A hundred and foureteene Experiments and Cures of the famous Physitian *Philippus Aureolus Theophrastus Paracelsus*; *Translated* out of the Germane tongue into the Latin.

Whereunto is added certaine excellent *and profitable Workes by B.G.* a Portu Aquitano.

Also certaine Secrets of Isacke Hollandus concerning the Vegetall and *Animall worke.*

Also the Spagericke Antidotarie for Gunne-shot of Iosephus *Quirsitanus.*

Collected by Iohn Hester.

Geo: Bills

LONDON
Printed by *Vallentine Sims* dwelling on Adling hill at the signe of the white Swanne.
1596

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that the inquisitions of some one part is the occasion of searching out of an other, so infinitely, that the blunteſt wit cannot complaine of ſcarcitie to traine him on, nor the deepeſt head of want of varietie to entertaine him ſtill, ſo large occaſion of ſubiects, or circumſtances continually offred to conſider of. Of theſe writers I haue made choice of two or three ſuch as in their countrie (by their deſerts) are holde verie deere: theſe, not for their method, which I meddle not with, but for their medicines, which I vſually make, I haue tranſlated, for the benefite (I hope) of my countriemen, and as heretofore in ſome of the tranſlations Printed, I haue been bold to couer my rudeneſſe with the authoritie of other mens countenances, ſo here I preſume (right Worſhipfull) vnder the comfortable ſhield of your fauour, to ſhadow the ſlenderneſſe of this my ſimple worke, beſeeching you of your bountifull curteſie, for the which you are commended of the moſt, to pardon my rashneſſe, and to accept of this enterpriſe, proceeding from him that amongſt your bounden well-willers is not the leaſt.

Your Worſhips in all dutifull ſeruice.

Iohn Heſter.

An Apologeticall Preface of Maiſter Barnard G. Londrada A Portu Aquitanus vnto *the Booke of Experiments of* Paracelſus, *wherein is proued*, that ſicke bodies ſtuffed and filled with the ſeedes of diſeaſes, can hardly be cured without metalline medicines: contrarie to *the writings of ſome which deny that Metals (after what ſorts or maner ſoeuer they be prepared) may profit or help the nature of man.*

IN ſacred Scripture (gentle Reader) among others we finde this lawe full of Chriſtian Loue and Charitie: *Thou ſhalt reſtore againe the wandering or ſtraying Oxe or Aſſe of thy neighbours vnto him*: By which law the eternal God would as by an euident argument confirme and eſtabliſh amongeſt vs mutuall loue and amitie. For if in this ſorte Gods lawes doe commaund vs to take care of the ſtraieng cattle of our enimies: how much more then do they will vs to helpe the miſerable eaſe and great dangers of the bodies of our friends, and to reſtore their health? Wherefore when as I (together with *Theophraſtus Paracelſus* and other excellent men) vnderſtoode the errours of manie Phiſitions of our time, I beganne to deuiſe with my ſelfe by what meanes I might attaine to the knowledge of true phiſicke, which is deriued out of the light of nature, not out of the darke writings of the heathen. And I iudged it to be neceſſarie to trauell, and to go vnto far places, to ſeek out learning and knowledge, and not to hope or looke for it, ſitting at home idlelie. I prepared my ſelfe therefore to my iornie, and with long trauell and labour haue ſearched out and learned thoſe things, which for chriſtian loue ſake I can no longer keepe ſilent, that I might call backe the wandering children into the path of true doctrine, and hauing declared my iournie and labours, they alſo being excuſed and defended, which are laid open vnto al maner of ſlaunders, by thoſe which ſo greatly commend the heatheniſh phiſicke, whoſe deceits in ſom part I wil indeuor to diