine, and this is the first. The second is that which is called *Canonico*, in which there be four operations. The first is, Digestion. The second, Mundification. The third, Incarnation. The fourth, Siccation. The third order is of our invention, and is done in this order, that is; Whensoever a man hath a wound either simple or compound, the first thing that is to be done therein is, to joyn the parts close together, and stich them, and dress them with divers sorts of drying Medicines, as I will shew thee hereafter in the cure of Wounds, in sundry parts of the bodie.

 CHAP. XXXI.

What Medicines are fittest to heal Wounds outwardly with ease, and in short time.

HAVING declared already what wounds are outwardly, it is necessary also to shew the true order to cure them with as much ease, and brevity, as is possible to be done: And first, I will begin with simple wounds that are onely in the flesh, without offence of vein, sinew or bone. Although these sorts of wounds are not to be helped with artifice, but onely to joyn the parts together, and if it be necessary also to stich them, and so leave it unto Nature, the which in short time will heal it, nevertheless if thou wilt help it with artifice the faster, you shall annoint it once a day with oile of Frankincense made by Distillation, as is shewed in this Book. But those wounds where there are veins cut, have need to be succoured presently with ingenious artifice, and perfect Remedies to ease and heal them with the most speed that can be, because the veins may joyn together, without greater offence of the wound, and this Misterie thou shalt doe in this order: The first is to joyn the wound together quickly, and stich it

it close as they use to sew bags, and not to leave great wide stiches as they most commonly do; that being done, dresse it upon the wound with our *Magno liquore*, wetting therein a cloth, and laying it on as hot as you may suffer it, then strew thereupon our secret powder, and also round about it, for that subtiliateth the matter that runneth to the wound, and taketh it forth with great ease, and without pain of the wound, and therefore this is one of the most safest Remedies in that case, that Nature with Art can make, and hath been proved an infinite of times by me, and alwaies have had goodly experiences thereof. Also understand that these wounds, where the bones and sinews are cut, have need of great artifice, for they are of great importance. But when there is offence onely of the sinews, you shall stich them presently, and doe as I have said before of veins that were cut, but dresse them not with *Magno liquore*, but instead of that take *Oleum Benedictum*, and oile of Frankincense, of each alike, because these Oiles doe comfort marvellously those sinews that are cut. If it chance so, that a sinew had a puncture, or cut half away, in that case it is necessarie to cut it overthwart, lest it should bring a Spasm in the wound. But in case afterward that the bone be offended, and that there be some part to come forth, it were necessary to leave the wound open untill the bone be come forth, and then incarnate it; and this thou shalt doe with our *Balsamo Artificiato*, and lay thereon the Cerot of *Godfredo di medi*, the which helpeth with great speed. And this is the order wherewith thou mayest help all those sorts of wounds before named, and the defensive to use in these wounds is this. Take perfect *Aqua vite* made of good Wine, and put therein *Hypericon*, *Millefolly*, *Viticella*, *Betonie*, and with that Infusion wet clothes, and lay them for a defensive round about the wound, and thou shalt have good successe. Wounds in the head are helped in the order, as those in whom the Sinews are offended. There are divers other sorts of wounds, which may be healed with the aforesaid remedies, as hereafter shall be shewed particularly.

CHAP. XXXII.

Of Wounds in the Head, with offence of the brain, and how to cure them.

Wounds in the head, where there is offence of the brain, are mortall: and there is no Physician that will take them in cure, but he counteth them dead men without any hope. But I by the grace of God and gift of Nature, have found the order to cure and heal them in short time. I remember that when one was wounded in the head in the famous Citie of *Naples*, yea, although the brain were not hurt, but that the skin were cut unto the bone, they counted him mortall, but I dressed them, and closed their wounds, and helped them in short space, so that they wondred thereat; and that order I used for the space of seven yeers that I tarried there, and caused them to walk in the streets, as it is well known unto all those that dwell there. And among a number of other, I cured a Portingall that was called, *Il Seignor Diego di mena*, of whom I took away all the bone of the forehead, and every day he came to my lodging to be cured, which I did with great speed, so that it caused every one to marvell thereat. Afterward I went to *Rome* in the time of *Pope Paulus* the *iiii*. *Carafa*, and alwaies I cured in the same order, and did miracles, of which I call to testimonie the *Romanes*. And among the rest, I cured a certain Gentleman called *M. Alessandor* (I cannot remember his Sirname) who was wounded in divers places, and I cured him quickly. After that I cured, and that in short time, a young man that was in manner cut in pieces, and of that *M. Jacomo da Perugia*, *M. Alessandro da Civita*, *M. Daltilo Hebraeo*, all learned Doctors can testifie, for they were present. And such like cures I have alwaies done in *Venice*: But among the rest I will not leave to write of a great chance, the which is true, and is thus: There is in *Venice* a rare Poet and Orator and Historiographer, well known unto the world called *M. Dionigio Antanagi*, who through his evill destinie was wounded in the head, so that it penetrated the flesh and the bone, and entered half a finger breadth into the brain, and there that ver-

tuous man fell to the ground as a dead man, and he lifted himself up to rise, but he could not, but fell down again, and there came a dimness over his eyes, with a vomiting and a Fever, and the blood would not stint, and he lay in extream pains, which were all mortall signs: then I being called unto that cure, because he and I were of great familiaritie, and presently I shut the wound, and put therein our *Aqua balsami*, and I annointed all his head with our *Balsamo artificiato*; that being done, presently the blood stented, and the pain went away, and the night after he took his rest, and in the morning the Fever was also gone: After that, I dressed him with *Magno liquore*, wetting clothes therein, and upon the cloth I strewed the powder of *Hypericon*: And this Medicine I used eight daies, in the which time he came forth of his bed; and shortly after he was perfectly whole, and before six moneths were past, it was so siccatrized, that no man could perceiv any wound. And of this I have to testimony *Venice*, *Rome*, *Urbine*, *Cagliè*, and all *Italy*. To conclude this Chapter, I say, that wite the aforesaid order, thou mayest cure any such sort of wound.

CHAP. XXXIII.

Of Wounds in the Head, with Fracture of the Bone.

Wounds in the Head, with Fracture of the bone, of the common Physicians and Chirurgicalians, are counted difficile to be healed, because thereunto belongeth great art or cunning, for they open the flesh and raspe the bone, with many other things, of which here I account it superfluous to treat of, because that many be helped without them. For alwayes when the Physitian or Chirurgicalian, doth defend the wound from alteration and corruption, nature it self will work very well, and heal it without any other aid; but with our Medicines they may be helped with much more speed, because they let the alteration, and defendeth them from Putrifaction, and mittigateth the pain, and the order to cure those kinds of wounds is thus: The first thing that is to be done in those wounds is, to joyn the parts close together, and dresse

dresse them upon the wound with our *Oleum Benedictum*, and upon the oile lay clothes wet in our *Magno liquore*, as hoz as you may suffer it, and so with these Remedies thou shalt help them quickly, because our *Oleum Benedictum* taketh away the pains, and keepeth it from putrifaction, and repercusseth: Our *Magno liquore* digesteth, mundifieth, and incarnateth, and healeth. And therefore this is the best Medicine that can be used in these kinds of wounds. For hereof I have had an infinite of experiences, the which have been counted Miracles, and therefore I have let the world to understand thereof, that they may help themselves, if occasion shall serve; therefore he that will follow this our order in curing, shall work Miracles on the earth.

CHAP. XXXIV.

Of Wounds in the Head, where the bone is not offended.

Wounds in the head where the bone is not hurt, are not of so great Importance, but are easie to be helped; for you shall need to doe nothing, but to keep it from putrifaction, and defend it from inflammation, which are easie to be done, and so Nature will work well with great speed. To keep the wound from putrifaction, you shall annoint it round about with our *Oleum Philosophorum de Terebinthina & Cera*. And to keep it from Inflammation, you shall wash it with our Quintessence, and upon the wound dresse it with our *Magno liquore*. Thus doing thy cure shall prosper happily, and you shall not need to take away any blood, nor yet to keep any diet, nor yet to keep the house, but to goe where you thinke good, without any perill or danger. And this Order I have used a long time, as divers Cities can testifie.

CHAP. XXXV.

Of Contusions, or bruises, as well in the head, as other places.

Contusions, or bruises in the head, or any other place of the body, of the antient Physitians hath been counted dangerous

dangerous to heal. For, they say, that Contusions must be brought to putrefaction, and turned into matter: which opinion I doe not allow: For by me those Contusions or bruises, are very easie to be dissolved without maturation: And that I doe with our *Oleo benedicto*, and *Magno liquore*, as much of the one as of the other mixt together, and made very hot as you may suffer it, and then wet clothes therein twice a day, and in three or four dayes at the most, they shall be resolved: and this it doth, because this remedy assubtiliateth the humours, and openeth the pores, and draweth forth the matter that is runne unto the place offended, and so by those means they shall be helped. With this remedy I have cured hundreds when I was in the warres in *Africa*, in *Anno 1551*. when the said City was taken and destroyed by the Camp of *Charles* the fifth Emperour.

CHAP. XXXVI.

Of Wounds in the neck, and the order to be used in curing them.

Wounds in the neck are very perilous, and hard to be cured, and long before they will heal: and this cometh because in it are all the ligaments of the head, as bones, sinewes, veins, flesh, and skin, all instruments that hold the head and the body together, without the which a man cannot live: and therefore those wounds are so perilous to be healed, seeing thereunto runneth so great quantity of humours, that they will not suffer the wound to be healed. The true way therefore to help these wounds, is to stich them well in his place, and dresse it upon the wound with clothes wet in *Oleum benedictum* one part, and *Magno liquore* three parts mixt together, as hot as you can suffer it: and upon the cloth lay the powder of *Mille folie*: and this thou shalt doe once in four and twenty houres, and so thou shalt help them quickly; giving you great charge, that you change not your Medicine, for this mundifieth, incarnateth, and healeth the wound without any further help: For I have proved it an infinite of times.

CHAP. XXXVII.

Of Wounds in the armes, and their importance, and Medicines.

Wounds in the armes are dangerous, for that there also are a great number of Sinewes, Cartilages, Veines, Muskles, and other dangerous things, as it is well seen in wounds of the armes, how that many times thereunto runneth abundance of humours, and there cometh alteration, inflammation, and imposthumation, which hurteth the Patient much. Therefore in this case, I will shew thee a rare secret, wherewith thou shalt help any sort of wound in the arme, without any alteration, and with little pain, and the secret is this: Dresse the wound up on the upper parts with our *Magnoliquore* very warm, without any tenting at all: and this doe once a day and no more, and in any wise change not your Medicine: For with this thou mayest help all wounds in the armes with great speed: and it is one of the greatest secrets that can be used for wounds in the armes, and proved by me infinite times.

CHAP. XXXVIII.

Of Wounds in the breast, as well peircing through, as others.

All wounds in the breast are troublesome, and very dangerous, as well they that peirce into the body, as others. And the cause is, for that the parts of the breast are compounded of Skin, Cartilages, Sinewes, Flesh, and Bones. So that it cannot be but troublesome and perillous. For where the sinew parts be hurt, there ariseth ever great pain, which for the most part bringeth Fevers, and other accidents, and therefore is evill to cure. The cure of them is with our *Balsamo* and *Quinta essentia*. For the one taketh away the pain, and the other keepeth from alteration. But when they are peircing into the body, they are most dangerous, because the Chirurgian cannot tell certainly what part within the body

is offended or hurt. Either the Liver, or the Lungs, or the Milt, or any other particulars. Moreover, there is another matter which maketh it dangerous, which is, when they are penetrating, the matter that proceedeth from the Wound falleth into the body, as well as out. And remaining in the body causeth putrifaction, then Fevers follow, and commonly death. Wherefore in this case, cause the Patient to vomit, and to keep slender diet, because the humour should not alter to the dammage of the wounded. And to preserve him from putrifaction, you shall annoint all his body over with our *Balsamo*, and let him drink our *Quintessence* morning and evening. And this done the cure shall prosper; or else there is no hope by any other meanes.

CHAP. XXXIX.

Of Wounds in the belly, and in the reines, and their affects and Medicines.

Wounds in the belly are doubtfull, and very uncertain to cure, because it is impossible to know how they are, or of what importance they be: for although yee may see the Orifice where the Weapon went in, yet yee cannot know what offence it hath done in the interiour parts, and therefore they are hard to be helped, and worse to judge of, and for that cause I will not stand long in reasoning thereof: for I have determined not to speak of things uncertain and doubtfull, but onely of things that may be proved by reason and experience. And because those wounds be uncertain, I will write nothing of them, for fear of hiding the truth: but I will write of those in the reines or back, and first I will shew what the reines are, because every one may comprehend my reason. It is to be understood, that our bodies are made all of sensible things: as inwardly, the Stomack, the Heart, the Liver, the Lungs, the Belly, the Milt, the Guts, with a number of other things which are not common, or known to all men, as those which I have spoken of. The rest of the man is made of Cartilages, of Veines, of Muskles, of Flesh,

of Skin, and other particulars of small importance to know, because the wise, learned, and reverend, my Lord *Canan Ferrarese*, hath writ thereof better then ever any in the world hath done, and therefore if you beleeve not me, beleeve his writing set forth in print. But to return to our purpose, I say, that God hath compounded the man naturally of all these things that I have spoken of: and because they are soft and tender, he hath placed the bones in the midst of them to strengthen them, and to keep them streight, &c. And from the shoulder to the thigh, he hath made a great pillar, of many peices of bones joyned together: On the one part whereof groweth the ribs, which holdeth the flesh, skin, and other particulars farre from the interiours: and upon that bone on the outward side, are the magistrall sinewes that descend from the head, and bind all the back together, and reacheth down unto the feet. Therefore (this being true that I have said) wounds in the head are very dangerous in all his actions, and their cure very hard, because all those sences that give nourishment, passe by the reines downward to the lower parts: and most commonly when a man is wounded in those places, he remaineth lame on the leg that is on that part, and being, as it is, hard and dangerous, the cure of it, according to the Canons of the Ancients, is also perilous, because in those places where so many particulars doe meet and communicate, there ought not in any wise to be putrefaction, or digestion, but to preserve: You may not bring it to maturation, but to keep it from it: you may not incarnate, but with speed heal it up: and so in this order the cure shall succeed well, and without danger. And this I will shew unto every one, because he shall profit by our doctrine to the glory of God, and health of the wounded. When one is wounded in those parts, I counsell that the Chirurgian presently shall close the wound with all his diligence, putting thereupon of our *Quinta-essentia*, and instead of a defensive our *Balsamo*, and upon the wound lay a cloth wet in our *Magno liquore*, and upon the cloth strew our secret powder for wounds; and following this order, he shall be reputed for an excellent Chirurgian above all others: and this is the meet

truth

truth as by most evident proof thou shalt more largely find.

CHAP. XL.

Of Wounds in the Legs, and those parts.

WOUNDS in the Legs are in manner of the same qualitie as those in the armes, because the Legs are of their proper qualitie and Nature compounded of the like substance that the Armes are, that is, skin, flesh, muskles, veins, sinews, and bones. And these when they are offended, or wounded, are very perilous, because unto them runneth great quantitie of humours. And in the Legs are certain deadly places as a man may say: As the hinder part of the Caulf of the Leg: And the middle of the inner side of the thigh: The Ankle and the foot are all places troublesome and curious to heal, when they are wounded. And therefore to heal them according to the manner of the Ancients, it were great trouble to the Chirurgian, and pittie to see the pain of the Patient. Wherefore in no wise use not the Medicines of the Ancients, but when thou hast occasion, joyn unto the skills of thy Art, the use of these Medicines, our *Quinta-essentia*, *Balsamo*, *Magno Liquore*, *Oleo Benedicto*, *Oleo di Rapa*, *Oleo Philosophorum*, any of these, or such like, which are incorruptible, which by their proper qualitie assubtiliateth contusions, pierceth to the bottome of Wounds, keepeth the flesh in his naturall caliditie and humiditie, preserveth from putrefaction, and naturally maketh the flesh to joyn and grow together, and that in short space. Therefore consider well which worketh better effect, ours or the Ancients: And use them at thy discretion.

CHAP. XLII.

Of wounds that pierce into the bodie, and of their danger.

WOUNDS that pierce into the bodie are very perilous and mortall, because the most part of them cannot be cured by ordinary means, and especially when the interiours are

ulcerated: In that case the Physician not seeing it, nor knowing the truth of the wound, cannot apply convenient Medicines, therefore he shall be much lesse apt to heal them, and therefore you must stand to the benefit of Fortune. And of this I will discourse nothing, for that it will be hard for me to shew that thing, that I cannot see with mine eyes, nor touch with my hands: And because this discourse cannot be approved of the truth, and of experience, I will not meddle therewith in any wise: Neverthelesse, I will write of those sorts of wounds that are penetrative, and yet not offend the Intrals, for those may be helped with ease, as I have cured a great number, and among the rest in Anno 1551. in the moneth of June (as I remember) the 17. day, being in the Armie of Naples to, go to Africa, there happened a great chance which was thus: The Captain Generall of the Gallies of Fiorenza, named *Il Signior Giordano Orsino* sitting at the Table with divers Captains and Gentlemen, among the rest there was one Captain falling in talk with another, sitting at the same Table, took a loafe of bread, and flang it at his face, then *Seignior Giordano* seeing that little respect of the Captain, rose from the Table and took him by the collar, and gave him five Stockadoes in the breast to have slain him, and left him lying: That being done, the said *Seignior Giordano* repented him, and seeing that he was not yet dead, called for me being in the Galley with *Dox Garzia de Toledo* my General, and when I came, I found the poor Captain almost dead; whom I dressed with our *Balsamo artificiato*, and twice a day I gave him to drinke of our *Quinta essentia*, and gave him meats of goodd nourishment, and I never put tent into the wound, and in three daies he was helped, and of this the whole company, that was in the Gallie can testifie, and especially the said *Seignior Giordano* who did the fact. Then afterward in Africa I cured an infinite number, that were wounded in divers manners. And of these Experiences I have done and do yet daily, in so much that if I should write of them, it would be tedious, and therefore I will stand no longer about matters concerning wounds, because I have written a Discourse upon Chirurgery, and *H. Capricio Medicinale*, in the which I have declared many things most profitable in the same. CHAP.

CHAP. XLII.

A Discourse upon old wounds which are not yet healed, with their Remedies.

WHEN that wounds are evil healed, and that therein cometh Imposthumation, and that the part wounded be indurated and full of pain. Then use this Secret of our Invention, which was never yet seen or heard of by the Ancients, nor yet in our time but of us. When thou findest such a case, wash the wound well, and make it clean round about, and then wash it with our *Quinta essentia Vegetabile*, and bath it well through, for that the said Quintessence doth open the pores, and assubtiliath the matter, and causeth the humour to come forth. This being done, annoint all over with our *Magno liquore*, and this doing, within three daies the Patient shall feel great ease, and in short time after he shall be whole. This is one of the noblest Medicines that can be made, for it taketh away the hardnesse, healeth the wound, and comforteth the place offended.

CHAP. XLIII.

A rare Secret to heal wounds of Gun-shot, Arrows or such like in the wars, when they require haste.

IF thou wilt cure those wounds, presently joyn the parts together, and wash it with our *Aqua Cel. stis* and *Oleum Balsami* of our invention, and lay a cloth wet in the same thereon.

CHAP. XLIV.

To heal a wound quickly.

WASH the wound well with our *Aqua Balsami*, and close it up, and thereupon lay a cloth wet in the Oile of Frankincense, and so by this means thou shalt help any great wound quickly, for I have proved it infinite times, to my great honour.

CHAP. XLV.

To help a Wound quickly, that is in danger of any accident.

Wounds in some parts of the bodie, are very dangerous of life, and specially where the sinews be cut or pierced, or veins or muscles hurt, or bones broken, and by an infinite of other particulars, which being open, or evill healed, the Patient may be in danger of life, because the winde entreth in, and they cause pains, and inflammation, and therefore to avoid all these aforesaid matters, so that the wound shall have no detriment, use this remedy. First, joyn the parts close together, and put therein our Quintessence, and lay thereon a cloth, wet in our Balm, and bind it fast that the air get not in, for it is very hurtfull. Yee shall understand that these are two of the excellentest Medicines that may be found, because our Quintessence doth assubtiliate the blood, and taketh it forth, and taketh away the pain, and the Balm doth warm and comfort the place offended, and will not suffer any matter to run thereunto by any means, for this is most true, as I have proved divers and sundry times, and alwaies have had good successe.

CHAP. XLVI.

To stay the Flux of Blood in Wounds.

When there is a Flux of Blood in any wound, by reason of some vein that is cut, and that the Chirurgian would stop it. It is necessary that he put into it our Quintessence, and then to stich it up very close and hard, and upon the wound strew the blood of a man dried, made in powder, and lay upon the blood a cloth wet in our *Balm artificiall* very warm, and upon that bind the wound very straight with ligaments. And every day twice wash it with our *Quintessence*, and round about it annoint it with our *Balm*, and also cast thereon our secret Powder for wounds; and that doe Morning and Evening every day, without opening the wound. And in short time it will

will remain well. Giving you charge that the wounded person doe keep no straight diet, because Nature being weak, relaxeth the veins, and that causeth the flux of blood.

CHAP. XLVII.

Another for the same.

First, stich the wound close, then cast thereon mans blood, and bind it somewhat hard, so let it remain 24. hours, and when you unbinde it, take heed you remove nothing, and cast thereon more dried blood, and annoint it round about with *Oleum Philosophorum de Terebintina & Cera*, and binde it up again other four and twentie hours, and then bind it gently, and annoint the wound with Oyle of Frankincense, and in short time it will be perfectly whole.

CHAP. XLVIII.

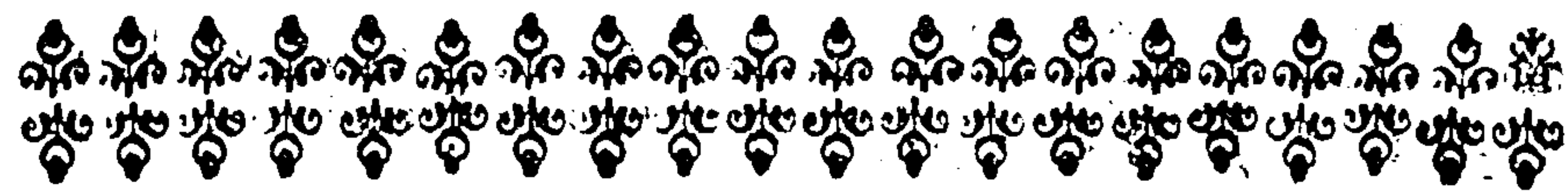
A Defence to be laid upon wounds.

Take perfect *Aqua vita*, of good wine, what quantitie you will, and put therein *Hypericon*, *Millefolie*, *Viticella*, and *Betonicana*, then let it stand certain daies close stopped, and when ye will use it, wet a cloth therein, and lay it round about the wound. And thou shalt have thy intent, to the great satisfaction of the Patient.

CHAP. XLIX.

Our Secret Powder for Wounds.

Take *Hypericon* flowers and leaves, *Millefolie*, and *Viticella*, *ana*, stamp them well together, and strew it upon the wound, and round about the wound when it is dressed, for it doth defend it from accidents.



The Third Book of the Secrets of LEONARDO PHIORAVANTE.

CHAP. I.

In this third book is shewed the order to make divers Compositions, appertaining both to Physick and Chirurgery, with the hidden vertues of sundry Vegetables, Animals, and Minerals, well approved by this Author, and first of his Petra Philosophale, the which helpeth against all diseases that happeneth unto man and woman.

Here hath alwayes been a great questioning among the Philosophers, whether that one Medicine might help against all diseases or no. The which I affirme, and will approve with sufficient reason, that the *Petra Philosophale*, made of our invention, may help against all the infirmities that cometh unto mans body, and two onely reasons I will shew thee with brevity: The first of them is this, that all sorts of infirmities have their originall and beginning of the Stomack, and to know the truth, yee may see manifestly, that if the body be never so little infirmed, the stomach is also grieved: For yee may see how the Animals terrestriall, never help themselves of other infirmity then of the stomach, and when they will help themselves, they eat hearbs, the which causeth them to vomit, and this doth signifie that they have no other infirmity, then the aforesaid; so by the experience of the Animals, I approve that the infirmity is caused of the stomach, and this is the first reason. The second is, that all the Medicines, wherein our *Petra Philosophale* is put, as soon as they are come into the stomach, it draweth unto it all the evill humours of the stomach, and also of the whole

whole body, and mixeth with them, and so nature sendeth them forth by vomit, or by seege, or both, and so the stomach shall be evacuated of that matter, and the body remain free from all impediments of infirmities, so that by this reason I affirm, that our *Petra Philosophale* may help against all sorts of infirmities. And to know the truth, I have proved it by experience in all manner of infirmities, and alwayes have found it to doe much good unto all men, and hurt none unto my knowledge, and the order to make this *Petra Philosophale*, is thus.

Take *Sal Niter*, roche Allome, Vitrioll Romain, of each two pound.

First, dry the Vitrioll in an earthen pan, and then beat it to powder, and mix it with the other matters, and put thereunto four ounces of *Sal Gemma*, then put it in a Coord with his head, and a Receiver well luted, and distill it in a wind furnace, so that yee may make fire with wood, and at the first make small fire, and so increase it according to Art, and alwayes lay wet clothes on the Head and Receiver, and that thou shalt doe, because the spirits of the water shall not flie away. Yee shall understand, that in the beginning of your distillation, the Receiver will wax red like blood, and then turn white, and at the last, when yee give it strong fire, it will turn red again, and those are the pure spirits of the *Aqua fortis*, and then at the end, the Receiver will turn white again, and then it is ended: then let it wax cold, and then keep it in a glasse close shut, to make our *Petra Philosophale*.

Then take Mercury one pound, quick Lime ℥.vi . Sope ℥.iiii . common Ashes ℥.iii . Mix them together in a Mortar of stone, and then put them into a Retort, and distill it with a strong fire untill all the Mercury be come forth into the Receiver, then take it forth, and keep it in a glasse to make thy Composition, the which is made thus.

Take the water that thou madest first, and put it into a Goord of glasse being well luted, and then put in the Mercury that thou diddest distill before. After that take Steel in thin plates ℥.i . Iron also in thin plates ℥.ii . Fine gold in leaves, the weight of ℥.ii . and put them altogether in the glasse, and

presently set on the Head, for it will begin to boil, and cause red fumes like blood, the which thou shalt receive in a Receiver, and presently set thy glasse in the Furnace, and give it fire untill all the water be come forth with the fume. Then let it cool, and keep that close in a glasse, then break that other glasse that stood in the fire, and in the bottome thou shalt find our *Petra Philosophale*, the which thou shalt grinde fine, and searce it into most fine powder, and then wash it well with Vinegar distilled, and drie it again, and at the last wash it with Rosewater, and drie it very well, stirring it continually over the fire, then keep it as a precious Jewell close in a Glasse.

For the order to use it, I will write hereafter in sundry places: Yee shall understand, that the water which ye distilled away from the stone, will serve for the same purpose again: But yee must take but halfe the quantity of the aforesaid matters, and when yee have distilled it again from the stone, yee shall preserve it for an infinite number of purpose, as I will shew thee hereafter.

CHAP. II.

To make our Balm artificiall, with the order to use it, and wherefore it serveth.

THis *Balsamum* hath all the vertues of the naturall Balm, although not in quality, yet in vertue, and the order to make it is thus.

Take *Venice Turpentine* one pound, Oil of Bayes that is perfect without mixture ℥. iiii. *Galbanum* ℥. iiii. *Gumme Arabie* ℥. iiii. *Olibanum*, *Mirra elect*, *Gumme Hedera*, of each ℥. iiii. *Lignum Aloes*, *Galingall*, *Cloves*, *Consolida minore*, *Cinnamon*, *Nutmegs*, *Zedoaria*, *Ginger*, *Diptamum album*, of each ℥. i. Musk of *Levant*, *Ambergreece*, of each ℥. i. Beate all those aforesaid things together, and put them into a Retort of glasse well luted, and put thereto six pound of rectified *Aqua vita* without flegme, and so let it stand eight dayes, and then distill it by Sand, and there will come forth a white water
mixed

mixed with Oil, and so keep thy fire small, untill there come forth a blackish Oil, then change thy Receiver, and set thereto another, and increase thy fire untill all the spirits be come forth, then seperate the Oyle from the black water, and keep them by themselves, and the like shall yee doe by the first water. The first water that is white, is called *Aqua del Balsamo*, and the Oil seperated from that, is called *Oleum del Balsamo*. The second water that is black, is called *Mater Balsami*, and the Oil seperated from that water, is called *Balsamo artificiato*, the which would be kept as a precious Jewell.

The first water is most excellent to clear and preserve the sight of the eyes, also the face being washed therewith, it maketh it very fair, and preserveth it youthfully, it keepeth back age, it breaketh the gravell in the reines, and provoketh Urine, the which is stopped through carnositie, it helpeth all manner of wounds, in what place of the body soever they be, if yee wash them with the said water, and wet therein clouts and lay thereon, for his operation is so strange, that it seemeth rather divine then humane. It helpeth much against the Etisie, and against all sorts of Catarres, and Cough. If yee wash a Sciatica therewith, and lay thereon a cloth wet in the same, it taketh away the pain presently.

The other water called the Mother of Balm, helpeth Scabs in short time, if yee wash them therewith: so doth it help the white Scall, Lepra, and all sorts of Ulcers that are not corrosive, most miraculously to see, and without any trouble. It serveth also against a number of other infirmities, the which I will let passe at this time.

The Oil of Balm doth serve for an infinite number of things, and especially for wounds in the head, where the bone and pannicle is hurt, putting it therein. It preserveth the face if yee annoint it therewith. It is most excellent against the Plurisie, giving thereof ℥. i. at a time with the water of Balme.

The Balm artificiall is a miraculous liquour, for if any have the stich in the side, and take ℥. ii. thereof, it presently will help him. It is also good against the Cough, and Catarre, and coldnesse in the head and stomach, and for wounds in the
head.

head. It is a most Sovereign remedie, if ye annoint all the head therewith once a day, because it pierceth into the brain, and also unto the stomacke beneath. It resolveth a Quartan in short time, if ye annoint all the bodie therewith, leaving no^t part. And to be short, I know no disease, neither hot, nor yet cold, but that this *Balsamum* doth good unto, as well the hot diseases as the cold, because it cooleth the hot and heateth the cold, and this it doth by his qualitie and hidden vertue, so that I have found in this precious liquor, such great vertues, that I am not able to declare them all; so that every one, the which is furnished with this precious Balm, may be kept from infirmities, and shall not need to seek the naturall Balm, with so much expences, and danger of the life, as hath been many times seen.

CHAP. III.

To make our *Aromatico*, the which helpeth against all manner of infirmities, of what qualitie soever they be.

Aromatico *Leonardo*, is so called, because it was compounded and made by his invention, and is a miraculous Medicine, that serveth against all manner of diseases, of what qualitie soever they be, for it worketh this operation, that is, as soon as it joyneth to the stomack, it draweth to it all the evill humours of the bodie, and imbraceth them, and carrieth them forth by vomit and seege, and so leaveth Nature unburdened, the which may prevail to his pleasure, because it hath no impediment, and by this reason I approve that our *Aromatico* helpeth against all diseases; as is said before, and the order to make it is thus.

Take fine Sugar ℥.iiii. pure Pearls, Muske, Saffron, *Lignum Aloes*, Cinnamon, ana. ℥.i. *Petra Philosophale*, ℥.iiii. mix them together, and make thereof Lozanges with Rosewater according to Art, the which ye shall keep in a box of wood close shut, and the order to use it is thus, that when the Physician doth go to visit any sick person, and that he will prepare him some Medicine to take inward, the best and most perfect Medicine

Medicine that he can ordain is our *Aromatico*, because it evacuateth the stomack by vomit, and the bodie downward, and his operation is such, that it doth in manner help any crude sort of infirmitie, and the quantitie is from i. ℥. to ii. and may be taken in broth, in wine, in water, or mix it with any Pils, or Potion, giving you charge, that when ye put it in any Potion, that ye leave none in the bottome of the cup where yee drinke it out, because the *Petra Philosophale*, is heavie, and will remain in the bottome, for if that remain it will not work at all, giving you also charge, that the said day that ye give this Medicine, that ye let the Patients drinke as much crude water as they will, and give them little meat to eat that day, and this is the order to use this Medicine.

CHAP. IIII.

To make our *Electuario Angelico*, and the order to use it, and in what diseases.

Electuario, *Angelico Romano* is so called, because it was compounded of me in the Citie of Rome, in the time of the Pope *Panlo quarto*, and because this composition worketh divinely, I called it *Angelico*, and is most excellent against many diseases, it is good against all sorts of Fevers, giving it *Per-minorative*, and for the stitch in the side it is most rare, because it taketh away the viscositie in the stomack, and openeth the Pores, and is good against the Gout; for if they take it every third day once, in ten daies they shall be helped. It is also good against the Cough, Catar, and for the Milt, and for those that have the Poxe, or the running C out, and such like influences, and the order to make it is thus:

Take Saffron, *Lignum aloes*, Cinnamon, red Corall, ana ℥.iii. *Elliborna niger*, without preparation, ℥.ii. *Electuario de succo rosarum Mesue*, that is not too much boiled ℥.vi. Sugar Rofate ℥.viii. Musk of Levant ℥.i. *Petra Philosophale*, ℥.iii. our Quintessence of wine ℥.ii. purified Honie as much as will suffice to make it in form of an *Electuarie*, mixe them on a small fire in an earthen pan, and when it is made, keep it in a vessel

vessell of glasse, for any other vessell will not be good. This Electuarie ye may mix with any soluble Medicine, but yee must take it fasting, the quantitie is from ʒ. ii. to ʒ. iiiii. Yee shall understand, that this in a manner reviveth the dead by his great vertue, as hath been seen many thousand times in *Venice*, and in *Rome*, most worthy of memorie: And therefore if any Physician desire to get fame in the world, let him use our *Electuario Angelica*, the which worketh miracles on the earth.

C H A P. V.

Our Sirrup Solutivo, with the Order to use it.

Soluble Sirrups made in decoction are very wholsome and of great facultie, and specially in the crudity of humours, and the reason is this, because it disperseth the matter, and evacuateth it with great ease, and without danger or trouble of the Patient, and the order to make it is thus.

Take Sage, Rew, Rosemary, Wormwood, Cicorie, *Cardus Sanctus*, Nettles, Organie, of each a handfull; Figs, Raisons, Dates, sweet Almonds, *Sal gem. ana* ʒ. iiiii. *Coloquintida*, *Aloes hepatica*, Cianamon, *Mirabolani citrini, ana* ʒ. ii. common Honey two pound, stamp them all grossly, and put them to infuse in eighteen pound of fair water, then boil it till half be consumed, then strain it, and distill it by a filter, and aromatise it with two carets of Musk, and a pint of Rosewater, and then it is made, the which ye shall keep in a bottle of glasse close stopt, the quantity is from ʒ. iiiii. to ʒ. vi. In Winter you shall take it very warm, and in the Spring and Autumn, ye shall take it but warm. In Summer ye shall take it cold, for this purgeth the gross humours of the bodie, and hurteth not the stomach, you may use it in a Fever four or five daies together, and it will help it. In cruditie of humours, as the French Pox, Gouts, Catarrs, *Doglie Arterich*, and such like matters, where there is no accident of Fever, ye may take it ten or fifteen daies together, and cannot hurt by any meanes, for it purgeth most excellent; it is given against the Cough, against Flux of the Urine, and pains in the head, and carnositie in the

Yeard,

Yeard, for the Emeroids; and in sum, it is good against all diseases caused of corrupt humours, for it hath such vertue, that it draweth from all parts, and evacuateth the humours intestinall, for of this Sirrup I have had great experience, in such persons as were in manner banished and had lost their taste, and presently using this, they came to their good temperature, and I have used it an infinite number of times in persons that were ulcerated, and full of sores, evill handled of Fortune, and of the infirmitie, and finding no meanes to cure them as they should be: I gave them this Sirrup fourteen or fifteen daies, and then they were cured, with a number of other things, the which would be too long to write, and therefore I would wish every one to use this, not onely in the aforesad matters, but in all other diseases.

C H A P. VI.

Our Sirrupo magistrale Leonardo, the which serveth against an infinite number of Diseases.

This Sirrup is solutive, and very pleasant to use, and cannot hurt in any wise, the which is seldome seen in other Medicines, and the order to make it is thus.

Take the leaves of Sine, ʒ. ii. Fumitorie, Maiden-hair, Harts-tongue, Liverwort, *Epitimum*, *Ellemo*, *Pollipodie* of the Oak, the floures of Burrage, of Buglosse, Liquorice, of each ʒ. iii. *Coloquintida*, *Elleborus niger*, *Aloes Hepatica*, *Mirabolani Indi, ana* ʒ. i. Prunes xiiii. *Sebestien* xii. *Tamarise* ʒ. i. Stamp them grossely, and infuse them in ten pound of Fumitorie water, then boil it untill the consumption of the third part, and then strain it, and in that which is streined put these things: Sirrup of *Stacados* one pound, Saffron ʒ. i. *Mel Rosarum*, ʒ. vi. rectified *Aqua vita*, ʒ. iiiii. Musk ʒ. i. The Muslege of Marsh Mallows ʒ. iiiii. *Benzoin*, ʒ. i. Rosewater, ʒ. iii. and then it is made, the which ye shall keep in a glasse close stopt, and keep it in a temperate place, and this you must take warm; the quantitie is from ʒ. ii. to ʒ. iiiii. and it is a most safe Medicine to be used without keeping of any diet. It helpeth those

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much

much that have *Pellaria*, Scabs, Emeroids, and such like diseases, and may be given unto a woman with child, without any danger, when shee shall have occasion to use any.

CHAP. VII.

Our Sirrup against the melancholy humour, and specially where there is ventositie in the Stomack.

IT were necessary for those that will make this Sirrup, to be expert in the Art, for it would be made with great diligence, and the order to make is thus:

Take water of Fumitorie, of Hops, of Wormwood, of Maiden-hair, of each five pound. Then with this water thou shalt make a decoction with these things that follow.

Take *Pollipodium* of the Oak, one pound, Sine leaves, *Epitimum*, ana ℥.iiii. Cordiall flowers two handfulls, Maiden-hair one handfull, Liquorice, Raisons, Cinnamon, of each ℥.ii. The four Cold seeds, ℥.ii. Make thereof a decoction according to Art, and strein it, then take four pound of that Decoction, and put thereto the juyce of Bourage, of Buglosse, of Hops, of each ℥.ii. common Honey, ℥.vi. then with white Sugar make a Sirrup in good form, and aromatise it with Musk and Amber, putting thereto i. ℥. of *Plyris* without Musk, and then it is made. The dose is from ℥.iii. to ℥.iiii. in the morning warm, and fast thereon at least three or four hours, for this purgeth marvellously the melancholie humours, and all other grosse humours, and dissolveth winde, and comforteth the heart, &c.

CHAP. VIII.

Our Potian of Lignum Sanctum, the which is miraculous to dissolve crude, and malign humours, with the order to use it, in the French Pox, and such like diseases.

BEcause the Poxe is a disease contagious, putrified, and corrupt, and worketh many evill Effects, as I have written in my *Caprici Medicinali*. Therefore it were necessary to prepare

pare most excellent and rare Remedies to dissolve the same, which Medicines are infinite.

But in this Chapter I will write one, that purgeth the crude and viscous humours downwards, and doth assubtiliate the grosse humours, and drieth all sorts of subtill humours that offend Nature, and sendeth them forth by sweat: It drieth the melancholie humour, and dissolveth choler, and is most wholesome for those that are troubled with that disease, because it drieth much and dissolveth the disease, with many other good effects, as by experience thou mayest see, and the order to make it is thus.

Take the Bark of *Lignum Sanctum* grossely beaten one pound, and lay it in steep in fourteen pound of fair water, 24 hours, then boil it untill four pound be consumed, then put thereto *Pollipodie* of the Oak, ℥.ii. Cicory one handfull, *Aloes hepatica*, ℥.iiii. and let them boil for an hour, and put thereunto the leaves of Sine, *Epitimum*, ana ℥.i. *Coloquintida*, ℥.vi. Sugar ℥.viii. then let it boil till half be boyled away, and that there remain vii. pound, then strein it, and put it in a glasse with xii. grains of Musk, and keep it very close stopt, and this is the Sirrup, the which ye shall take twice a day, that is morning and evening; then make this drink following, the which shall be the common drink at all times to your meat.

Take a pound of *Lignum Sanctum*, Rasped, and steep it in ten pound of white wine that is ripe, and let it boil an hour, then put thereto fifteen pound of fair water, and let it boil a little more, and then strein it, and keep it in a glasse bottle, for this is to be used all the day time, and the order to use these is thus.

First, when any feeleth himself grieved with the Pox, or any such like disease, he must keep his bed at least twentie daies, and use to take of the first Sirrup or Potion every morning a good draught, being as warm as he may suffer it, then cover him well with clothes that he may sweat as much as he can, then take off the clothes by little and little, and drie him with warm clothes, and so let him repose for two hours, and then let him eat, and his meat must be dry, as Bisket, Rostmeat, Raisins of the Sun, Almonds, and sometime a rere Egg, and his drink at meals, and all the day beside, shall be the last made

with wine and water: then at night give him of the first Sirrup as yee did in the morning, and cause him to sweat, and then drie him: and this order thou shalt use twenty dayes together, not coming forth of thy Chamber, and by the grāte of God thou shalt be helped of any such greivous infirmity, as I have seen the experience thereof an infinite of times, to my great honour, for it may be occupied in all complexions with safety, as by the Ingredients thou mayest see.

CHAP. IX.

To make the water of *Lignum Sanctum*, most wholesome against the Pox, with a new order.

Commonly they use to take the water of *Lignum Sanctum* against the Pox, the which surely is most wholesome, but it must be taken in good order and form, and must be made with great discretion, and not as they use it now adayes, for they give it some three or four times, and never the better, although the wood be sufficient enough to help them, and therefore I would wish every one that will use this water, to take it in such order as it ought to be, the which I will shew thee hereafter.

Take *Lignum Sanctum*, Rasped small one pound, the bark being beaten ℥.iii. infuse them in twelve pound of fair water one night, and the next morning put therein one pound of Honey, the which is put in, because it is aperative and warm, and helpeth to provoke sweat, and causeth it to have a good taste: then boil it till half be consumed, then put thereto *Carduus sanctus* ℥.iiii. strong Wine three pound, then boil it untill a third part be consumed, and then it is made; then strain it, and take forth the *Carduus sanctus*, and put therein twenty pound of fair water, and one pound of Hony, and let it boil untill four pounds be consumed, then strein it and keep it in a glasse bottle, for this is the common drink to drink all the day long, and the order to take it is thus. First before yee will take this water, it were necessary to take our *Sirrup Solutivo*

Solutivo seven or eight dayes, after that take of our *Electuario Angelica* ℥.℞. That being done, in the name of God take this potion of *Lignum sanctum* in this order. Take in the morning at the appearing of the day ℥.viii. very warm as he may suffer, and presently lay clothes on him, and cause him to sweat two hours, and then dry him with warm clothes, and so let him remain two hours, and then give him to eat, and his meat shall be Bisket, Raisins, Almonds, and sometime a little roast meat, and no other: then in the evening about the 22. hour, yee shall give him the said Sirrup as yee did in the morning, neither more nor lesse, and cause him to sweat, and about the 24. hour give him onely Bisket and Raisins, and the other common drink that was made last, giving you warning that yee make this drink fresh every third day, because it shall not hurt the stomach, and every week once, yee shall take a pill of *Marte militare*, and that day thou shalt eat Birds flesh because of weakening: Also ye shall take very great heed to one thing, and that is this. If it happen, that at the beginning of this cure there cometh a Fever, or other accident unto the Patient, that in any wise yee leave not the cure, but follow the order, for that is a certain signe of health: for many times I have given this water, and unto some in the fourth or fifth day the Fever came, and tarried many times ten or twelve dayes, and then the Fever went away with the corrupt disease, and all for company, and so in short time they were cured, so that, as I have said before, when that signe appeareth and is delivered, it is a certain signe of health: Also I will advise thee of another thing, and that is this: If the Patient cannot sweat yee shall annoint him all over with the Oil of Quinces, the which shall cause him to sweat apace; for without sweat the cure will not be perfect, and this order thou shalt keep, at the least forty dayes together within thy Chamber, so that there come no air in, for it will hinder the cure.

CHAP. X.

An Electuary that helpeth the Cough with great speed and ease.

THe Cough is caused of a Catarrhus humour, and coldnesse of the stomack, and therefore if yee will help it, it were necessary to have a remedy that doth ripen the Catarre, and mollifie the stomack, and the order to make it is thus.

Take *Enula Campana* ℥. iiii. Marsh Mallowes ℥. xii. Quinces ℥. xvi. But if yee cannot get Quinces, yee may take Marmalade ready made, and boil it in fair water with the said roots untill they be dry, then stamp them in a mortar, and strein them through a streiner, then take for every pound of that matter two pound of white Hony, and boil them together, but boil them not too much: then take it from the fire, and put thereunto for every pound of the aforesaid matter ℥. i. of Saffron, and ℥. i. of Cinamon, and ℥. ii. of Sulphur, and ℥. i. of Licorice, and then incorporate them well together, and aromatise it with musk and Rosewater, and this yee shall use morning and evening, for this is of so great vertue, that it is to be wondred at, because the Mallowes doe mollifie, the *Enula Campana* doth warm, and causeth digestion, and comforteth the Stomack: the Quinces are cordiall and warm, the Sulphur is a great drier, the which destroyeth the evill humours of the body, the Saffron comforteth the heart, the Cinamon is stomackall, the Licorice is mollificative, and digesteth the matter: so that of force this Electuary must help any kind of Cough, except it come of the Pox, for then it will doe small pleasure. as I have proved.

CHAP. XI.

Our Magistrall Electuary of Sulphur, the which serveth against divers sorts of infirmities.

AS the fire hath vertue to heat and dry materiall things: so hath the Sulphur vertue to warm and to dry the humidity

dity and coldnesse of our bodies, for I have occupied it divers and sundry times, and alwayes have seen divers and sundry good effects, but for the better commodity, and more ease to use it, I have compounded this Electuary, the which thou mayest use with ease and benefit unto a number, and the order to make it is thus.

Take very fine Sulphur that is without earth, and make it into fine powder one pound, Cinamon ℥. β. Saffron ℥. i. Ginger ℥. ii. Musk dissolved in Rosewater two Carets, white Hony crude, as much as will suffice to make it into an Electuary without fire, then keep it in a dry place; and this ye shall use in the morning fasting, and his quantity from four drachms to seven. This dryeth up Scabs, provoketh Urine, breaketh the stone in the Reins, it helpeth the Cough, dryeth up the watering of the eyes, causeth a good appetite, with divers other things, the which I will leave to the Experimentors.

CHAP. XII.

Our electuary of Consolida majore, that serveth for many diseases inwardly.

THis *Consolida majore*, is a hearb so called, because of his effect that it doth in healing of wounds, and other places of the flesh separated, for if yee eat thereof it will help the Rupture, and all sorts of Wounds penetrating, and Ulcers of the Lungs, it dryeth the Milt, and such like effects: but because thou mayest use it more commodious, I have compounded an Electuary, the which is excellent and rare, and is made thus.

Take the root of *Consolida majore* one pound, and boil it in water untill the water be consumed, then stamp them in a Morter, and passe them through a streiner, then put thereto as much white Hony as the matter weigheth. and boil them on a small fire, untill it be come to the form of an Electuary, and when it is boiled, put thereto these things.

Take the Rindes of Pomgranates in fine powder ℥. i. *Lignum aloes* ℥. vi. *Mirrh*, *Mastick*, *Sarcocolla*, *Sanguis draconis*

In grain, *ana.* ʒ. ii. Cinnamon, ʒ. i. Musk of *Levant* dissolved in Rosewater, one Carret, then incorporate them well while it be warm: You must note, that the bodie must first be well purged, ere ye take this Electuarie, and ye must also keep a diet, that the Medicine may work the better, for this helpeth all the aforesaid disease inwardly, as is said before: You may use it emplaister wise upon the wounds, and on broken bones, and use it inwardly, and so the Patient shall remain helped. With this I have seen men of great age helped, that were burst below, and wounded from one part to the other, and also broken bones and bruises, the which if I should write them, it would not be credited.

C H A P. XIII.

Unguento magno Leonardo.

THis *Unguento magno* is so called, by reason of his great vertue and operation, for it worketh so strange in some diseases, that it in manner reviveth the Patient, and the order to make it is thus.

Take *Otnegra oviv.* ʒ. vi. *Oximel Squilliticum*, ʒ. ʒ. mix them together in an earthen dish, untill the *Otnegra oviv.* be become like ashes, then it is deistrom, then put therein ʒ. ii. of Vinegar, and wash it well, untill it remain pure and clear, then take *Olibanum* ʒ. ʒ. *Cerusa* ʒ. i. Beat them fine, and mix it in a stone Morter, with as much *Magno liquore*, as will serve to incorporate them well, then put thereto the *Otnegra oviv.* and mix them very well together, that being done, put thereto *Auxungia porcina*, ʒ. viii. And mix them very well together, and then it is made, the which keep in a vessell well glased, for it will keep a long time without corruption, and is apt to help those that are lame, full of pains, and sores and swellings, pains of the eyes, the stone in the reins, and such like matters, it helpeth all mannes of French Pox, if ye annoint them therewith, untill the Gums be sore and then leave. But ye shall note, that the bodie must first be well purged before ye annoint them. This Unguent cooleth all corrosive Ulcers, and

and helpeth them in short time, it helpeth all paines in the eyes, if ye put it therein; and taketh away all burning with speed. And to be short, it helpeth those diseases in most short time, so that it is to be wondered at.

C H A P. XIV.

Oyle of Hypericon, the which is most miraculous, for Wounds and bruises.

THis Oyle of *Hypericon* compounded by us, is of great vertue in divers and sundry accidents, and specially in wounds, for it helpeth them without any pain, although the veins, sinews, or bones were hurt or cut, and that in very short time: It preserveth the wound from corruption, and taketh away the pain, and incarnateth and cicatrizeth, as by experience thou mayest plainly see. It dissolveth Contusions, and is most marvellous against poison. It helpeth against any crude sort of venemous Fever, if you annoint all the bodie therewith, leaving no part; and the order to make it is thus.

Take the floures, leaves, and seed, of Saint Johns-wort, as many as ye will, and stamp them together, and put them in a Glasse, with as much strong white wine as will cover it well, then set it in the Sun ten daies together, then put thereto as much pure Sallet oile, as the herbs and the wine doth weigh, then let it stand in the Sun other ten daies, giving you warning that you weigh your oyle before you mixe them; that being done, put thereunto for every pound of oyle ʒ. ii. of Turpentine, and ʒ. i. of Saffron, of Nutmegs, Cloves, *Myrrha elect.* of each ʒ. ʒ. Frankincense ʒ. i. *Viticella* ʒ. ii. for every pound, stamp them altogether, and put them into a great glasse, and set it to boil in *Balneo Marie*, with a head and Receiver close shut, and to know when it is boyled enough, is, that there will ascend no more vapours into the head, and that will be within 24. hours or thereabout, then take forth the Glasse being yet hot, and strain it, and keep it in a Glasse close shut as a precious Jewell. Ye shall note that this Oyle must alwaies be occupied very warm, and in any wise teat no wound

wound, but wet clothes therein, and lay it thereon, and thy cure shall prosper well, for this I have proved a thousand times in divers places.

C H A P. X V.

To make our Oleum Benedictum, the which healeth wounds divinely.

THis *Oleum Benedictum* serveth chiefly for wounds in all parts of the bodie, and especially for wounds in the head: If there were fracture of bone, and offences of the Pannicle, and in other places where sinews were hurt, or muskles, or veins, or in any other noble place of the bodie, with this *Oleum Benedictum*, and with our *Vegitable Quintessence*, thou mayest help them easily, and in short time, without any danger or detriment of the wounded person, as is said before, and the order to make it is thus.

Take the whites of Eggs being hard sod in water, ℥. xii. Clear Turpentine ℥. xiiii. Pure Myrrh ℥. iii. Mixe them, and put it into a Retort of glasse, and give it gentle fire at the first, and then increase it according to Art, untill all the substance be come forth of the Retort, the which will be both water and oyle, the which separate, and keep the Oyle by it self in a Glasse as a precious Jewell, for this worketh miracles in wounds of what sort soever they be. Moreover, it causeth hair to grow on the head or beard, the which were fallen away, and that it doth in short time by the onely anointing the place therewith. Also if any have a stich in his side, and retention of Urine, let him take a Glister, wherein he shall put a little of this Oyle, and he shall be helped; and this effect it doth, because it drieth mightily that alteration made in the secret parts of the Reins inwardly, where no locall Medicine can be applyed.

C H A P. X V I.

Oleum Philosophorum de Terementina & Cera.

THis Oyle of Turpentine and Waxe, is a most precious Balm, and his vertues are infinite, because it is made of simple

simples in manner uncorruptible, and is most miraculous for those that are corrupted, or stricken with the Pestilence, because it is most penetrative, and of nature drying, and comforteth all weak parts in mans bodie, of what infirmitie so ever they be, and the order to make it is thus.

Take new yellow waxe, ℥. xii. clear Turpentine, ℥. xviii. Benjamin, ℥. ii. Fine rectified *Aqua vita*, ℥. xxx. common ashes, ℥. vi. mixe them, and put them into a Retort of glasse well luted, and then distill it in a winde Furnace, untill the substance be come forth, and in the Receiver thou shalt find three things: The first is Water, the second Oil, the third flegm, the which thou shalt separate one from another, and keep them close stopt in a glasse, the which is most excellent in time of the Pestilence, as well for unctiō, as for to help the sores, for if you put it into a sore or botch that is broke, presently it taketh away the pain, and being mixed with other of our Medicines, as I have shewed in my Regiment of the Pestilence, it helpeth them with great speed. If any annoint all his bodie with this Oyle twise a moneth, it will preserve him youthfull, and in health a longtime, it preserveth also dead flesh or fish, that is put therein from corruption. Also if any be wounded in any part of the bodie, let him annoint it with this Oyle four or five times, and it shall be whole: Also if any cannot make water, give unto him ℥. ii. of this oyle to drinke, and presently he shall make water. It is also good against the Stich in the side and Plurisie, and Worms, and the Cough and Catarre, and against the Pestilent Fever, and such like indispositions, if ye drinke a little thereof; it hath a number of other vertues, the which I will leave unto the Experimentors.

C H A P. X V I I.

Our Magno liquore, the which is of great vertue.

THis is of my invention, and the order to make it, is thus: Take sweet Saller oile twentie pound, white wine two pound, boil them together untill the wine be consumed, then

put it in a vessell of stone, and put thereunto these things following :

Take the flours of Rosemary three pound, *Lignum aloes*, ℥.vi. *Olibanum*, *Bdellium*, ana. ℥.x. then stop it very close, and bury it in the ground four foot deep, and this would be buried in the beginning of *August*, and there remain untill the moneth of *March*, then take it forth of the ground, and set it in the Sun, and put thereto these matters following, Sage, Rosemary, Rue, Betonie, Millefolie, Comferie roots, *Tamaro*, *Viticella ana*, one handfull: *Galingal*, Cloves, Nutmegs, Spikenard, Saffron, ana ℥.i. *Sarcocolla*, *Sanguis Draconis* in grain, Mastick, ana ℥.ii. *Aloes Epatica*, *Frankincense*, ana ℥.viii. yellow Wax, *Auxungia ana* ℥.xviii. *Colophonie* one pound, *Hypericon* with the seed and all two pound. Musk ℥.i. mix these all well together, and boil them in *Balneo*, untill the herbs become dry, and have no more substance, then take it forth, and strain it, and put thereunto for every pound, ℥.vi. of our *Balm artificiall*, and when the moneth of *September* cometh, put thereunto two pound of the fruit of the herb called *Balsamina*, the which are red, and then it is ended, the which thou shalt keep in a glasse close shut, for the older it is, the better it is, and is of such vertue, that it helpeth the Etici, and Hidropsie, if ye give them every morning ℥.℞. with ℥.i. of Sirrup of Roses warm, the space of fortie daies, as I have proved : And this is the true and perfect Unction, that helpeth *Petecchie*, a disease so called in the *Italian* : If any were wounded, and had cut veins, sinews, and bones, let him joyn the parts close together, and dresse it with this Oyle very hot upon the upper parts, and in short time it shall be whole, without any alteration. It helpeth also the white Scall if ye annoint it therewith : It helpeth coldnesse in the head, and Catarrs, if ye annoint it within the nostrils at night when ye go to bed : If yee annoint the Stomack therewith it causeth perfect digestion of the meat, it provoketh Urine where it is let through carnositie or *Gonorrhoea*, or such like matter ; It causeth hair to grow, it preserveth the beard black, and it is good against Worms, and all these Experiments are true, and proved of me divers and sundry times, in the aforesaid infirmities, and also in divers others,

others, the which I leave untill another time : Yee shall note, that if yee annoint any all over that is greived with the Pox with this Oil, it will increase his pain, and so by that meanes yee may know whether he be infected or no.

 CHAP. XVIII.

Pillole Aquilone of our invention.

These Pills are above all other in operation, as the Eagle is above all other Birds, and therefore I thought good to call them *Pillole Aquilone*, and the order to make them is thus.

Take conserve of Damask Roses made with Hony ℥.iii. *Lignum Aloes* ℥.i. Oyl of Vitriol twelve graines, Cinnamon elect ii scruples. *Petra philosophalis* of our invention. ℥.℞. Sugar-candie ℥.ii. Mix them, and make thereof a paste with *Syrupo Acetoso* and keep them in a glasse. The Vertue of these Pills I will not at this time write: but onely I say they help against all sorts of infirmities, and hurteth none in any wise. The Dose is from ℥.i. to ℥.ii. in the morning fasting, but ye may not gild them in any wise, but drink after them a cup of water or wine, to carrie them down, then sleep thereon, and that day eat little meat, and light of digestion.

 CHAP. XIX.

Our Quinta essentia solutiva, the which is of marvellous operation in divers matters.

This *Quinta essentia solutiva* evacuateth the body with great ease, and without any detriment, and it purgeth all parts of the body that are troubled with grosse and viscous humours, it resolveth swellings, and taketh away the paines, it preserveth the sight, and killeth wormes, and causeth a good appetite, with many other good qualities, the which I will leave at this time, and the order to make it is thus.

Take *Aloes*, Cinnamon, Turbite, *Aloes Epatica*, ana ℥.i. *Coloquimida*

quintida ℥. ii. Cloves, Saffron, of each ℥. i. Musk of *LOVANT* ℥. i. Julep of Violets one pound. Mix all the aforesaid matters together in a glasse, and put therein two pound of our *Quintessence*, and so let it stand twelve dayes, and then strain it, and put it into a vessell of glasse close shut, this may be taken with broth, wine, or with what sirrup or potion yee will, the quantity is from ℥. ii. to ℥. ℞. in the morning fasting, without keeping of any diet at all, and it shall work well without any trouble.

CHAP. XX.

Pillole Magistrale, the which is good against divers infirmities.

THESE Pills are of great vertue, and specially against all kind of paines coming of corrupt humours, for they purge the putrified humours, and preserve the body from corruption: and the order to make them is thus.

Take *Olibanum*, *Mastick*, *Mirrh*, *Sarcocolla*, *Aloes Epatice*, *Elleborus niger*, Saffron, Turbith, *Colloquintida*, ana q. v. Stamp them finely, and for every ounce of the aforesaid matters, put thereunto two Carets of Musk, and then incorporate it with Hony of Roses, and *Aquaviva*, of each alike, and this paste thou mayest keep for six moneths in a vessell of Lead, the quantity is from ℥. ii. to ℥. iii. in the morning fasting, and drink thereon a little wine. These pills are most excellent to take away the paines of the Gout, and to preserve a man from it, they are also good for those that have the French Pox, because they evacuate the grosse and viscous humours, and maintain the body in good temperature, and using them in those diseases, it preserveth the body in good state. They are also good for women that are troubled with paines of the Mother, and retention of their Termes, for these are aperative, and provoke them, and purgeth the Matrix of all impediments contained therein: They serve against the Megrem, and all paines of the head, and also against all kind of putrified Fevers, as I have seen the experience thereof sundry times.

CHAP.

CHAP. XXI.

To make Aqua reale, vel Imperiale, the which maketh the teeth white presently, incarnateb the Gums, and causeth a good breath.

THE teeth being black and rustie, and full of filth, and the Gums putrified or corrupt, are the worst things that may be seen in man or woman, and are also very unwholsome; and the Remedie to make the teeth white, and to help the gummies, is thus: Make this water, and use it in this order as I will shew thee.

Take *Sal Gemma*, *Roch Allum*, *Brimstone* of each two pound, *Borax* ℥. x. *Pearl* beat fine, *Corall*, each ℥. ii. *Pure distilled Vinegar* ℥. iii. Put all the aforesaid matters in a Goord, with his head and receiver, and give it fire according to Art, and at the last there will come forth a white water like Milk, the which after it hath stood a while, will waxe clear. You shall understand, that this water is above all other waters in the world, to help Ulcers in the mouth, and to incarnate the gums, and to make the teeth white, and causeth a good breath in those which are troubled with the aforesaid matters. For of this water I have made great quantitie, and it hath been carried into *Spain*, into *Almain*, into *Poland*, into *Constantinople*, and in divers other Countries, as though it had been a Divine thing, and not material.

For truly this experience doth cause the world to wonder at it, the use hereof I have written in this Book, and hereafter I will write it again in some of my Books, where occasion shall serve to use it in cures.

CHAP. XXII.

Of the hidden Secrets of *Frankincense*.

THE Pine is a tree, the which by nature is uncorruptible, and the gum that runs from it is of great vertue and strength, because it preserveth those things wherein it is put, and when his

his Elements are separated out of that Gum, the Physician may work strange things therewith, against most part of infirmities that happen unto mans bodie, if he apply them where they are convenient: For the water being drunke helpeth winde in the stomack: Also it helpeth the white Skall, and all such like scabs, if ye wash them therewith morning and evening. It drieth up Ulcers, also it is of marvellous vertue against chilblains and kided heels, and chapps, and such like, in the hands or feet that come through cold, being used thus. You shall first perfume the parts that are sore over the fume of hot water, so that they may sweat, then drie them and wash them with the aforesaid water, and annoint them with the Oil, and put on a pair of gloves or such like, and in very short time they shall be whole. The aire helpeth much in wounds in any part of the bodie, because it preserveth the flesh from putrifaction, and keepeth it from alteration, and taketh away the paine and healeth the sore: Also it preserveth the face if it be annointed therewith. Moreover, it is marvellous in old diseases inwardly, if ye give them thereof every morning ℥i. with ℥℥. of our *Sirupo Vegetabile*. The fire cureth sores and such like, and the earth remaineth in his state. Ye shall understand, that these are great secrets of importance, the which I have revealed of this Gumme, and happy shall he be that useth them in the time of need: And the order to make this Oyle is thus.

Take as much Frankincense as thou wilt, and put it into a Retort of glasse, with the fourth part of common Ashes, and set it to distill, and give it first a small fire untill the Oyle change colour, then presently change the Receiver, and augment the fire untill all the substance be come forth. Ye shall understand that this Oyle is best fresh, for when it is old, it will waxe thick, and cannot pierce so well.

C H A P. XXIII.

Of the Oyle of Horic, and the order to make it.

THat which most men call Oyle of Honey, is not an Unctous Oyle like unto other Oyles, but rather a certain Element,

Element, the which is neither oyle nor water, although it be clear, and this serveth not much in Chirurgery, because it is not convenient in sores, but much rather it is a perfect remedie in things appertaining to Physick, because it comforteth the Stomack, and fortifieth the vertue, and extinguisheth all sorts of Fevers. It helpeth the Collick, it dissolveth the Stone in the Reins, and provoketh Urine, and also maketh the hair yellow as gold, if ye wash it therewith, and the order to make it is thus.

Take pure Honey two pound, and put it into a Retort of glasse, that holdeth at the least fifteen or twentie pounds, and set it in a Furnace, and give it a fire of the second degree, and first there will come forth a clear white water, and when it changeth colour, change the receiver, and give it strong fire untill all the fumes be come forth, the which is the Oyle, and that keep by it self as a precious Balm against malign Infirmities that are cured with Physick.

C H A P. XXIV.

To make our great Cerot, the which is of marvellous vertue.

TAke Galbanum, Armoniacum, Oppopanax, ana ℥. ii. Olibanum, Verdigrease, ana ℥. i. Bdellium, Gum Arabi, Lapis ematites minerale, ana ℥. ii. Turpentine, Frankincense, ana ℥. iii. Oleum Philosophorum of Turpentine and Waxe, ℥. iii. common Oyle four ℔. new waxe ℥. vii. beat all those that are to be beat, and searce them, then dissolve the Gums in distilled Vinegar according to Art, then vapour away the Vinegar untill it come thick, then take thy Oyle and Waxe, and melt them together, then put in the rest, and stir them untill it be boyled, and to know when it is boyled, is this. First, in the beginning it will begin to rise marvellously, and then fall down; then let it boil untill it begin to fume or smoak, then strein it into a vessell of Copper, and presently put therein ℥. iii. of Precipitate, and stir them well together untill it be cold, then make it in rowls, and keep it as a precious Jewell in Chirurgery, because it mundifieth, incarnateth, and healeth all

sorts of Ulcers, better then any other Cerot that ever I could finde.

CHAP. XXV.

A Magistral Unguent that healeth all manner of sores.

THis Unguent is most rare in the cure of Ulcers when they are already mundified, because it incarnateth, drieth, and siccatrixeth, and the order to make it is thus.

Take common Oyle one pound, Litarge ζ ii. new Wax, ζ iii. Turpentine, ζ vi. boyl them as the aforesaid Cerot, and when it is boyled, put thereto ζ iii. of the dead cope of *Aqua fortis*, the which is made of *Vitriol Romain*, *Roche Allom*, and *Salt-Peter*, and stir them well together, and keep it to thy use. Ye shall understand, that the maker must be expert in the Art, least he overboil it, or boil it too little, for if it be not in order as it should be, it will not work his effect.

CHAP. XXVI.

A Magistral Cerot of our Invention against the white Scall.

THis Cerot is of great vertue, and of marvellous experience, to resolve the white Scall, because it is penetrative, mundificative, and resolute, and causeth the hair to grow that is fallen away, to the great content of the Patient and honour of the Physician, and it is made in this order. Take Frankincense that is strained from his filth, what quantitie you will, and distill it in a Retort, and give it fire at the least fortie hours, then let it cool and break the glasse, and in the bottome thou shalt finde a black masse, the which make into powder, then for every pound of the said powder, put thereto one ounce of Wax, and four ounces of the said oyle that ye distilled, and half an ounce of the heads of Bees, the which are easie to be had in Summer: Mix all the aforesaid things in a Vessell of Copper, and with a small fire make them in form of a liquid Unguent, and when thou wilt use

use it, shave the head, and wash it, and lay thereon this Cerot upon a fair cloth warm, and every two days change it, and so in short time thou shalt see strange effects of his vertue, as I have done divers and sundry times to my great honour. This serveth also against breaking of bones, dislocations, and for Scabs ulcerated, because it drieth, and comforteth, and resolveth all the evill qualities; giving you charge in the distilling, because the fire many times consumeth it so, that in the bottome there remaineth nothing that good is, and therefore beware in the making.

CHAP. XXVII.

To make a divine and blessed Cerot against divers infirmities.

Ulcers are of divers sorts, and are caused of sundry causes, as of Choller, Bloud, Flegme, Melancholy, and for that cause the Medicines would be agreeable; neverthelesse, I will shew thee a Cerot of such a temperature, that it will serve to help any sore in any place of the body, of what quality soever it be, except it be *Scirro*, or *Neli me tangere*, the which are in a manner counted incurable, of the common Practitioners: but not by me, for I have cured them, and the order to make it is thus.

Take oil of Frankincense one pound, oil of *Sulphur* ζ i. Vitrioll rubified ζ iii. Precipate ζ i. fresh Butter ζ iii. and as much Wax as will suffice to make it in form of a Cerot, the which will have all the aforesaid intentions: because the Precipitate doth mundifie the Ulcer; the oil of Frankincense taketh away the pain, and incarnateth; the oil of *Sulphur* cleanseth; the Vitrioll drieth; the Butter mundifieth; and the Wax consolidateth, in such sort, that any one may perceive his vertue.

C H A P. XXVIII.

To make a miraculous Emplaister for Flegmon, or Erisipella.

THis *Flegmon* or inflammation, called Saint *Antonies* fire, is a tumour caused of the alteration of the blood, by reason of superfluous heat, and this most commonly cometh unto Choleric and Sanguine bodies, that are full of flesh, and have much blood: And the *Erisipella* is caused of a windy humidity, and of a hot humour, and to shew it, yee may see how that *Flegmon* is no other then blood that runneth to the place offended: And when it cannot find way to resolve, it putrieth and turneth into *Sanius* matter, so that by this yee may see that to be true which I have said. Also *Erisipella* is a wind hot and moist, for when it cometh to suppuration, then cometh forth nothing but wind and water, and this is the true proof by demonstration, and therefore seeing that these two infirmities are in a manner alike, or little differing: this Medicine shall be appropriate as well to the one as to the other, because it resolveth and cooleth, and the order to make it is thus.

Take fine Clay that hath no stones nor gravell in it, and searce it very fine, and put it in a pot, and for every pound thereof put thereto ℥.iii. of Oil of Frankincense, that cometh forth last in the distillation, and as much of our *Quintessence* as will serve: to make it in form of a liquid Unguent, and this yee must mix without fire, and then lay it upon a cloth, and warm it over the fire a little, and lay it upon the *Flegmon*, or *Erisipella*, but first ere yee use this remedy unto those that have *Flegmon*, yee shall give them a dose of our *Electuario Anglica*, and in *Erisipella* give them a dose of our *Aromatico*, and so thou shalt help them perfectly, as I have proved divers times, and may be used although yee take no blood; but if yee take blood, let it be in *augmentu*, and not in *statu*, nor in *declinatione*, because it would so weaken Nature, that afterward it cannot defend it self to drive forth the humour peccant, that is cause of the disease.

C H A P.

C H A P. XXIX.

To make a resolute Plaister of great vertue.

THis Plaister is to resolve tumours and hardnesse, if it be layed thereon very hot, and when it is cold to lay on another: and this yee shall doe untill the hardnesse be resolved, and it is made in this order.

Take common Ashes that are well burnt and white, and finely searced one pound, Clay beat into fine powder half a pound, Carabe ℥.iii. mix all these in an earthen dish on a small fire, with Oil of Roses in form of a liquid Unguent, and that yee shall lay upon the place greived as hot as yee may suffer it, and change it morning and evening, and thou shalt see it work a marvellous effect. Moreover, when that *Petecchi* cometh forth of a diseased, let him be folded in the same remedy very hot, and in 24. houres he shall be helped, if he be first well purged, for this is a great secret that I have revealed. This word *Petecchi* is, as it were, certain spots like those which we call Gods Tokens, the which commonly come unto those that have the Pestilent Fever.

C H A P. XXX.

To make a maturative Plaister of great vertue.

THis Maturative doth open an Imposthume without Instrument and pain, and the order to make it is thus

Take the yolks of Eggs ℥.ii. white Salt finely ground ℥.i. Snails with their Shells stamped ℥.℞ Hens dung that is liquid, and red like Honv ℥.i. Mix all these well together without fire, and when you will bring an Imposthume to suppuration and break it, lay on this plaister morning and evening a little warm, and in short time it will draw forth the Imposthume, and break it, and heal it, without any other help. Keep this as a secret.

C H A P.

C H A P. XXXI.

A composition of great vertue, against all Ulcers and Sores.

Take Oil of Vitrioll that is perfect, as much as you will, and put it in a glasse, with as much oyle of Tartar made by dissolution, and so let it stand ten daies. Then take ʒ. i. of that and ʒ. i. of pure *Aqua vite*, and mixe them together, and therewith wash the hollow Ulcers, and they will heal in short time. It helpeth any crude kinde of scab or sore that is caused of the evill qualitie of Nature.

C H A P. XXXII.

A strange composition of great vertue.

This Composition is divine in his operation, because it healeth many indispositions in our bodies, when it is applied rightly, and the order to make it is thus.

Take water of *Carduus Sanctus* one pound, Oyle of Honie, one ounce, oyle of *Sulphur*, ʒ. ʒ. Mixe them together, and let it settle till it be cleer: for this helpeth Ulcers in the mouth, and maketh the teeth fair and white, if yee wash them therewith. It causeth a sweet breath, and preserveth the Gums, and maketh the hair and beard fair, if ye wash them therewith. And this it doth because the water of *Carduus Sanctus* preserveth where it is applyed: Also the oyle of Honie hath a vertue preservative and retentive of the hair, and the oyle of *Sulphur* mundifieth, and clenseth, and incarnateth, so that by these means the said water hath these vertues aforesaid.

C H A P. XXXIII.

To make an Unguent of great Vertue against Ulcers.

This Unguent hath a great vertue in healing all sores that are putrified and corrosive, except they be Cankers or *Noli me tangere*, the which are counted among the incurable cures;

cures: But when they are other sores, this will heal them quickly, and the order to make it is thus.

Take a good quantity of *Calix viva*, and put it into a great Tub, and cover it with water four fingers high, and stir it well together, then let it settle, and thereon will come a thin scum the which ye shall gather together with a Scummer, and keep it untill ye have sufficient quantitie, then take oyle of Linseed, oyle of Nuts, oyle of Almonds, and of the said scum that is gathered, of each one pound, then distill it in a Retort, untill all the substance be come forth, then separate the oyle from the water, and then make this composition.

Take of the said oyle distilled one pound, Tallow such as they make candles of, Hogs grease, new Wax, Mercurie precipitate of each two ounces, fine *Aqua vite* iii. ounces, mix them all together in a Copper pan on a soft fire, untill the *Aqua vite* be consumed, and that it remain a liquid Unguent, then take it forth, and keep it in a close vessell, that it take no ayre: and this ye shall apply cold unto Ulcers, upon a fine linnen cloth, for first it doth mundifie, and then incarnate, and last siccatrize, it helpeth sores, scabs, *scrophule*, *mall de Formica Scote* on the Nipples of womens breasts, Emeroids, pains in the privie members, and such like, for it is temperate.

C H A P. XXXIV.

A Discourse upon sundry sorts of Unguents, and their qualities.

There are many sorts of Unguents that are found out, of which I beleve that many Chirurgians are greatly abused of their operation, but for that which I doe finde, that some sorts of Unguents are occupied for one effect, and they work another; as for example, *Unguento Camphorato* which many doe occupie to cool hot sores, in stead of cooling heateth them more then they were before, which cometh by means of the *Camphire* which is a hot substance, as I will prove by sufficient reason that it cannot be denied. For you shall understand, that into *Unguento Camphorato*, is put *Camphire* and
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oyle, both hot materials, as for experience: Take *Camphire* and lay it by the fire, or set it nigh a candle, and thou shalt perceiue, that assoon as it feeleth the heat, it will flie into the fire and burn fiercely; and the like will the Oyle do; for if you wet a cloth therein and hold it over the fire, presently it will burn, which are manifest signs that they be both hot, because they are friends unto the fire; whereas if they were cold and moist, the fire would not burn them with such force. As for example, take water, earth, stones, and mettals that are cold and moist, and lay them on the fire, and you shall see that the flame of a candle shall not be able to kindle the fire with such ease as it doth with the *Camphire* and oyle. So that you may see that *Camphire* and Oyle are hot and friends unto the fire which is most hot, and earth, stones, and mettals, are moist and cold, and are enemies unto the fire, and therefore I conclude, that *Unguento Camphorato* is very hot, and cannot by any meanes cool hot Ulcers. Also *Unguentum Apostolorum* is a composition in which there is put *Verdigreece*, a materiall which is most enemy unto the sore, for laying it thereto causeth great pain, as you may understand of those that have proved it, and in my judgement this is no Unguent to be laid on a sore, because they cannot suffer it, neither is it possible to heal the sore with that Unguent, for that it corrodeth the flesh and will not let it heal. Also *Unguento de minio* is a mixture not very profitable for Ulcers, because it is too much drying; for applying it unto a sore that is not mundified, it drieth it in *Superficie*, so that if Nature send humours unto those parts, and they find no exhalation or vent by reason of that drying, it will cause the gathering of abundance of humours, and be a means of greater mischief: But if the sore be well mundified and cleansed, you shall have little need of that Unguent, because Nature will doe it alone without any other help, so that this Unguent is of small profit to be used of any. But to the contrary, there are many sorts of Unguents which are most necessary to dresse sores, as *Unguento di Rasno*, which by his Nature is friendly to the sore, because it mundifieth and healeth, helping Nature that it may work with greater speed. The *Dia-*
chilon

chilone commune is also an Unguent very profitable to mundifie or purge sores, and likewise to siccatrize them. The Unguent of Litarge is refrescative and drying, and healeth scabs, and cooleth the heat of the flesh altered. *Unguento Rosato* doth mitigate the pains of foul Scabs. And thus discoursing from time to time, there are many sorts of Unguents very hurtfull, and not to be used, and also there are many sorts that are wholesome and good, without which in a manner they cannot work. Neverthelesse, it were necessary to know how and where to apply them rightly.

 CHAP. XXXV.

Medicines appropriate against all kindes of Poysons, as well Vegetables as Minerals.

There are an infinite number of Poysons, and they are differing in their operation, but yet they work in manner one effect, as you may see by experience in those that are poysoned, for after that they be dead, they are swollen and become black, and in their Stomack is abundance of aquositie: And the cause is this, that if a poyson have power to kill or strangle a man or woman, of necessitie it must be corrosive, and being corrosive, it will work this effect, that is, assoon as it arriveth at the stomach, it beginneth to make alteration and quickly congealeth the blood, and enflameth the parts round about it, it draweth unto it great quantitie of water; and it causeth the congelation of the blood on the one part, and the inflammation of the stomach on the other part, and the gathering of the water on the other part. And in a manner all poisons work one effect, and there are great number of these Poisons, of which I would shew their qualities, but that I fear I should cause such as are ignorant to know them, and therefore I leave them. But I will write the order wherewith thou shalt help all those poysons that are curable, with as much facilitie as is possible. Poysons, as I said before, do work three evill Effects, they inflame the stomach, congeal the blood, and draw unto them great quantity of water, which three
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things

things being in a man killeth him out of hand; and the necessariest cure in that matter of poyson is this. First cause the poysoned person to vomit so much as he can, and as soon as he can, and that thou shalt doe with ℥. ℞. of our *Flectuario Angelica*, which provoketh vomit, and evacuateth the stomach of the poyson, and of the matter drawn by the poyson into the stomach, and it is excellent against all kind of poysons; that being done, annoint all his body with our *Balsamo artificiato*, the which will keep the blood liquid, and will not suffer it to congeal by any meanes: after that let him take every morning ʒ. iii. of our Pills against poyson, which are written in my discourse upon Chirurgery; and when he hath taken those Pills, let him drink thereon a little good wine: and after let him drink the decoction of *Diptamo bianco*, and dresse his meat with hearbs that are good against poyson, as there are a great number: And this doing, by the help of God thou shalt help all those that are curable, for it is a rationall Medicine and experimented, which worketh incredible operations.

CHAP. XXXVI.

A water that preserveth the Face and Teeth.

THis water is miraculous, for if yee wash the face therewith, and rub the teeth, it will make the face shining and bright, and the teeth like fine Ivory, and the order to make it is thus.

Take Mother of Pearl in powder one pound, the juyce of Lemmons pressed with their pills and all three pound, put them in a glasse, and let it stand fifteen dayes, then put thereto so much strong distilled Vineger as there was of the juyce, and distill it in a Retort of glasse, with a small fire, untill the spirits doe appear, then presently change thy Receiver, and keep it, wherewith thou shalt wash thy face and rub thy teeth: Note, that when yee will occupie that water, it were necessary that the face were washed so clean as is possible, and to rub the teeth with a clean cloth, for with this I have seen many goodly experiences in those matters.

CHAP.

CHAP. XXXVII.

To Clarifie and take away spots out of the Face.

TAKE *Lac virginis* two parts, pure Oil of Tartar one part, fine *Aqua vita* six parts, mix them, and when thou goest to bed annoint thy face therewith, and in the morning wash thy face with the decoction of Bran, and dry it well, then annoint it with the Oil of Almonds, and so using this order, in short time thy face will be bright and clear without any spot. For this Composition is of marvellous vertue to preserve the flesh, and to defend it from all impediments of Nature, and preserveth the head from many infirmities.

CHAP. XXXVIII.

The order to make a goodly Remedy, to cause the hair to grow.

THE beard and hair commonly doe fall through two causes, the one is, when the Patient hath a Pestilent Fever, that is, *Mal di Mazzucco*, for when they are cured, all their hair will fall away, and many times most of them doe change that subtile skin, called of the Doctors *Epiderma*, and this is one of the causes: The other cause is, when they accompany with unclean women, and that they get those *Carvuli* on the Yeard, the which as soon as they are cured, there cometh an alteration in the throat, so that they cannot well eat their meat, then after that in short time the hair will begin to fall, and these are the two causes of falling of the hair. In that which commeth after *Mal di Mazzucco*, ye shall need nothing else but to annoint the head when yee goe to bed, with our *Olium Philosophorum* a little warm, and that will cause the hair to grow, restore the sight and hearing, the which those commonly doe lose when they are sick, through their long sicknesse. But when the hair doth fall through the other cause, yee must use forcible Medicines to cause it to come again, and that thou shalt doe with this Cerot. Take Turpentine, h-p-pitch, Rosin of the Pine tree, and new Wax, and make thereof a

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Cerot,

Cerot, the which spread upon a cloth, and strew thereon *Cantharides* in powder, then lay it upon the head, and there let it remain five dayes without moving it, and when yee take it away, take *Magno liquore*, and our *Oleum Philosophorum*, of each alike, and therewith annoint the head once a day very hot. And while yee use this Unction, take Sinaber \mathfrak{z} . i. Olibanum, Mirrh, and Colles, of each two scruples, and grinde them together, and divide them in six parts, and every night when yee goe to bed, perfume the bed with one of these parts, the which thou shalt doe in this order: Take Coals in a Chafing-dish, and cast it therein by little and little, and then cover thy head with a cloth, and receive the fume, and then goe to bed with the said cloth about thy head, and this thou shalt doe six evenings, and continually use the Unction untill it be helped, the which will be in short time.

C H A P. XXXIX.

To make our Sirrup of Bayes.

THIS Sirrup being well made, is of marvellous vertue for those women that are troubled with pains of the Mother, and pains caused of wind and cold, because the Bayes of their nature are hot and drying, and resolveth the wind, and warmeth the cold, and drieth the humidity, so that whosoever doth use this Sirrup oftentimes, shall be free from the stich in the side, and gravell in the Reins, because it doth mundifie the Reins, and resolve the humour hanging, and therefore this would be used in *Polonia*, and *Almaign* with great profit, because those Countries are cold, and they feed on most meats which are contrary to those aforesaid infirmities, and the order to make it is thus. Take a branch of Bayes weighing one pound, and put it in a glasse with eight pound of white Wine, and two pound of purified Hony, and distill it in *Balneo* three hours; then take it from the fire, and keep that by it self, then take that which remained in the glasse, and distill it by a filter three or four times untill it be clear, then take two pound of Sugar, and clarifie it with the white of an Egge,
and

and then mix it with that which yee distilled by a filter, and give it a little walme or two, but not too much, then when it is boyled, before it be cold, put therein the said water that yee distilled in *Balneo*, and aromatise it with six graines of Musk, and \mathfrak{z} . i. of Cloves, and another of Saffron, and \mathfrak{z} . \mathfrak{ss} . of Cinamon, and \mathfrak{z} . iii. of Rosewater, and then keep it in a glasse close stopped, and it will preserve a long time: The dose of this Sirrup is from \mathfrak{z} . i. to \mathfrak{z} . ii. and no more. And therefore if any will sweat for any indisposition in the body, let them take four ounces as warm as they may suffer, and lay them down to sweat, and it will resolve great infirmities.

C H A P. XL.

The order to make a Sirrup of Cinnamon and Ginger.

THIS Sirrup is exceeding hot, and preserveth a weak stomach through cold, resolveth the Cough, and the Catarre caused through want of naturall heat: but yee shall note, that if the indisposition were of a hot and dry cause, in any wise ye shall not use this. It causeth digestion, and provoketh venereous acts, and killeth many that oppresse themselves therewith, for they will doe more then Nature is able to carry, and so fall into a disease called *Apoplexia*, and die, or else live with great pain; and therefore I would wish those that have no great need thereof, not to use it for Lechery sake, for better it were to leave it in *Vase spermatico*, but as for those that have need thereof, it will revive them if they were in a manner dead, and the order to make it is thus.

Take Ginger, Cinnamon, of each one pound, beat them in powder, and infuse it in half a pound of Rosewater, and there let it remain four or five daies, and then put thereon \mathfrak{z} . iii. of the water of a Herb called *Mortella*, in the Italian tongue, and six pound of the best white wine, and distill them altogether untill all the substance be come forth; then take as much white Honey as the matter purified weigheth, and while it is yet hot on the fire, put therein the said Water which
you

you distilled, and six grains of Musk powdered with Sugar, and incorporate them well together, and keep it in a glasse close shut, and when ye will use this, ye shall take it in the morning wa^rn, fasting thereon four or five hours, because it may pierce the better, and doe his operation; the quantitie that you shall take ordinary is ℥. i. but if it doe not work his operation well, augment the quantitie, and take somewhat more or lesse according to thy Stomack, and the time shall be two or three weeks, or more or lesse, according as thou feelest thy self, for it is of so much vertue that it will not be credited, except it be of those that have seen the experience thereof, therefore keep it as a thing of value.

C H A P. XLI.

Our Sirrup of a Capon, that is made with Consumato.

THIS Sirrup is a restorative of great vertue, never seen or heard of before, and is of such vertue that it is able to sustain a sick person many dayes without taking any other meat, because it is of flesh and blood, for the flesh sustaineth the flesh, and the blood sustaineth the blood, and the order to make it is thus.

Take a great fat Capon that is well-fleshed, and pull it while it is alive, and take forth onely the gutts and the belly, and when he is dead, stamp it in a Morter grossely, and put it in a distilling glasse with twentie pound of good white wine, and ℥. β. of Salt, and four ounces of Sugar, and ℥. β. of Cinnamon, then distill it in *Balneo* untill the two thirds be consumed, then keep that which is distilled, and that which remained in the glasse strain through a cloth, and presse out all the juyce of the flesh with a Presse, then passe all that through a filter, and then with Sugar make it in form of a Sirrup, but boil it not too much, then put therein that which ye distilled from the Capon, and aromatise it with Cinnamon half a dram, Saffron one scruple, Musk four grains, Rosewater ℥. ii. then keep it in a glasse close stopped, and this hath no dose, because it is taken onely to sustain a weak nature; you may p t

it in broth, or in any other meats, or by it self, and alwaies it will work his operation, in strengthening those that are weak.

C H A P. XLII.

A Magistral Sirrup of Quinces, the which is Restorative.

THIS Sirrup of Quinces is of great vertue, because it restoreth strength, helpeth digestion, comforteth the Stomack, and maketh the heart merrie, as you may see by the Ingredients; it comforteth also the sight, and quickeneth the memorie: And the order to make it is thus.

Take of the best Quinces you can find, and cut them in small peeces, with seed and all three pound, Cinnamon half an ounce, Cloves, Saffron, of each a scruple, *Lignum Aloes*, ℥. i. β. Bengewine ℥. i. stamp all these and infuse them in seven pound of strong white wine, then distill it in *Balneo*, untill all the liquor be come forth, and when it is in manner done, take it from the fire, and put it into an earthen vessell well glazed, and put therein that which ye distilled, and mix them well together, then strain it hard through a Canvas, and passe it by a filter, or a linnen cloth, and make it as clear as you can possible, then take that, and with refined Sugar, make a Sirrup according to Art, and when it is made, aromatise it with Musk, and Rosewater, and keep it in a glasse close stopped, that it take no air, giving your charge that it be not over-boyled. And this thou shalt give unto those that cannot digest their meat, because it warmeth the stomach, with a temperate heat, the which resolveth the cruditie of humours, that are in the stomach, and disposeth Nature to digestion, for because the Quinces by nature are hot, and helpeth it to digest, the Cloves and Saffron make the heart merrie, and the *Lignum Aloes*, preserveth from Corruption, in such sort, that all these being together, worketh wonderfull effects in the bodie of many, the quantitie thereof is ℥. i. in the morning, and two hours after supper cold.

CHAP. XLIII.

A Magistrall Sirrup of Lignum Sanctum.

THis Magistrall Sirrup is of such vertue in his operation, that it will help the *Mal' Francese*, if it be made according to the order, and taken as it should be: And the order to make it is thus.

Take *Lignum Sanctum* rasped ℥. vi. the Bark of the same ℥. iiii. and lay it to infuse in twelve pound of good white wine, with one pound of white honey, then distill it untill ye have received three pound, then take it from the fire, and keep the water by it self; then take that which remained in the glasse, and distill it by a filter untill it be clear, then put thereto the water that ye distilled away, and for every pound of that water put thereunto ℥. iiii. of Julep simple, and mix them well together, and keep it in a Bottle of glasse well stopped, for this is marvellous in the cure where Sweatings is needfull: For if ye give five or six ounces of this, as hot as he may suffer it, and cover him in the bed, he shall sweat marvellously, the which sweating resolveth cold tumours, pains, and divers other indispositions, that are to be resolved by sweat. And as for the cure of the Pox, this is a most soveraign remedie, when there are tumours, or pains, or inflations. But when there are Ulcers, Scabbs, or Inflammations, in that case you may not use it by any means, because it is very hot, and will cause greater inflammation. And therefore if any will use this Sirrup to cure pains, swellings, or inflammations, it were necessarie first to take our *Aromatico*, written in this Book, with divers other Medicines of our Invention, that being done, let him take seven or eight times our *Sirrupo Solutivo*, and then begin to take this Sirrup, and sweat thereon morning and evening: His meat shall be rost Mutton, or a Bird, Raisins, Dates, Almonds, and such like, but he must not eat too much. His bread shall be Bisket, and his drink good wine at meals, and if it doe happen that he be bound in the body, yee shall give him every week once our *Sirrupo Solutivo*, and so continue with his sweating untill he be helped.

CHAP.

CHAP. XLIV.

A Sirrup of Juniper Berries.

THis Sirrup of Juniper Berries is of great vertue, because it is one of thote fruits that continueth green all the year: of the which hearbs I have written a discourse in my book called *La Physica del Phioravante*, and the order to make it is thus.

Take Juniper Berries when they begin to wax black four pound, and stamp them, and infuse them in twelve pound of strong white Wine six dayes, then distill it with two pound of white Hony, and ℥. i. of Cinnamon, untill yee have received two pound, then take it from the fire, and strain out the Fesses that remained with a presse, then strain it by a filter again, then with Sugar make a Sirrup in good form, and when it is boiled, put therein the said water distilled from the berries, and so without fire incorporate them well together, and keep it in a glasse close shut that it take no air: the dose is an ounce and a half to be taken warm. This is excellent for those that are troubled with wind, or coldnesse of the stomach, because it warmeth, drieth, and helpeth digestion, and therefore this would work miraculous effects in *Almaign*, because it is a cold Region, and that they eat many moist meats, the which Nature cannot well digest: It is also appropriate against pains of the Mother, because it provoketh *menstrua*, and purgeth the Matrix, and helpeth digestion, and causeth sleep, with divers other vertues.

CHAP. XLV.

To make a Sirrup of the Bran of Wheat.

THis Sirrup is of marvellous vertue against divers infirmities, for by nature it is hot, and provoketh sweat, and urine, and serveth very much against the French diseases, if you can use it in his time and place, and it is made in this order.

Take Bran one pound, and infuse it in twelve pound of
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white

white Wine, and so let it remain two dayes, then boil it in a glasse with a Head and Receiver, untill the third part be consumed, the which yee shall reserve to mix with it afterward, then strein that in the glasse, and passe it by a filter, and when it is clear, put thereunto the aforesaid which yee reserved: Then take Hony and Sugar, of each alike, and therewith make a Sirrup according to art, and when it is made, aromatise it with a little Cinnamon, Cloves, Saffron, *Lignum Aloes*, and Musk, according to thy discretion, and for every pound of the said matter, yee shall put thereto half an ounce of our *Vegitable Quintessence*, and it shall be finished, the which keep close shut, for it is of such vertue, that it will not corrupt, the dose is from ℥.ii. to three, to be taken warm, and then lie down to sweat, for this will resolve all infirmities that may be resolved by sweat. It is very profitable for those that are troubled with any old indisposition, as the Cough, the Catarre, indisposition of the Stomack, and such like: Yee shall note, that this would not be used in the Summer, for because it is too hot for that time.

C H A P. XLVI.

To make a Sirrup of *Sarsa parilla*, of our invention.

THe *Sarsa parilla* is a Root that cometh from the Indies, the which is hot and drying, of the which Physitians make Sirrups and Potions for divers infirmities, wherein it is needfull of drying by sweat: but untill this time they have all abused themselves in the order, because all hot and dry things are spirituall, and so in making their decoction the spirits goe away in fume, and the decoction remaineth *senza anima*, and vertue, in respect: yee shall understand, that the *Sarsa parilla* is a root miraculous in his operation, because it warmeth the cold, and drieth the humidity, and resolveth tumours, and healeth sores, and helpeth paines, when it is made according to our order, and because it is a Medicine in so common use, I will shew thee the order to make this Sirrup, that shall have both

both *anima*, and vertue, in so much that the world shall wonder at it: and the order to make it is thus.

Take one pound of the best *Sarsa parilla* that yee can find, and cut it very small, and put it in a glasse with one pound and a half of Hony, and ℥.i. of Cinnamon, and ℥.ii. of *Lignum Aloes*, and put them in twelve pound of white Wine, and so let it stand four and twenty houres, and then distill it, untill yee have received three pound of water, giving you charge, that the Receiver be great, and lute not the mouth but stop it with Tow least it break, then take it from the fire, and let it wax cold, and when it is cold, pour forth that which is clear, and put it unto the water that yee distilled first, and keep it close, for it is a blessed Sirrup: this being done, put upon the Fesses twenty pound of white Wine, and one pound of fine Sugar, and let it boil half an hour, and then strein it, and when the Physitian will give it, he may give ℥.viii. at a time as hot as he may suffer it, and then lay him down to sweat as much as he can. And with his meat let him drink the last decoction, and thus the Physitian shall reap honour, and the Patient health, and therefore if any will have his intent, let him not break this our order in any respect.

C H A P. XLVII.

To make a Potion of China as it ought to be.

THis *China* is a root like unto the root of *Canna*, the which is brought unto us out of *India*, from an Isle called *China*, from whence it took his name *China*, and there are of two sorts: the one is white and heavy, the other is great, and red, and light, and of this I have made no experience at all: But of the other I have had great experience, and by the help of God have resolved great and terrible diseases, and the order to condite them after our order is this.

Take ℥.vi. of *China*, and ℥.iii. of *Lignum Aloes* of the best that yee can finde, and ℥.iiii. of *Pellipodie*, and ℥.i. of *Coloquintida*, beat all these grossely, and put them into a distilling glasse, with twenty pound of good Wine, then give

it fire untill ye have received three pound of water, then let it cool, and strain it, then put therein the water that yee distilled first, and incorporate them well together, and of this give ℥. iiii. at a time warm, then cast away the lasses, for they are unprofitable. But the Sirrup is of such vertue, that it resolvethe tumours, sores, pains, and all other indispositions caused of the Pox. It serveth also for *Doglie Artetich*, for pains of the Gout, and for many other indispositions caused of cruditie, and coldnesse of the humours, because it is of nature hot and drying, and his vertues are to drie: I have seen of this Sirrup great experience in divers and sundry causes.

CHAP. XLVIII.

A Potion of Alchachengie, and wherefore it serveth.

THis Herb *Alchachengie* with his fruit is operative, and most profitable for those that cannot make water, by reason of alteration of the pores that are altered through cold, for this is hot and drying, by the which means, it resolvethe the alteration of the aforesaid cause, and causeth the Urine to passe with ease; It helpeth the digestion, and comforteth the stomach, when it is grieved through winde or cold: And the order to make it is thus.

Take that Herb, with Root, Leaves, fruit and all, and lay it to infuse in the water of Mallows, with the Herb *Pelitorie*, and there let them remain five or six dayes, then put thereunto course Sugar, and let it boile one hour and no more, and then strain it, and put thereunto a little Cinnamon, and then it is finished: and when you will occupie it against difficulty of Urine, give them thereof ℥. iiii. and keep them warm in bed, and they shall feel great ease.

CHAP. XLIX.

A Pectorall Potion, of our new Invention.

THis Potion is appropriate against the indisposition of the Breast and Stomack, and is of a marvellous operation, because

cause it is operative, softning the stomach, and mundifieth the breast, and maketh the heart merrie: And this is most soveraign for the Cough, Catarr, and all the other indispositions, that come unto the breast through cruditie, and viscositie of humours, and the order to make it is thus.

Take *Pomi Calimani*, and *Pomi Apie*, of each one pound, Quinces half a pound, common Honie, ℥. iiii. fine Sugar one pound, sweet white wine ten pound, water of Bugloss four pound, boile all these together in a Copper Vessell, that is well tinned within, untill the Apples doe begin to fall in pieces, then take it from the fire, and strain them through a strainer, without pressing of the Fesses, then put into that two drachms of Cinnamon, and then strain it by a filter four or five times, untill it be clear, then keep it in a vessell of glasse close stopped, that it take no aire. The quantity is ℥. iiii. as warm as ye may, take it in the morning, fasting at least five or six hours after it, and if it be possible sleep thereon in your bed, for it is a thing of great vertue, in resolving the indisposition of the breast and stomach.

CHAP. L.

To make a Potion of Camedrios, and Iva Artetica, which dissolveth all Fevers that come with cold.

THe Herb *Iva Artetica*, as I have shewed in another place, is of marvellous vertue, also the *Camedrios* is of great vertue, and is hot and dry by nature. The *Iva* is good against the accident of the Fever, and the *Camedrios* dissolveth the melancholie humour; and therefore when a decoction is made of these two Herbs, it will work a marvellous effect in the cure of the said Fever, because it provoketh sweat, and assubtiliateth the grossnesse of the humour, and extinguisheth the accident of the Fever in such sort, that the Fever shall resolve with good successe, and the order to make that Potion is thus.

Take *Camedrios*, and *Iva Artetica*, of each one pound, and dry them in the shadow, *Lignum Aloes* ℥. i. the seed of Walnut

wort

wort ℥. iii. common Honey ℥. vi. fine Sugar one pound, strong white wine xvii. pound: Mix all these together in a distilling glasse, and so let it stand three daies, then distill forth three pound, and let it cool, and strain it through a Searce, and put thereunto the water that ye distilled out before, then passe it by a filter three or four times untill it bee clear, then keep it in a Glasse close shut that it take no aire, and it will last a long time without corruption, and when any will take it against the said Fever coming with cold, give him every morning fasting ℥. v. warm, and let him lie down to sweat as much as he may, and fast thereon at the least four hours, and take heed yee eat no things that are cold, and moist, for they will hinder the cure very much, and at night when he goeth to bed, give him ℥. iii. warm, and if it hap that in his sleep he sweat, dry him well with warm clothes, and thus doing, in short time he shall be delivered of that infirmitie, for this I have used divers and sundry times to my great honour, and profit of the Patient.

C H A P. L I.

To make a Potion that is good against all Infirmities.

THis is a Magistrall Potion, the which helpeth against all Infirmities, by reason that it destroyeth all the evill qualities in our bodies, it comforteth Nature, helpeth digestion, provoketh Urine, and looseth the bodie, the which things are most comfortable to our bodies, and the order to make it is thus.

Take the seed of Quinces, ℥. x. the Pills of Citrons, ℥. vi. Balm, Nettles, of each, ℥. iii. beat all these grossely, and infuse them in twelve pound of strong white wine, and there let it remain six daies, then distill it with ℥. vi. of Honey, and ℥. xv. of Sugar, untill ye have received two pound of water, then take it from the fire and let it cool, and strain it by a filter, and then put therein the first water, and eight grains of Musk, dissolved with a little Rosewater about ℥. ii. and then for every pound of the said matter, put thereunto ℥. i. of Oyle of Vitriol,

Vitrioll, and incorporate them well together, then keep it in a glasse close stopped that it take no air, and of this yee shall take ℥. i. in the morning cold, and fast thereon; for whosoever doth use this in his health shall seldome be sick, but live in health. For in this composition there entereth the seed of Quinces, that resolve the evill quality of the Stomack, and make the heart merry: The Pomcitrone pills preserve and help digestion: The Balm purifieth the blood, healeth the Liver, causeth good digestion, and comforteth the heart: The Nettles warmeth, provoketh Urine, and mundifieth the Reins, and resolveth the malignity of the Sinews: The Wine comforteth Nature, strengtheneth the Head, and sustaineth the strength: The Musk is warm by Nature, and resolveth the windiness, and purgeth the blood: The Oil of Vitrioll healeth all the *Scoriaciones* of the Mouth, the Breast, and Stomack, and preserveth the body from all corruption: So by this yee may see of what importance this Composition is, through the vertue of the Simples that are therein: so to conclude, I say, that this is one of the best Compositions that can be made, because of his nature: It letteth alteration in our bodies, and helpeth against all diseases or infirmities, and prolongeth life.

C H A P. L I I.

An Infusion with Wine most precious against the Gout.

THe Gout is a putrified and rotten disease, as I have written of in divers places, and the cure thereof is hard, because it were needfull to help many inconveniences before yee come to the cure. Nevertheless, it is a strange thing to see divers, that after they are cured they have no care to preserve them: so that look which way they got it, that way it will come again, but if they would use defensives and preservatives, they may remain well, and therefore I have devised this Wine, the which they shall continually drink: for as long as they use this Wine, the Gout shall never trouble them, and the order to make it is thus.

Take

Take *Vino negro* that is sweet and pleasant, about twelve gallons, and put it in a vessell that is well seasoned, and in that Wine put fine *Lignum Aloes* in powder ℥. iii. *Pollipodie* of the Oak ℥. iii. *Sena of Levant* ℥. ii. Musk dissolved in Rose-water ten grains, common Hony two pound, then let it repose untill it be clear, and then begin to drink thereof; for this Wine purgeth, the which if it purge too much, yee shall refrain it now and then, according as yee find your body: This doth not onely help the Gout, but all kinds of pains caused of corruption of humours, because it drieth, resolveth, and preserveth, the which are convenient to preserve the body.

CHAP. LIII.

Another artificiall Wine, against the stich in the side, and gravell.

THe stich in the side, and the gravell in the Reins, are somewhat of kin together, because they are caused of one cause, that is, of vapours corrupt and rotten, and of grossnesse, and evill qualities of the humours, the which, one with the other, ingender that infirmity, which in some men is no other then an evill indisposition inwardly, the which is very hard to be helped, for if thou wilt resolve it, it were necessary, first to remove the evill quality, and then cure it, and after they are cured to preserve them, that the said indisposition return not again, and in so doing thy cure shall have good successe, and therefore I have made this Wine to preserve thee from that indisposition, and the order to make it is thus.

Take as it were a Hoghead or a Barrell of good white Wine, that containeth about eighteen gallons of Wine, in the which yee shall put *Carduus Benedictus* ℥. ii. *Saxifrage* ℥. vi. *Walwort* ℥. iii. *Pollipodie* ℥. iii. *Cinnamon* ℥. i. *Spikenard* half an ounce, *Lignum Aloes* ℥. ii. fine Sugar three pound, then let it repose three or four dayes, and then begin to drink it, for yee may use it with small wine, or water, or in what order yee will. And in the meantime that yee take this drink, yee shall not eat fat Pork, nor any other fat meat, nor Butter,

Milk,

Milk, Cheese, or Pie-crusts, or such like things, that are of grosse and hard digestion, because they will let the operation of this wine. For whose ever doth use this wine, shall never be troubled with those kinds of infirmities, because it doth loosen the belly, mundifie, cleanse, and preserve from all evill qualities. I call to remembrance that in the City of *Naples*, where I dwelled six yeares, I caused divers and sundry persons to use this Wine, and they found such profit thereby, that it was to be wondered at, for in that City there were many troubled with the said indisposition, in respect of Hogs flesh, fish, and such other moist things as they commonly eat in that City, and therefore whose ever useth this Wine shall not be troubled with the said infirmities.

CHAP. LIV.

To make a Quintessence of marvellous vertue.

THe *Quintessence* is so called, because it is an essence taken from the Elements without corrupting the said Elements; and therefore it is called *Quintessentia*: for it is an essence above the four Elements, the which hath a marvellous vertue in preserving, and conserving all things from putrifaction, and is of so much vertue, that drinking thereof every morning half an ounce when they rise out of their bed, it preserveth them for ever in health. It healeth wounds and all sores, washing them therewith. It preserveth all flesh, fish, and fruits, that is put therein, and the order to make it is thus.

Take good strong Wine fourteen pound, common Hony one pound, Anniseed, Coriander, *Lignum Aloes*, *Calamus Aromaticus*, of each ℥. iii. Rosewater ℥. iii. Beat all the aforesaid things grossely, and infuse them in the said Wine two daies, and then put them in a Goord of glasse, and distill it by *Balneo*, so long untill the water that cometh forth doe burn, and when it will not burn, distill no more, then keep that which is distilled in a glasse close stopped that it take no air, and so keep it untill thou have occasion to use it, for it is a most rare

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liquour,

liquor, because, as I have said before, it resolveth all the indispositions that happen unto mans body. For of this Composition the antient Doctours had small knowledge, nor of many things more written in this book. If any man desire to have this Quintessence more perfecter, let him take a tenth part of good Hony, with a little fine Cinnamon, and distill it again by *Balneo*, and the Flegm will remain all in the bottom of the vessell, and the Quintessence will be so fine, that the air will take it away, and therefore he that can make this well, shall work strange cures therewith, so that the world will wonder thereat:

C H A P. L V.

To make Diatartaro, the which is marvellous in divers infirmities.

This *Diatartaro* is good against pain of the stomach, of the body, and for those that are slipticke of body, that cannot goe to stool, and such like matters, because it is of nature temperate and lenitive, and hath vertue to heat and dissolve the evill quality, and it is made in this order.

Take Pears of what sort yee will, and cut them in four peices, then boil them in water till they be soft, and that the water be almost consumed, then passe it through a strainer, and put thereunto as much white Hony purified as it weigheth, and thereof make an Electuary in good form, and when it is made, aromatise it with Musk, then for every pound of the said Electuary, put thereunto ℥. i. of perfect oil of Tartar, made by dissolution after it is calcined white: But yee shall note, that the Oil must be put in when the Electuary is cold, and so mix it together, then keep it in a glazen vessell: The dose is from ℥. β. to an ounce in the morning fasting, and eat no meat in four hours after: for this, as I have said, will cure the indisposition of the Stomack, pains of the Milt, pains of the Body that have continued long, pains of the Mother, and such like things that are caused of cold and moist humours.

C H A P. L V I.

A Composition of great value to comfort the Stomack.

AMong all the compositions that the Apothecaries have, this is one of the best and most perfectest, because it comforteth the stomach that is weak, and spoyled through a long and fastidious infirmite, for it is of a temperate heat, and helpeth to digest, causeth sleep, and comforteth the breast, and the composition is this.

Take the best Honey that ye can get, and clarifie it with Rose-water and the white of an egg, as ye would doe Sugar, and scum it very well, then take as much fine Sugar as yee have of Honey, and incorporate them together on a small fire, and when it is come to the thicknesse of an Electuarie or thereabout, for every pound of the said matter, yee shall put ℥. i. of our Quintessence Vegetable, and ℥. ii. of Oyle of Almonds newly made, and stir them well together being cold, then put thereto a little Musk and Cinnamon to give it a pleasant smell, then keep it close: The quantitie is ℥. i. more or lesse according to the strength of the stomach; yee may temper it with good broth if ye will, and fast thereon four hours at the least, and thou shalt see strange effects of this composition.

C H A P. L V I I.

To make a stomachall Emplaster to cause digestion where it wanteth.

THERE are many causes that hinder digestion, as through coldnesse of the Stomack, through heat, through moistnesse or drynesse, or through superfluous choller, or flegm, or melancholy, of the which things the Physitian cannot certifie himself which it is, so by that meanes many proved divers Remedies for that indisposition, and cannot find the way to help it. And therefore I will shew thee a plaister that hath all these four principall intensions; that is, to help digestion, strengthen the stomach, make the heart merrie, which things

are all necessarie to preserve a man within good temperature and health, and the Remedie is this.

Take these Hearbs gathered in their times and dried, that is, Sage, Rosemary, Wormwood, Balm, Saint Johns-wort, Nettles, of each as much you will, beat them finely, and searce them: then take for every pound of that powder of Cinnamon, \mathfrak{z} . i. half an ounce of Cloves, and as much *Lignum Aloes*, and ten grains of Musk dissolved in Rosewater; then take for every pound, of good Honie \mathfrak{z} . ii. and as much Vinegar, and make them into the form of a liquid Plaister, and when thou wilt occupie it, spread it upon a cloth warm, and lay it to the stomach, and in the mean while eat restorative meats, and drink small wine.

CHAP. LVIII.

A rare Secret to help the Eyes.

THis is a great Secret for those that have lost the sight of their Eyes, and was never written of before of any man, but of me, and the order to make it is thus.

Take Swallows and stamp them feathers and all in a Morter, then take for every pound of that, \mathfrak{z} . iiii. of bread, and four pound of white wine, and so let it stand six daies to infuse, then distill it by *Balneo* untill all the substance be come forth, then keep that water in a glasse close stopped, and set it in the Sun twentie dayes, and then use morning and evening to drop it in the eyes, and thou shalt see strange operations of the same Experiment, for it taketh away the dimnesse of the eye, quickneth the sight, and comforteth the brain, that it cannot be hurt by any means.

CHAP. LIX.

To make a Liquer to comfort the Smelling, and to preserve the Head.

THe Smelling is one of the five Senses of our Bodie, of the which four-footed beasts have great use; for they will not receive

receive any thing into the bodie before they have smelled unto it, and then if it be against their nature, they will not eat it, and therefore this smelling is that which preserveth the hearing, the seeing and the taste; for if the nose take an evill smell, all the other senses have part: For if yee smell to Onions or Scallions, the taste will be troubled, the eyes will weep, the eares will also be troubled: And to the contrary, when a man smelleth a good smell, it comforteth the eyes, the hearing, and taste, and for that cause I have made this liquor, to comfort the Smelling, for by that the whole bodie is comforted, and the order to make it is thus.

Take *Lignum Aloes* \mathfrak{z} . ii. Annise seed, \mathfrak{z} . iiii. *Calamus Aromaticus* \mathfrak{z} . i. *Calaminte* dried, three ounces, common Honey two pound, strong white wine twelve pound, let all these be infused for four dayes, and then distill it in *Balneo*, and when yee distill it, put into the Receiver six grains of Musk dissolved in two ounces of Rosewater, and distill away but three pound, the which keep in a glasse close stopped, and when yee will comfort the smelling, wash the face and beard therewith, and thou shalt smell a savour of marvellous effect, the which comforteth Nature marvellously: It comforteth the Stomack, and helpeth a stinking breath: It helpeth the mouth being ulcerated, and those that have the Rupture in short time, if yee wash it twice a day therewith. It helpeth also women that are troubled with dissention of the Matrix, if ye wet a cloth therein and lay it upon the Mother, in short space it shall receive great health. Also it helpeth those that are troubled with the Meagram, or pains in the Head coming of cold or winde, if ye wash the Head with the said Liquor, presently they shall feel ease, with divers other vertues, the which I will leave untill another time.

CHAP. LX.

A Decoction of the Vine, and wherefore it serveth.

THis Decoction is a composition of our Invention, and may be made in the same order as ye doe with *Lignum vite*, or

or *Sarsaparilla*, and hath no lesse vertue against contagious diseases, and hath so great vertue in drying and resolving, that it is to be wondred at, and may be used in all causes in stead of *Sarsaparilla*, or *Lignum vite*, or *China*, and this I have found out by great travell and experience, and the order to make it is thus.

Take the Roots of the Vine, or the stalks, and cut them small, then take thereof two pound, and infuse them in strong Vinegar untill they be covered, then put thereunto xii. pound of common water, and one pound of white Honey, and boil them untill the consumption of the third part, so that there remain eight pound, then strain it, and put thereunto lb. of Julep simple, then keep it in a glasse close shut to thy use, for it serveth against many diseases or infirmities, and for those that have lost their appetite, if they take thereof four ounces morning and evening warm, and fast thereon four or five houres, in short time they shall recover it again. It is also good for those that are troubled with the Collick: It also ingendereth Milk in womens breasts; it ceaseth pains of the Matrix, and also the Cough, Catarr, and paines of the Reins, and such like, the which I will not speak of at this time. Also of the seed of the Grape I have made an oyle by Expression, as they make oyle of Linseed and other seed, the which is of so much vertue, that it helpeth in manner against all indispositions, and especially against Ulcers and Wounds by his proper qualitie, for unto this oyle yee can neither attribute heat, nor drinesse, moistnesse nor cold, but onely a temperate thing, the which thou mayest know by his experience. If ye use to eat of this oyle, it mittigateth and healeth all the indispositions of the bodie, for it is of so much sustenance and vertue, that it preserveth the bodie in temperature: And these have I found out by experience.

CHAP. LXI.

To make a composition of the Hearb Mercurie.

THis Hearb Mercurie is of so much vertue that the tongue cannot expresse it, and many Philosophers have assigned unto

unto it Celestiall vertue, because it preserveth a man in a youthfull state a long time, and from infirmities: It maketh the heart merrie, the which it doth by his secret and hidden vertues, and the order to make the said composition is thus.

Take the Juyce of this Hearb in *May* when it is with flour, and strain it through a filter untill it be clear, then take of that juyce i. pound, Julip simple half a pound, fine rectified *Aqua vita* without flegm ℥. vi. Pure Oyle of Vitriol, ℥. ii. fine Musk two Carrets; Mix these together in a glasse, and stop it very well, and set it in the Sun fortie daies together, and look that yee take it in every night: that time being expired, you may use it when ye will, and the order to use it is thus. Ye shall take in the morning ℥. i. with two or three ounces of the broth of a Capon, or other flesh, and fast thereon four or five hours at the least, and thus using it two moneths together, it will be impossible to have any infirmite a long time after, by the vertue of the said composition. Among the rest I saw once a Gentleman that had the Palsie one and twentie moneths, the which by using of this composition the space of ten moneths was perfectly whole. Another Composition also I have made, the which is of marvellous vertue, and is in this order.

Take the Hearb Mercurie when it is floured, and accompany it with Wine and Honey, then distill it, and separate the Elements according to Art, and thou shalt have a most rare Medicine, wherewith thou mayest help many infirmities. But first I would counsell you, ere you use this, to prepare the bodie with taking once our *Aromatico*, the which cleanseth both the stomack and body, and thus doing thou shalt reap fame.

CHAP. LXII.

A Medicine of Lappaciole Minor, the which is marvellous in curing any sort of Catarre.

THere are four kinds of these, according to the writing of *Dioscorides*, but that which the Author doth write of in this place.

place, is that which *Dioscorides* calleth *Xanthium*, and in the Shops it is called *Lappa Minor*, and *Lappa Inversa*, and in the Italian *Lappaciale Minore*, and in English it is called the Ditch-Bur, and Louse-Bur. Take that hearb with the root and all, what quantity yee will, and distill thereof a water, the which keep unto thy use, and when yee will use it against the Catarre, take of that water four ounces, with white crude Rony half an ounce, mix them well together, and drink it in the morning warm as soon as yee rise, and fast thereon four or five hours, and use a reasonable diet in your meat and drink, and eat nothing that may offend the Catarre, and so using this remedy for a moneth together, thou shalt help any sort of Catarre perfectly, by vertue of that hearb. For this I have experimented divers and sundry times in poor and simple Catarres. But if they come of the Pox, or Hectick, in that case it may pleasure them much, but yet not cure them. Yee shall note, that it would be necessary for the Patient to take a dose of our *Aromatico* before he take the said Medicine, because our *Aromatico* disposeth the Catarre to solution, whereby it may be the sooner cured.

CHAP. LIII.

Of Pollipodie, and his vertues.

THis hearb is well known to most men, and hath great vertue against old greifs, and opilations, and all indispositions that come through distemperment of humours, because it evacuateth the body, cleanseth the head, and purgeth the blood: and the order to make it is thus.

Take *Pollipodie* two ounces, Sene one ounce, *Lignum Aloes* half an ounce, mix these well together in a stone mortar, then take white Wine as much as yee will, and for every pound of Wine put thereto $\frac{3}{4}$. i. of that mixture, and so let it stand four and twenty hours, and then drink it, for it will purge without any pain, those that have any indisposition of the stomack, weaknesse of the legs, and faintnesse of the body, and such like. For yee shall understand, the *Pollipodie* purgeth

geth Flegm, and the Sene purgeth Choller, as by the viscosity is known: The *Lignum Aloes* preserveth nature, so that by the ingredients yee may know the vertue of this composition. Yee shall understand, that this root would be gathered when the Sunne is as farre off; and that the cold time of the year doth begin to draw on, for then they are of most force.

CHAP. LXIV.

Of the Olive, and his vertues.

TAKE common Oil, the which is made of the Olive, two pound, Frankincense one pound, Turpentine one pound, distill them together in a Retort two dayes long, then separate the oyle from the water, and keep each alone, then take forth the Fesses out of the Retort, the which is a miracle of Nature, because it serveth against all Infirmities, where it is applyed. It helpeth broaken bones wonderfully, and these secrets I have found out by experience. There is also drawn out of the wood a liquour by discention, the which is black of colour, and is of marvellous vertue against paines. A little of this Oil being mixed with Oil of Sulphur, helpeth all putrified and corrosive Ulcers that are caused of putrifaction of humours. The Lye made of the Ashes of Olives, preserveth the beard and hair in their naturall colour, if yee wash the head often therewith. Of this Oil I have made a great discourse in my Chirurgery.

CHAP. LXV.

Of Ciperons, and his vertues.

THis hearb being put into new Wine, when it worketh in the Hoghead, giveth it a pleasant savour, and whosoever useth to drink of that Wine, it will defend him from all interiour passions that are caused of ventosity, and helpeth those that are troubled with the Rupture, because it resolveth the wind,

and hath a restrictive vertue. It purgeth the bloud marvellously, and causeth digestion, and of this I have seen the experience. Also I saw one, that in the moneths of *April*, *May*, and *June*, took the roots of Ciperous and beat them to powder, and made thereof a plaister, and laid it upon the Rupture, changing it every day once: and also he eat of the said roots, and so in short time he was helped; and that experiment I have seen divers times. Also if yee take those nodes or knots that are on the roots, and stamp them, and boil them with common Oil, Frankincense, and yellow Wax, untill it become black of colour, it will cure wounds marvellously, it mittigateth the pains in all old sores, it cureth all pains coming of humidity and wind: Moreover, if yee annoint the body with the said Oil, and drink the Wine wherein hath lien infused the said root, it will preserve it marvellously. And among all other things that I saw of this Ciperous; there was a Merchant called *Nicolo Carbola*, the which was of the age of thirty yeares, and was troubled with a kind of scab like a Leper, and had carried it long, the which I caused to make this Oil, and he did not onely annoint him therewith, but also drunk thereof every morning ζ . β . with wine, so that in short time he became so whole, and sound, that it was to be wondered at.

C H A P. LXVI.

Of Rew, and his vertues.

TAKE Rew when it is seeded, but yet not dry, and stamp it in a Morter, and for every pound of Rew, put thereto ζ . vi. of Turpentine, and as much of the yolks of Eggs hard sod, and incorporate them well together; then put it in a glasse close stopped, and set it to putrisie in warm dung five and twenty dayes, then distill it by a Retort according unto art, untill all the substance be come forth, the which will be both Oil and water, the which yee shall separate. The water serveth against all pains of the belly that are caused of cold and moistnesse; the dose is ζ . β . in some warm broth, and

and may be taken at any time. Also giving it to any that hath a liver coming with cold, it will help him in short time: yea, some have been cured at once or twice taking the same. Moreover, the Oil is most soveraign against cold greifs, as well inward as outward, it preserveth those greatly, that take every morning a drachm with sweet wine, and fast thereon four or five hours. Also for outward griefs it is most excellent, if yee annoint them therewith cold, because it resolveth and drieth all evill qualities of our bodies: besides these experiences, I have made an Oil of the seed of Rew by expression, the which is of so much vertue, that if yee annoint the head therewith, it causeth a good memory unto those that have lost it, or are weak by reason of humidity, or cold.

C H A P. LXVII.

Of Wormwood, and his vertues.

THIS hearb Wormwood is of great vertue, if yee can use it well: for if any lean persons or evill coloured use the same, it will bring them to their perfect health and colour, and the order to make it is thus.

Take Wormwood and distill it in *Balneo*, then put thereunto Oil of Vitriol, as much as will suffice to make it tart, and thereof use every morning one spoonfull fasting, and in short time it will restore thee to perfecter health than ever thou wast before, and bring thy colour again.

C H A P. LXVIII.

Of Gratia Dei, and his vertues and operation in divers infirmities.

THIS *Gratia Dei* is an hearb well known unto most men, and is like unto Germander, and bitter in taste, and it ought to be gathered in *July* and *August*, and must be dried in the shadow, hanging so that it may touch nothing, and then

then ʒi. of this powder will provoke vomit, and ease Nature. It helpeth also putrified Ulcers, if ye make a decoction thereof with Lye, and then wet clothes therein, and lay them upon the sore; for as it causeth to vomit and evacuateth the stomach, so neither more nor lesse it causeth the Ulcer to vomit, or purge, and healeth it with great speed: It helpeth much those that are Phrenzie, by reason that it mundifieth the stomach and bodie from such putrifaction.

A most excellent composition of this Hearb. Take thereof in fine powder, ʒi. Cinnamon, ʒi. Cloves, ʒi. Wheat flower one pound, *Zucche compost condit.* ʒ. iii. Oranges condited, one ounce, beat them altogether, and make thereof a past with Honey, and form it like a loaf, and set it in an Oven to bake, but take heed it doe not burn, and when thou wilt use it, give thereof one ounce, and it will purge gallantly, and is very delectable to be eaten. This Purgation is divine in many infirmities, but above all other against *Scrophule*, the white Scall, and Scabs, because it evacuateth onely the superfluous humiditie, and drieth, and is appropriate for these infirmities: For ye shall note, that all Soluble Medicines doe not serve in one infirmitie, because one is Cholerick, the other Sanguine, one Flegmatick, and the other Melancholie, and for that cause it is necessary to find the proper Medicine for the infirmitie. The Rhabarb purgeth Choller: The *Eleborus* Melancholie; the *Ebulus* or Wallwort Flegm, and the *Gratia dei* the blood, so that every one hath his propertie.

CHAP. LXIX.

Of Wallwort and his Vertues and Operations.

Wallwort is an Herb well known, and groweth in a fat ground, and hath leaves, flowers, and seed like Elder, and is of such vertue that it is to be wondred at, for if it were brought unto us from farr Countries, it would be accounted above all other hearbs, but being so familiar among us, we make no account thereof. This Herb called Wallwort or Dainwort, by his propertie and nature, provoketh vomit
and

and dissolveth the bodie, if ye drinke the juyce thereof, or eat the Hearb green: The water distilled of this Root being drunke, and applied outwardly with wet clothes unto the Gout, it taketh away the pain. If ye give the juyce of this Hearb with Sirrup of Acetose to drink, it will help frantick Fevers. The powder of his leaves hath great operation in all sorts of putrified Ulcers, because it taketh away the pain, mundifieth, and incarnateth, with divers other vertues, the which if I should write them they would not be credited, and therefore I leave it to the Experimentor.

CHAP. LXX.

Of Millefolie or Yarrow, and his great vertue.

This Hearb *Millefolie*, is well known unto most men; and of many is little esteemed, because it groweth so commonly amongst us. This Hearb being green, is a miraculous and divine remedie, to help any sorts of fresh and bleeding wounds, if ye stamp a handfull thereof, and lay it thereupon the lips being close joyned together, within the space of four and twentie houres it shall be perfectly whole. If yee drinke three ounces of the juyce of this Hearb with new Milk, morning and evening, it will help *Gonorrea* in short time. It is also an excellent remedie for those that have their Liver and Lungs ulcerated, for this I have proved divers and sundry times in Goats, the which are troubled with a certain infirmitie, the which is called *Bissole* of the Goat-keepers, for they are certain Imposthumes that doe ingender in the Liver and the Lungs, and causeth them to die. I then seeing that in the interiour parts of the Goats, made this experience, I took *Millefolie* made in powder, and gave it unto the Goats with Salt, and for the most part they were helped; and after that I cured a number of men and women of that disease, for of that infirmitie there die a great number in the world. And with the said order aforesaid, thou mayest save a number, but it must be mixed with *Sal artificiato Leonardo*. Those that are *Ettici* and *Tesci* die commonly through Imposthumes
and

and Ulcers that are caused in the Liver, for of this I have seen above an hundred. For after they were dead, I have caused them to be opened to see the experience. You shall understand, that this Hearb *Millefolie* hath a great propertie to heal those Ulcers. And therefore the Chirurgian that understandeth not Physick, can ill help those Ulcers inwardly, because he cannot apply his Unguents and Plaisters, as he doth outwardly. And those kind of Ulcers cannot be known, but of those which have seen them, and have seen the successe of their diseases, and therefore I may well discourse thereof, because of them have passed a great number through my hands, and I have seen them with mine eyes. So that I conclude, that all which I have said is two things, the one is, to see the thing in fact, the other, to have approved Medicines to help them. A most excellent composition of this Hearb, the which helpeth wounds in very short time.

Take this Hearb when it is floured, and readie to seed, and put thereunto *Edellium*, *Frankincense*, and common oyle, and make thereof as it were Mustard, then distill it with a gentle fire, with great diligence, as ye distill our *Oleum Benedictum*, and thou shalt have a rare Secret against all manner of wounds, so that it causeth the world to wonder at his operation.

CHAP. LXXI.

Of *Gentian* and his Experiments, approved by mee many times.

This Hearb is well known, and his vertue is most in the Root, and is a miraculous and divine remedie for those that have pains within the bodie caused of winde, and also for those that have the Stitch in the side, if yee give the powder thereof in sweet white wine, for presently it taketh away the pain, because his nature is to dissolve winde, the which is caused of oppilations of the Pores through abundance of humiditie, and the *Gentian* hath vertue to drie and dissolve wind,

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and so Nature doth evaporate the ventositie: And this is the reason why the *Gentian* doth that effect.

CHAP. LXXII.

Of *Imperatoria* and his great experience that it doth against pains of the Mother.

This Hearb is of great vertue in his operation, if his Root be made in powder, and given to eat with Honey unto a woman that is troubled with the Mother, either through cold or heat. For if they be grieved through cold, the *Imperatoria* which is hot, doth dissolve it, and they shall be delivered. If it be through heat, the heat is alwaies windie, because the heat is none other thing, then a humour retained in those parts, the which this hearb by his proper vertue and qualitie doth resolve. So that whether it be cold or hot, this vertuous hearb helpeth them with great speed, for this I have proved an infinite number of times. Moreover this hearb hath great vertue to comfort the stomach, and causeth digestion, and to preserve all the bodie, and for that cause the Ancients have called it *Imperatoria*.

CHAP. LXXIII.

Of *Cardo Sancto* and his vertues particular, the which I have proved.

There are many kind of hearbs, the which are called *Cardi*, but unto that which they call *Cardo Sancto*; they have added *Sancto*, because the people should know, that it is an hearb of great value in certain diseases, so that it is to be wondered at for his operation. And that which I have seen thereof will I write in this place, that is, if yee stamp this hearb when it is green, and lay it upon the wound, it will heal it miraculously, and with great speed. Also the juce or powder of the said hearb being given to drink unto those that have worms, presently it helpeth them. This Herb being dried

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and infused in *Aqua vite*, and given to drink to any that is grieved with any grievous pains, in short time he shall be whole. This Hearb is also good for the sight of the eyes: If ye make a past thereof with Bread and Honey, and distill it with white wine, it is most excellent. It hath also two great Vertues to preserve humane bodies, the which I have proved, the one is outwardly, and the other inwardly, and they are made in this order.

Take *Cardus Benedictus* when it beginneth to flour, and stamp it grossly, and infuse it in common oyle and *Aqua vite*, with a little Frankincense, and there let them remain, untill they be macerated, then boil them and strain it, then take thereof a third part, and put thereto a little Virgin waxe, and let it boil, untill it begin to fume, and turn to a black colour, then strain it, and keep it in a glasse close shut, that it take no aire, then if yee take one drachm of the oyle with sweet wine cold, it will resolve any infirmitie, and preserve them that use it in health; with the black liquor yee shall anoint all the body when yee go to bed, cold, the which doth not onely resolve the evill qualitie, but preserveth a man in good state. It maintaineth the hair black, so that it shall not waxe white: It killeth worms in the bodie, with divers other things, that I will leave untill another time.

CHAP. LXXIV.

Of Sweet Marjoram, and of his Secrets the which I have proved.

Marjoram hath great and rare vertues, the which I have proved, because others might know them and use them, when occasion shall serve. And first I will write of the juyce, the which is of such strength and vertue, that one ounce thereof being mixt with one drachm of Oyl of bitter Almonds, and one scruple of Mastick in powder, being snuffed up at the nose, untill it come unto the mouth, it purgeth the head of all pains, dissolveth tumours, quickneth the sight, and causeth sleep, and helpeth the head of all infirmities: Also Marjoram

joram put into Vinegar, with Cloves and Cinnamon, and make thereof an *Epithema*, it dissolveth the evill disposition of the stomack, and quickeneth the appetite, and provoketh sleep, and being eaten in Sallets, it comforteth the Stomack marvellously, with divers other vertues, the which I have not seen.

CHAP. LXXV.

Of the Hearb called Laciola, or Ophio Glossen, of some Advers tongue, or Lancea Christi.

This Hearb is of marvellous vertue, for if it be laid upon a wound, either green or drie, it healeth it marvellously, and with speed, and that it doth by his hidden and secret vertue. The decoction of this Hearb healeth wounds inwardly, and also other offences, it helpeth the Rupture in young children, being new done, if yee lay it thereon, and bind it hard with a Trusse, these Vertues I have seen of this Hearb.

CHAP. LXXVI.

Of Hypericon or Saint Johns-wort.

There is an Oyle made of the Seed of this Hearb by expression, the which being annointed upon a wound, it doth heal it with great speed. It is also excellent for those which have the *Pitechie* that is, a certain disease so called in the Italian tongue, it is also most excellent against all Poisons. This Hearb is also good against scabbs, if ye annoint them with the juyce, and drinke his decoction, because it queneth and cooleth the superfluous heat. And this it doth by his proper qualitie, and hidden vertue.

CHAP. LXXVII.

Of Nettles, and his vertue in many operations.

THis hearb is commonly known among us, and is of marvellous vertue, and his effects are incredible. Nevertheless, I will not let to shew one experiment of it, the which is marvellous, and is this: Take a Capon, and pull away all his feathers from his breast, and beat him with Nettles, and he will call in the young Chickens, and govern them like the Hen. Nettles being dried and made into powder, and given to eat unto a man, it will provoke venereous acts, being used to be eaten in meats, it purgeth the Matrix, it helpeth scabs, if you wash them with his decoction, and mittigateth all pains coming of cold, making a bath thereof; his decoction helpeth the tooth-ach, with many other vertues that I have not proved. But truly I beleeve, that if any would give himself to seek experience in this hearb, he should see strange things. For I have alwayes seen that in these kind of hearbs, that naturally will not be touched, God and Nature hath given great vertue.

CHAP. LXXVIII.

Of Hyssop of the Mountain.

THis hearb hath great vertue, for if his decoction be given to drink unto those that have the flux of Urine, in short time it will help them: The like doth his decoction in wounds imposthumated, for if yee wash them therewith, it will mundifie, and restrain, and bring it presently to be whole. Also if yee make powder thereof, and lay it upon a fresh wound, it will help it presently, and that it doth by his great estranged vertue. It helpeth the Cough, being infused in Wine and drunk.

CHAP.

CHAP. LXXIX.

A great secret of a kind of Betonie.

THere is found in the field a certain kind of Betonie, the which is the length of an arm or more, and as big in the stalk as a Goose quill, and it is four square, and the leaf is much like unto the Oaken leaf, and his flour is much like the colour of a Violet, and his seed is black, and much lik unto the grains of Gunpowder, and this hearb in *Lumbardie* is called *Betonica*, and in the Realm of *Naples* it is called *Centragalla*, and of this hearb I have seen great vertues and experience, and especially when it beginneth to flour untill it be seeded: for if yee distill it with sweet Wine, and receive thereof onely the fourth part, it will restore the sight unto those that are almost blind: It comforteth a weak stomach very much, if yee drink thereof every morning three or four drachms. The Fesses which remain in the glasse being mixed with Honey and a little *Zedoaria*, helpeth women that are troubled with the Mother, if they drink thereof every morning ʒ. viii. warm. This hearb being bruised with Wine and Salt, and laid upon a fresh wound every three dayes once, helpeth the same with speed: Also if yee put one of his seeds into the eyes, and there let it remain so long as yee may suffer it, it will clear the sight marvellously, for it hath been proved many times. It helpeth those kind of Scabs the which are most evill to be helped, being mixed in this order.

Take the juyce of this hearb, although it be somewhat drie and hard to get forth, and for every ounce of that juyce, put thereunto ʒ. iiii. of the Oil of Frankincense that cometh forth last in the distillation, and boil them a little together untill it begin to fume, then take it from the fire and strain it through a cloth, and when yee goe to bed annoint all the scabs therewith cold, and thou shalt see a most strange cure, never written of before by any man, the which I have proved divers and sundry times, and is a secret to be used on noble personages, because it doth his effect without letting of blood, and purging, most wonderfull to behold: So that it is to be

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accounted

accounted rather a divine Medicine then humane; for truly I have done more cures with this hearb then with any other that ever I used.

CHAP. LXXX.

Of the effects of Wine, and what cometh thereof.

First I will speak of Wine and his qualities. You shall understand, that Wine is a liquour the which changeth into divers kinds differing from his own nature: And first it changeth into Vineger of it self without any artifice, the which can never be turned into Wine again. Also they separate from Wine *Aqua vita*, the which being separated cannot be turned into Wine again. Also Wine maketh, by setting it self, a certain stone called Tartar, the which can never be turned into Wine again, nor yet into Vineger. And thus when the workman doth transmute or change it, it cannot be turned again into his first quality. Wine is very apt to corrupt, and to change into other kinds, but after that it changeth or transmureth, it is uncorruptible: for when it is turned into Vineger, it is apt to conserve all things Vegetable and Animall that is put therein, but not the Minerals, for by nature it is enemy unto them. There is also separated from Wine *Aqua vita*, the which is conservatrix of all Medicines; for when it is circulated and made into a *Quintessence* it becometh celestiall, as I have shewed in my other books, and therewith thou mayest help many infirmities, because it mittigateth all pains, and dissolveth in a manner all infirmities, and especially when it is compounded in this manner.

Take of that *Quintessence* four parts, Oil of Sulphur and Vitrioll of each one part, Julep of Violets sixty parts: Mix them all together, and it will be of such vertue, that if yee give ʒ. i. thereof to drink to one that lay at the point of death, it would recover him, because it breaketh choller, preserveth the stomach, causeth an appetite, and helpeth any sort of Fever, and preserveth both men and women in lusty state, if they

use

use it oftentimes; for these experiences I have seen divers times. Also of the Tartar yee may make Oyle, the which is of marvellous vertue, both in Physick, Chirurgie, and Alchimie. There is also drawn forth of Tartar, his spirit and oyle in this order, as *Andernacus* writeth, the which is most profitable against sundry infirmities, and the order to make it is thus.

Take white Tartar and beat it to powder four pound, and put it into a stone pot or glasse well luted, and set it in a furnace to distill with a great Receiver close luted, least all the fumes come forth or break the glasse, then give it first a small fire, and so increase it as though thou wouldest draw a strong water, and so continue it untill there come forth no more spirits, then let it wax cold, and take forth the liquor, and put it into an upright glasse with his head and receiver, and distill away the water in *Balneo*, then take that oyle which is in the bottome, and distill it in Sand or Ashes, and there will come forth at the first a yellowish oyle, and so by little and little it will change colour, and become blacker and blacker, and thick like unto a Balme, or a Sirrup. You shall understand, that the first Liquor separated in *Balneo*, is called *Liquor secularum vini*, or *Spiritus Tartari*, the oyle which yee rectified in Sand, is called *Oleum secularum vini*, sive *Mumia secularum vini* the which is most effectuell and profitable in curing all running Ulcers that goeth creeping upon the flesh, and especially those that come *Ex lue venerea*, for this *Mumia* doth so cure those malign Ulcers, that their malice can hurt no more, but shall be quite extincted: Being drunke with wine, it doth break and expell the Stone in the Reins and Bladder, it provoketh Urine and purgeth Ulcers. Furthermore, ʒ. i. of the liquor or spirit of Tartar, being drunke with water of Fumitorie or *Hirundinarie* or such like, as is most convenient for *Pustulas gallicas ex anthemate ericipelas*, the Dropsie, Water betwixt the skin and the flesh, Fevers, *Menstrua*, and all obstructions of those parts; it will work all those effects more effectuell if it be taken with water of Triacle, the which is made as hereafter followeth. Also yee shall understand that this spirit of Tartar must be rectified four or

five

five times from the calces of his Fesses in *Balneo*, to take away his stinking smell, and then it will be the purer and more effectually, and this is the making of *Aqua Theriacalis*.

Take Triacle of *Alexander* that is perfect good, ℥. v. red Myrrh, ℥. ii. Saffron, ℥. β. mix them together in a glasse, and pour thereon, ℥. x. of the spirit of Wine, and then set them close stopped to digest, then distill it according unto art; sometime they put into this water ℥. ii. of Camphire especially when it is used in hot burning Fevers and Inflammations, and then it is called *Aqua theriacalis camforata*, this Composition following being drunk, hath a singular piercing vertue. Take *Spiritus calcanti*, ℥. i. *Liquoris fecularum vini correcti*, ℥. iii. *Aqua Theriacalis* ℥. v. give thereof ℥. i. in strong wine or other convenient liquor both for the aforesaid defects, and also to prevent and cure infinite other diseases.

CHAP. LXXXI.

Of the qualitie of Vinegar, and his Secrets.

Vinegar is made of wine, and of water. Whereas there is wine, they make it of wine, but in those Countries where there groweth no wine, they make it of beer and ale, in stead of wine, the which Vinegar is very strong. Nevertheless, it hath not the vertue and qualitie of that which is made of wine, because his nature is to preserve those things which are put therein, as is said before. If yee doe distill Vinegar in *Balneo* untill it remain drie, and then burn those Fesses untill they come white, and then lay them in a moist place, it will turn into Oyle, the which is of such vertue for mans bodie, that it is not to be credited, for if yee give thereof a small quantitie to drink, it will dissolve the Gravel, and Stone in the Bladder. And therefore this is a worthy secret to be known, the which was never revealed before to any man: As for his other vertues, they are known to all men. Distilled Vinegar being mixed with a little oyle of Tartar and *Aqua vita*, preserveth the face, and maketh it fair, but if it were not a sin to offend God, I could say such great and strange things of distilled Vinegar,

Vinegar, that it would cause the world to wonder at it, but for troubling my conscience, I will hold my peace for this time, and leave this to be sufficient, which I have written already.

CHAP. LXXXII.

Of the Fesses of Wine, and of his Secrets that I have found out.

THAT which is called *Allum du Fesse*, is the Fesses of Wine burnt, the which I have spoken of in other places, but here I will shew thee a great and rare Secret, never written before by any man, the which shall be to the honour of the Physitian, and this is the Secret.

Take the Fesses of *Aqua fortis*, made with Roch Allom, *Sal Niter*, and *Vitriol* two pound, *Allum du Fesse* two pound, mix them well together, and put them into a Furnace to calcine, untill it become to a hard stone: and when it is calcined, make it presently into powder, and set it four or five nights in the ayre, and it will turn moist, then take six pound of pure *Aqua vita* without flegm, and put therein the same powder, and so let it remain eight daies, every day stirring it once, then pour of that part which is clear, and keep it as a precious Jewell, then take the Fesses and calcine them again, as yee did at the first, and make them in powder again: And this powder mundifieth all filthie and stinking sores, and with this water thou mayest help them, if that the workman can apply it with reason. Also with this water may be done great cures in Physick, if it be given as it ought to be. Also of the said powder there may be made Pills and Potions, that worketh miracles in the world, as I have seen divers times.

CHAP. LXXXIII.

Of Verjuyce made of Grapes, and his Secrets.

Verjuyce is the Juice of unripe Grapes, the which is kept to dresse and season meats, to give them a better taste, and

and it is of great vertue, and appropriate for many things. But when it shall be distilled with Hony, and *Allum du Fesse* in a Limbeck of glasse, it will be a miraculous remedie for Imposthumes that are very hot. It maketh women fair and shining, if they wash them therewith. But if this be mixed with oyle of Talk, it will restore the sight unto those that are almost blind. Also two drachms of distilled Verjuyce, with two drachms of the juyce of Betonie, and four ounces of Milk being used, will make a man very luxurious, and help a weak back. Also Verjuyce being distilled, will bring an appetite unto those that have lost it. And all these are with great reason, for yee shall understand that the Verjuyce without any other Artifice, doth mundifie the stomach, and loose the bodie, and purifie the blood: The Honey is Cordiall, and is hot by nature, and dissolveth winde, the *Allum du Fesse* drieth, and destroyeth all the evill humours: The Talk is bright and shining, and his whitenesse doth penetrate very much: The Betonie comforteth the stomach, and is windie: The Milk is aperative and nutritive, and therefore consider well thereon, and thou shalt find it reason and experience that I have said.

CHAP. LXXXIV.

Certain Secrets of Animals, and first of the Oxe.

THe fat of the Oxe is very appropriate to Unguents, to help all manner of sores, because it comforteth the place offended, and mittigateth the pain; but when this grease or fat shall be distilled with Turpentine and Wax, it will work Miracles in divers operations, of the which I will not speak in this place: There is in the throat of divers old Oxen certain knots or kernels as a man may term them, the which are of the bigness of an Olive, some are bigger and some lesser, according to the age of the Oxe. Take of these kernells, and hang them up to drie in the shadow, and make thereof powder, and of that powder give every morning, ℞. ʒ. unto

unto those that have the Dropsie, and in short time they shall be helped. Also the sinews of an Oxe being dried, and made lint to make tents or stoppings, is most excellent, and will work great effects, and this is one of the Secrets, the which I never meant to reveal untill death. The blood of a young Bull that is not gelded, being drunken as it is warm, is most strong poison, there are also divers other things, the which I would write of this Beast but for tediousnesse sake.

CHAP. LXXXV.

Of the Goat.

THe fat of the Male Goat before he is gelded is of much vertue, because it comforteth all members that are offended, as well inwardly as outwardly: If yee annoint any that hath the Flux with the said grease, it will doe him great pleasure. Also the dung of the Goat is most excellent to mollifie sinews that are indurated in any place, and therefore this dung being put into Unguents appropriate, of force must work great Effects.

CHAP. LXXXVI.

Of the Horse and his Vertues.

THe Dung of the Horse is of great vertue, for if a man were lame, and indurated through grosse and viscous humours, let him be buried in fresh warm Horse dung two hours, and in ten or twelve daies he shall be helped. The fat of the Horse is very hot and penetrative, and especially that in the neck, where the Main groweth. Also the fat being distilled with the rosin of the Pine tree and Myrrh, is miraculous against shrunk sinews.

CHAP.

CHAP. LXXXVII.

Of the Dog and his Secrets.

THe Dog is an amiable Animall above all other unto man, for he understandeth in a manner what a man doth say; and from the Dog is taken many wholsome things for man, for of the skin they make Gloves, and such like, the which are wholsome for them that wear them. The fat of the Dog is very hot and piercing, and dissolveth all pains that come of cold. The dung of a Dog is profitable to dresse Leather withall, also his blood mixed with Hogs grease, and the Ashes of a Vine, dissolveth all manner of swellings, that come in divers parts of the bodie.

CHAP. LXXXVIII.

Of the Cat and his Vertues.

THe Cat is very hot, above all other animals, that appertain unto the house, and his fat is of such heat, that it is incredible to be spoken of, and he is never in love, or goeth a catterwalling, but in the coldest weather. The Brain of the Cat is of such a heat, that if any doe eat thereof, it will make him mad; if yee annoint certain places of the house with the fat, it will cause the Mice to run away, fearing least the Cat were there, and that is by a hidden propertie. There ingendereth in the flesh of a dead Cat certain putrified Worms, the which afterward become a kinde of Flie, that are called *Taphani*, the which is a very great enemy to the Oxe, and all other Cattell, for they will run away from them, for if they be bitten therewith, they will in a manner be mad.

CHAP. LXXXIX.

Of the Hare and his Secrets.

THe blood of the Hare being dried in the Furnace, and made into powder, helpeth those much, which are troubled with

with the stone and gravell, giving it to drink with the juyce of Pelitory. The hair of the Hare serveth to stench bloud in wounds. The Testicles of the Hare dried in a Furnace, and made into powder, and being drunk, provoketh venereous acts. The Gaul of the Hare being distilled with Hony and *Aqua vite*, is a miraculous remedy for the sight of the eyes, putting therein every night one drop when yee goe to bed. There is yet a great vertue in the Hare, that if I should reveale it, the world would wonder at it, and therefore I omit it unto the ingenious.

CHAP. XC.

Of the Frog and his secrets.

THese Frogs are of great vertue in divers operations; for their fat helpeth the Leprosie if ye annoint them therewith, and is a most miraculous thing for those that are burnt, or scalded with water; for if yee annoint them therewith, it will help them quickly, and leave no scar. But if this fat be distilled with *Mirrh*, and *Aqua vite*, and accompanied with *Aloes*, and the juyce of *Brassica Marina*, called *Soldanella*, and thereof made Pills, they will be of so much vertue, that one scruple or two of those Pills being given oftentimes unto one that hath the Dropsie, they shall be helped quickly, and hereof I have had great experience, to my great honour and profit of the Patient.

CHAP. XCI.

A discourse upon certain stones, and their qualities in Physick and Chirurgery: and first of the Marble stone.

THere are a great number of stones that the Majesty of God hath created in the world, of the which I will make mention of some, as well Minerall as Artificiall, because the Physitian as well as the Chirurgical, may be served therof in their affairs, although it be hard to have knowledge of those things,

things, because they are much differing one from another, and grow in divers parts of the world: yea, and although they be brought unto us, yet they are so unknown, that we cannot know the thousand part of their vertues and qualities. And to begin, I will write of the Marble, the which is a white stone, like unto sugar when it is broken, and it is of great vertue in Chirurgery, for when it is brought into calkes, thereof may be made an Unguent of great vertue in this order. Take of that calkes, and lay it to steep in fair water, so that it may be covered four fingers, then stir it eight or ten times a day, and then let it wax clear and settle, then pour it off, and put on more, and doe as yee did before, and when the water is settled clear pour it off again, then take of that calkes what quantity you will, and with Oil of Roses make it into an Unguent, the which is marvellous for such as are troubled with heat, for it drieth, and cooleth, and setteth it in good disposition, so that with ease it may be healed.

CHAP. XCII.

A Discourse upon Lapis Ematites, and his vertues in Chirurgery.

THis *Lapis Ematites* is a stone like unto the Mine of Iron, the which if it be ground into powder will be red like unto Sinaper, and thereof thou shalt make an Unguent in this manner. Take Oil of Roses four ounces, Auxungia two ounces, new Wax half an ounce, Turpentine one ounce, *Lapis Ematites* in most fine powder three ounces, mix them well together in a Copper pan with a small fire, untill it begin to give certain fumes, or smell, and it will be black, then take it from the fire, and alwayes stir it untill it be cold; and then it will be hard like a Cerot, the which is miraculous in healing corrosive Ulcers. Also this stone being in fine powder, and made into a Lineament with Vineger, Oil of Roses, and a little Litarge, helpeth Scabs, and quenbeth their heat, and cooleth the blood. Also two drachms of this powder being eaten with Sugar rosate, helpeth those which have inflamma-

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tions in their stomach with speed. This stone hath also divers other vertues, the which I will leave at this time.

CHAP. XCIII.

Of the stone of Iron, which some call Loppa.

THese stones which the workmen take from the Forge, that are called *Loppa diferro*, are of great importance. if we may beleve the *Alchimists*, because they say, that this stone is the beginning of their Stone, &c. Yee shall understand, that this stone is most necessary both in Physick and Chirurgery, when it shall be well prepared as it ought to be: and his preparation is in this order. Take that masse of matter and stamp it, and searce it very fine, and then put it into a vessel that is apt to resist the fire, and set it in a glasse Furnace for twenty or thirty dayes, and then it will be a red masse, the which yee shall beat into an impalpable powder, the which if thou wilt use in Physick thou maist dissolve in Vinegar, and when it is dissolved keep it for inflammations of the Liver and Stomack, the which thou mayest give with any kind of Sirrup appropriate, for this is a miraculous Medicine against the flux of the body. Also if yee make an Unguent of the said powder with Oil of Wax, of Frankincense, and Eggs, it will work strange operations in Contusions and Dislocations of bones, laying it thereon very warm, because it resolveth all alteration, mittigateth the pain, and comforteth the place offended. Yee shall understand, that it was never made of none but of us, which ever seek new Medicines and goodly experiences, to pleasure the world with that Art.

CHAP. XCIV.

Of Lapis Judaicus and his form, and wherefore it serveth in Physick and Chirurgery.

THis *Lapis Judaicus* is a certain stone, the which is like unto the similitude of the Cuckows Egge, and is of a grayish colour

lour and rough, and within it is another stone like unto a Nut, and this stone is of a great vertue in his operation; for if it be beaten into powder, and dissolved in distilled Vineger, and then mixed with Sirrup of *Saxifrage*, and given to drink to those that are troubled with gravell, it will cause them to avoid it in their Urine: and to break the stone, they shall mix the powder with Hony, and lay it on plaister-wise upon the Reines, and it will break the gravell with speed. Moreover, this Stone hath two rare vertues, the which I will not write of in this place, but I would counsell those that carry them upon their bodies to have two, a Male and a Female, and look upon them every day once, for of this stone I have seen great experience.

CHAP. XCV.

Of Lapis Lazuli and his operation.

Certain wise men in the world that have made great consideration of this stone, say, that this is the stone of gold, because it is mixed with Azure, white and yellow, and also other colours; but I find that in many places of the world, they have the Mine of gold, and yet they find no *Lapis Lazuli*; and therefore it is a signe that it groweth in places where Nature doth produce it in that form. And for that which I have seen of *Lapis Lazuli* is, that if yee give it inwardly it provoketh vomit, and helpeth the Quartain Ague: And I have proved to calcine it in the Furnace where they bake Bricks, and when it was calcined to dissolve it in *Aqua vite*: the solution helpeth many infirmities, giving it inwardly, and especially maligne Fevers. Also being put in maligne sores, it bringeth them to so good a temperature, that it is miraculous, and not credited, except of those that see the experience. And at this time I am seeking to bring it to a certain perfection, the which shall work miracles, and hitherto I have had good successe, for thereof I have seen great miracles that causeth the world to wonder: And yet of late I have found an Oil made of the same Stone, that provoketh sleep, and causeth quiet

quiet rest, and is marvellous for the sight of the eyes, annointing the head, the eyes, and the stomach therewith when yee go to bed: For of this I have seen an infinite of experiments, and I swear by that I am, that with all the travell that I have had, I never found a better thing then this Oil; for if yee annoint the Gout therewith, presently it taketh away the pain, and inflammation, or alteration, but the reason thereof I know not, because as yet I had no leisure to consider thereof: But by the grace of God, at the next impression I will set forth some notes of their experience that I have seen in the Art.

CHAP. XCVI.

Of the Flint-stones and their vertues.

The flint is a stone, the which if it be stricken with Iron or Steel it will give fire, and his vertues are great both in Physick and Chirurgery, and also in divers other Arts. First in Physick it hath vertue to dissolve the gravell in the Reins and Bladder, if ye give thereof two drachms with unripen Wine, and this it doth by his proper quality and hidden vertue. In Chirurgery it hath great vertue, for being ground into most fine powder, and made into an ointment with Oil of Roses, and Wax, it mittigateth all inflammations, and taketh away the pain of the sore, because it cooleth and drieth. Moreover, this stone is used of those that make Glasse, to make their composition with their Ashes and *Maganese*. There are yet a great number of vertues, the which I leave unto the Experimentour.

CHAP. XCVII.

Of the white stone which some call Allum, Scaleola, or Gesso.

This *Allum, Scaleola, or Gesso* is used much in Italy to make Lime of, I suppose it to be that which is called Muskovie Glasse, or *Lapis Specularis*; this is very necessary both in Physick

Physick and Chirurgie, because it is by vertue attractive and drying, and helpeth much against burning Fevers, tempering it when it is burnt like flower with Vinegar, and when it is tempered, lay it presently upon the Reins, and lay it just the length and largenesse, and so let it remain three or four houres, because it draweth like Boxing Glasses, and so leaveth the Reins cold and eased: and so by that effect it doth great pleasure in those kind of Fevers. It helpeth also in Ulcers if yee make a paste thereof with common lye, and lay it thereon eight or ten houres, and then change it, for of this I have seen strange effects.

C H A P. X C V I I I.

Of the Stone called Lapis Amiante.

THis Stone called *Amiante*, as all they which have written thereof say, is a stone like unto *Cycile*, or *Allum du plum*, but not so white, of the which stone there is found great quantitie in *Cyprus*, and there they spin it like as it were Flaxe, and doe make thereof Napkins and such like, and when they are foul, in stead of washing them, they make a great fire, and lay them thereon, and so make them clean and white, for the experience thereof I have seen, and that which I have said, is in the *Lapidarie* of *Dioscorides* and *Plinie*, and *Petro Andrea*, *Maihiolus Sanesie*. And hereof I will shew thee a marvellous strange secret, the which I have proved, and is this. Take of the said stone and make it in powder, and mix it with crude Lead being in powder, as I have shewed in my *Caprici Medicinale*, with Tutia prepared, the composition thereof is this. Take of the stone ℥. iiii. Lead, ℥. xii. Tutia ℥. ii. Mix them and calcine them in the fire, and when they are calcined, beat them to powder, and lay them to steep in strong Vinegar in a glasse, and so let it stand a moneth stirring it every day once, and then at the moneths end let it boil on the fire a quarter of an hour, and then let it settle untill it come clear, then take of that Vinegar as much as yee will, and mix it with as much oyle of Roses, stirring it
untill

untill it come to a bodie, the which is a precious linament and rare, for if ye annoint the white scall or such like scabs on the heads of young children, it will heal them with great speed. Also for Scabs and Itch in the legs it is excellent, if ye annoint them therewith every night when you go to bed. This Stone serveth also when it is dissolved by it self in *Aqua vite* and Sugar, for those women that are troubled with the whites; for if they drinke thereof every morning a little, it helpeth them quickly. I beleeve this Stone hath many other vertues which I know not.

C H A P. X C I X.

Of the Sapphire, and his vertues in Physick.

Saphires are certain stones, like unto Azures, small, and are transparent, the which if thou wilt use, it were necessary to be cunning in the knowledge of them, for otherwise yee may be deceived. And furthermore, above that which many Philosophers have written thereof, I have found two goodly experiences never known before, and are these. First to make the heart merrie, and to help the passions of the same, the which ye shall use thus.

Take thy Sapphire, and stamp it very finely, and dissolve it in Vinegar, or with the juice of Limons, and when they are dissolved, take thereof ℥. i. with as much of our *Elixir vite*, and of Oyle of Honey ℥. i. and a little of the Julep of Violets, and give it to drink unto those that have the aforesaid infirmities, and thou shalt see miracles of their operation. I hope ere it be long, to set forth a great and strange secret of these Stones.

C H A P. C.

Of Red Corall.

Red Corall is a stone, the which most commonly doth grow upon baked stones or bricks, and to approve it to be so, there is a certain Island of *Barbarie*, the which is called *Tobacco*, the which was sometimes inhabited, but sithence the Sea hath over-run a great part thereof, and so the stones of the houses, and the Bricks were scattered in the bottome of that Sea, and

at this time the *Genoes* gathered a great quantitie of Red Corall; the fairest in all the world. I call to remembrance that in the year 1549. I being in *Messina*, a famous Citie in the Realm of *Cicilia*, I saw a Fisherman cast his Net in the gate hard by the tower called *Salvatore*; and he took up a branch of red Corall that was grown upon a Brick, and was of such greatnesse and beautie, as had not been seen in two hundred yeers before. So that by this I have proved, that the Corall doth grow upon Bricks, or baked stones, and these have great vertue in Physick and Chirurgerie, when they be dissolved in the juyce of Limons, or distilled Vinegar. For howsoever it be taken inwardly, it comforteth the stomack, and maketh the heart merrie, dissolveth the Fever, and not without great cause. For it is so good of nature, that our nature doth desire it. Corall being calcined and dissolved with *Aqua vita*, or with our Quintessence of Wine, helpeth very much against Ulcers, because it taketh away the pain presently, and mundifieth, and incarnateth, and cicatrizeth. Of this Corall ye may make Lozenges, or such like, the which are very Restorative.

C H A P. C I.

A Discourse upon the Stone Salt.

There is found a Salt in the Realm of *Naples*, in the Province of *Calabria*, in the state of the Prince of *Besignano*, in certain Mountains that are of the Mine of Salt: I doe verily beleve that this Salt is a fifth Element, because Salt would be called no other then wisdom, as a man may say, taste. And to prove that which I have said, yee may see that the world cannot live without it. Moreover this Salt serveth much in Physick and Chirurgery, for they put it into Clifters, and lay it also upon wounds. But I have found a way to prepare this Salt sweet like Sugar, but yet Salt, and is of such a pleasant tast, that it comforteth them that use it, and this is called *Sal conditum Leonardo*, the which Salt is good against Worms, and comforteth the stomack, causeth an appetite, purgeth the Urine, with a number of other

other vertues. And the order to take it is thus. Yee shall take thereof half a spoonfull in the morning at one time, and also use it in stead of Salt to your meat, and season your meat therewith. Also if any have pains in any part of their bodie, annoint it with this Salt, and bind a cloth thereon, and it will be helped.

Hereafter followeth the Vertues of certain Mineralls, and mean Mineralls. And first of Vitrioll.

C H A P. C I I.

Certain Secrets of Vitriol.

IN Vitriol are many Secrets which untill this time have been hidden, by meanes of which there may be done many strange and great matters in divers operations, not onely in Physick and Chirurgery, but in many other things. Yee shall therefore take Vitriol and put it in a pot, and make him sweat untill yee see him weep; the which sweat being taken from him, is a mortall enemie unto sharp Fevers, when it is drunk with sodden or distilled waters. Also if those that have the *Etica* or Tisick doe drinke it with *Mel Rosarum*, it will doe them great pleasure, it serveth also to make the hair of the head or beard black. Then if that by force of fire yee cause him to vomit a black liquor, it will be a thing very apt to dissolve any humour, the which in short time will dissolve any pain. For if ye put it into Gangrena, or other putrified Ulcer, it doth mundifie it with great speed: It mortifieth Warts Chaps, Fistulaes, and any kind of those humours. If it be drunken with Wine or other liquor, it is good against Fevers of any qualitie. Then his Feces being reduced into water with Vinegar, and his Salt being taken out, it is of such vertue, that in a manner it will make men immortal. And above the aforesaid matters, in Alchymie it worketh strange things, for by the meanes thereof they may make the great *Amalgam* of *Mercurie* and *Mars*, wherewith may be done great matters, and happie shall he be that goeth to work that way. For with *Vitriol*, *Mercurie* and *Mars* is made full glad the Master of the Art.

CHAP. CIII.

Strange secrets of Roch Allum.

IN Allum are great vertues, and especially in Roch Allum; for the water being separated from the Feces, and accompanied with our Quintessence, worketh most strange cures, and especially in desperate diseases: And the Feces which cannot dissolve, when with fire they shall be brought to perfection, and accompanied with *Mars*, they shall be apt to heal any sort of Ulcer inwardly, and with speed take away the pain, and not without great reason: for the Roch Allum is *Anima Terra*, a firm Element, and that which dissolveth and turneth all things into his nature. *Mars* also is *Anima Terra*, and is that, in which is found all vertue and richnesse: But he that is not expert, let him not settle himself to this enterprize, least it fall not out right; for he that cannot prepare, calcine, dissolve, and congeale, shall never doe any thing that is ought worth, therefore it were better to leave then meddle.

CHAP. CIV.

Of Orpiment and his nature.

THIS Orpiment is a stone, as it were, made of scales, and is of divers colours; there is white, and yellow, and red like blood; neverthelesse, they are all of Sulphurous matter, the which burneth visibly like Sulphur, of the which I know no use, neither in Physick nor Chirurgery, although that some Chirurgians doe lay it upon sores to dry them, the which they doe for want of reason or knowledge: With this Orpiment, being mixed with *Calx viva*, and strong Lie, and so made into an Unguent, they use to take away hair: It serveth also for Painters to make a yellow colour like Gold, the which if it be burned, it changeth into another colour. This serveth for infinite uses in *Alchimie*; for his sublimation being made with *Sal niter*, and *Tartar*, when it is white, and Amalgamed with Quick-silver and fine Silver, and given in projection upon *Venus* purged, it will make it very fair and white, and much like

like Lime. Orpiment is dissolved, by way of calcination with strong Vinegar, until such time as his substance be taken away; then let it settle and wax clear, and vapour away that clear part, and in the bottome yee shall find the whitnesse of Sulphur, the which being fixed with sufficient order, it doth blanch all metals, and this is called the Quintessence of Sulphur Minerall: This serveth for many other uses in *Alchimie*, the which I will leave until another time: But this which I have written is most true.

CHAP. CV.

Of Cinaber Minerall, and wherefore it serveth.

THIS Cinaber is of two kindes, Mineral and Artificial; the Mineral is a stone of the colour of Iron, the which being ground into powder it will be red like blood, the which is of a great drying nature, by the reason that it containeth in it Sulphur, it drieth maligne Sores, and being made in a Perfume, it helpeth the mouth being ulcerated, and being made into an Unguent, it cooleth greatly; also being dissolved in Vinegar, it mittigateth the pain in maligne Ulcers, and healeth them in short time; his sublimation being made with Salt and Tartar, blancheth Copper and Lattin like to Silver.

This stone serveth also to burnish Metal or Silver therewith. The artificial Cinaber is made of *Sulphur* and *Mercury* by way of sublimation, the which serveth for divers uses; as for the Painters, or to write with; also to make drying Unguents, and for fumes against the Pox, with divers other uses, the which I leave at this time.

CHAP. CVI.

Of the secrets of Salt, and his royall vertue.

THERE is in Salt a great vertue, and his secrets are of great force, for if Salt be dissolved in the mighty water of *Vitriol*, together with *Mars*, and then caused to vomit with great heat, until it remain in a dry powder, and then circulate it with our Quintessence of Wine and Honey the space of a moneth, the

the which if the workman can doe, he shall make a miraculous Medicine, which by his vertue and hidden quality, will serve against divers great infirmities, because his nature is to preserve the body in his strength, and to discharge all evil humours that may offend Nature. But to speak of some particular thing, I say, that this glorious Medicine doth help the Fever Hectick when they are new begun, giving thereof a little quantity with water of *Verovane*, *Agrimonic*, and *Betonie*; with the water of Fennel and *Sclandine*, it restoreth the sight unto those that are obscure; it helpeth also the flux of the body, with divers other things, the which I will not utter in this place.

C H A P. C V I I.

Of the secrets of common Salt, and his vertues.

THere are three sorts, or kinds, found of common Salt, the one is natural, the which is found in Mountaines, as in *Naples* in the Province of *Calabria*, where are great Mountaines of it, and also in *Spain* in the Isle of *Anvisa*, and this is the Mineral Salt. The second kind is Artificial, as is made in *Germany* in their Cauldrons. The third kind is also natural of the Sea, which is made upon dry sands in pits, by force of the Sun; but the most sweet and savourest is that which is made with fire, because it is purified and clean: The Salt of the Mountain is of more vertue then all the rest in Physick; for when it shall be calcined forty dayes together in a Furnace, and then dissolved with our Quintessence of Honey, so that there remain no Feces, it will be of such vertue, that in manner it will revive the dead, if you give them thereof a spoonful. With this the antientest Doctors did marvellous things, and they called it the Salt of Wisdome, for he that knew well his vertues would marvel thereat. This Salt serveth also against the infirmities of Oxen.

C H A P. C V I I I.

Certain secrets of Salt-Peter.

Salt-Peter is a certain kind of salt of Urine, the which is taken out of the earth by art, and is most wholsome against
divers

divers infirmities; for when it shall be calcined thirty dayes together in a Furnace, with as much Tartar, and then dissolved with our Quintessence, accompanied with the spirits of *Cinnamon*, *Ginger*, and *Cloves*, it will be a most wholsome Medicine, and will cause the Professors of the Art to be amazed at his operation, for it helpeth the Hectick, and Dropsie, and divers such like infirmities, the which I will not speak of in this place, fearing that they will not be credited: Nevertheless, those that are disposed to travel on that matter shall find their desire, and reap great fame in the world.

C H A P. C I X.

Certain secrets of Allum du Feces.

THis Allum is made with the Feces of Wine, in this manner. You shall understand, that in those Countries where they make Wine, they put it in vessels, and lay them towards the East, and then in certain space there setteth great quantity of Feces, the which being put into certain bags, and hanged up to dry, the humour runneth out, and the Feces remain in a hard masse, the which afterward is dried and burned, and the ashes thereof is called *Allum du Feces*, in the which are found great secrets; for without this certain colours cannot be dyed: It maketh also womens hair yellow, and taketh away all spots or stains, and the like vertue it hath in our Physick, if that the workman were able to prepare it as it should be, for it will transmute one complexion into another.

C H A P. C X.

A great secret of Gold.

Gold, which *Alchimists* do call *Sol*, is a metal of such importance, that it is superiour of all the rest in vertue, weight, and prise, and of brightnesse and fairnesse, and is that, with the which may be made a Medicine, that in manner giveth life unto the dead, when it is prepared with the fire, and accompanied with *Mercury*: Then with our two Quintessences it may be dissolved by and by, and by way of circulation it may be separated

Separated from all companie, and when it shall be dissolved, you may give it to help against any great infirmitie, if thou knowest how to apply it conveniently.

CHAP. CXI.

A great Secret of Silver.

Silver, which we call *Luna*, is a Metal very bright in whitenesse and next unto gold, for of it may be made marvellous things, especially in dangerous infirmities that are of importance. For being prepared and reduced into his first matter, it may be accompanied with our Quintessence, and make thereof a drink that will be very profitable against the Leprosie, and this composition shall be given in the broth of a Chicken unto those that are *Asmatick*, for it will doe them great pleasure, and cure all those that are troubled with the Leprosie. It maketh also womens faces shining and marvellous fair. But when it shall be further prepared, it will restore the sight unto those that are almost blindethrough debilitie. Also if it be used in Alchymie, it will work strange effects.

CHAP. CXII.

Certain Secrets of Saturn.

Saturn is that metal which we call Lead, in the which is found great secrets both in Physick and Chirurgery. For when it shall be brought into pouders without fire or other mixture, but onely grinding it in a brazen mortar with the spittle of a man, untill it become into fine pouders, it comforteth much against all corrosive and malign Ulcers, because it cooleth and drieth miraculously, but when *Saturn* shall be calcined and dissolved in Vinegar, and his Salt taken forth, and then that Salt dissolved in our Quintessence, will help many infirmities, and especially those that are caused of humiditie, and caliditie, because it dryeth and cooleth by his Nature. Also an Unguent made of the calx of Lead, serveth against divers sorts of Sores. Also if the Workmaster were diligent, with Lead, *Feretto* of Spain, Vitriol, and *Tutia*, he might

might make a metal like unto Gold of the Ducket, of the which he might receive a great benefit.

CHAP. CXIII.

Of the secrets of Copper.

When *Venus* shall be well prepared, and with art of fire shall be well calcined, and done thereunto what is convenient, it will be valiant in his operation. For of it is made an unguent, that mundifieth sores with great speed. Also therewith is made a water, that helpeth all kind of crude infirmities in the eies: It helpeth Scabbes, and is of great profit against the white scall, warts on the privie parts, and sores in the secret parts. For it resolveth them very vell. Moreover if the workman be his crafts master, he may bring it into such an extream whitenesse, that it shall appear like *Luna*. Also if he can amalgam it with *Mars* and *Mercury*, and give him his cocture, he may draw forth a great quantity of *Sol*.

A great Secret of Copper, as concerning Chirurgerie.

Take *Sal Niter* ℥ ii. Roch Allom half a pound, *Sal Gem*. four ounces, *Vitriol Romane* one pound, Soot of the Chimney three ounces, mix these together, and distill thereof a strong water according to art, that being done, put the water into a Retort, and for every pound of water, put thereto four ounces of *Verdegriese* finely ceased, then set thereunto a Receiver, and give it fire according to art, untill all the fumes be come forth, then let it coole, and break the glasse, and take forth that which remained in the bottome, and beat it to powder, then put that into another Retort, and put thereon as much distilled Vinegar as the powder weighed, and distill it againe, untill there come no more fumes, then let it coole, and break the glasse, and take forth the matter, and grind it to powder, and keep it in a glasse that it take no aire. For this is most marvellous in ulcerated and putrified sores, because it mundifieth, cleanseth, and incarnateth, and with great speed bringeth them to be whole with small paine, or none at all: If ye make an unguent thereof with oyl of Roses, Wax, and Frankinsence, it helpeth all manner of sores with speed.

CHAP. CXIV.

Of the Secrets of Jupiter or Tin.

Jupiter is a shining Metall, by the means of which all the other Metals become shining, and are preserved, and in this is found great vertue and experience, both in Physick and Chirurgie, and also in Alchimie. For when it is well prepared, and reduced into a potable water, it will be a glorious Medicine for the solution of the Hectick, Tiflick, and Dropsie. But if it be brought into a Quintessence, and accompanied with our Quintessence, and the Quintessence of Honey, it will be a precious Medicine to restore the sight of the eyes. Also if the Chirurgians could well prepare it, after it is calcined, and make thereof an Unguent with things appropriate, they might doe strange cures therewith. Moreover if the *Alchymists* could reduce him to his perfection, it would be a Medicine of great price. For if they could joyn it with *Venus* purged and well prepared, it would be as white as *Luna*, and then he that had a Medicine appropriate, might bring it to a perfect bodie.

CHAP. CXV.

Certain Secrets of Iron.

Iron, which the *Alchymists* doe call *Mars* is a Minerall, the which is appropriate against divers and sundry infirmities when it is well prepared and dissolved, the which is done in this manner.

Take Iron filed in powder, and dissolve it in strong water, the which solution will be red like blood, then vapour away that water untill it remain in a red stone that hath no moisture left in it, then break the glasse, and grinde it to fine powder, and wash it with fair water, untill the water remain sweet, then dry it on a great fire, and grinde it again, then put it into a glasse with a long neck, and put thereon Vinegar distilled likewise, and set it in warm horse-dung thirtie or fourtie dayes, and the powder shall be dissolved into clear water,

clear water, of the colour of blood. And when that thou seest it all dissolved into water, vapour away the Vinegar, and there will remain a stone blackish of colour, which take forth of the glasse, and grind it to powder, then dissolve it in rectified *Aqua vite*, and then shall be finished the solution of Iron Physically, the which thou maist give safely when need shall require, and chiefly against Fluxes of the body, against spitting of blood, the Emeroids, Scabs, and also for the Leprosie, and Tiflick, and Hectick. And this is the true solution of Iron devised by me, and I promise thee, that this is one of the greatest Secrets that may be found in the world: and his vertues are such and so many, that I cannot expresse them. And therefore I would wish all Physitians and Chirurgians, to follow this glorious enterprize worthy of praise, by the which meanes men may come to great perfection in Physick and Chirurgie, if they can use it when time and place shall serve.

CHAP. CXVI.

Of the Secrets of Mercurie.

Quicksilver is a liquid Minerall and Volatile, the which the *Alchymists* call *Sulphur volatilis*, and will accompany with all other Mettals, but with small fire they may be separated again, and will flie away in Fume, and for that cause the Philosophers call it *Serous fugitivus*, as a man would say, it can hold friendship with none, but so soon as he hath done his service he flyeth away, as it is seen by Goldsmiths that gild Plate. For when they have laid him on with the Gold, they put it to the fire, and he flies away, and the like it should doe when any man doth occupie him in any sort of infirmite, and the order to calcine it is thus.

Take a long pot of stone that is very well glazed, and that hath a neck of a foot and a half long, and that hath a very narrow mouth as is possible, and put therein two or three pound of Quick-silver, then set the same pot in a Sallet of Iron, and lute them close together, and set it upon a Furnace, and

give them fire according to Art, until the Quick-silver remain calcined; giving you charge, that your head and receiver be very well luted, least you loose some part of the Quick-silver; and thus in eight dayes it shall be finished, the which shall be apt unto solution: Also this calcination serveth to divers and sundry Medicines: It mortifieth corrosive Ulcers without any pain; the solution is made in this order.

Take the said Calx, and put it into a glasse with a long neck, and put thereon distilled Vinegar, and set it in warm sand four and twenty houres, and then give it one walm, and when it hath boiled, pour out the Vinegar, and then if there remain any Feces in the bottome, put thereon fresh Vinegar, and doe as thou diddest before; and this thou shalt doe so often, till it be dissolved into water, and when all is dissolved, evaporate away the Vinegar, that there remain but little in the bottome; then put thereto water of Honey made by distillation according to our order; and so the solution of *Mercury* shall be finished, the which is miraculous in many infirmities: It serveth against the Cough, Catarhe, and for those that have their stomacks putrified with the Pox, causing them to use it with other Sirrups or Potions: It helpeth those whose Milt is indurated; and also for those, that have any sort of Fistula in any part of the body: It is also good for divers other things, the which I will not write in this place, because I would have other men to exercise themselves in the practise thereof, whereby they may find out divers other secrets as I have done.

The

The vertue of this Balm.

IT preserveth all things from putrefaction that is put therein, or annointed therewith, as the natural Balm doth in all respects.

If any be touched with the Pestilence, so that the heart or brain be not yet infected, give them ʒ. ii. thereof to drink, and annoint his stomach with the same, and lay him down to sweat, and in once or twice using it, by the grace of God they shall be helped, for it will suffer no venome to remain within the body: Being taken in the aforesaid order, it helpeth those that have surfeited by any meanes.

Being annointed on the stomach morning and evening, it causeth an appetite, and consumeth cold humours: Also if yee drink thereof every morning ʒ. i. fasting, it will purge the head and stomach of all superfluous moisture, and sharpeneth the sight, if yee drop now and then one drop into the eye.

Being drunk as is aforesaid, it helpeth those that are troubled with the Rheum, Catarhe, and Cough, and Stitch of the side caused of winde.

Being put into the eare, it comforteth the sight and hearing marvellously, and all impediments in the head, and consumeth all evill humours by his proper quality and nature, so that if yee use it, yee shall wonder at the operation.

It helpeth all manner of Wounds, in what place of the body soever they be, if yee wash them therewith, and lay thereon a cloth wet in the same.

If yee wash the Sciatica therewith, and lay thereon a cloth wet in the same, it taketh away the pain presently.

It expelleth gravel in the Reins, being drunk with Parsly water.

It is good against the Fever quartain, if yee drink thereof ten or twelve dayes together every morning ʒ. i. or ii. after that the stomach hath been evacuated.

It

It resolveth aches and swellings coming of cold, if yee bath them therewith.

It helpeth the tooth-ach, if yee hold it in your mouth so long as yee may suffer it.

It helpeth those that are troubled with the Cramp, or that have their mouthes drawn awry by that meanes, if yee drink a small quantity, and hold the same in your mouth, and then anoint the parts therewith.

F I N I S.
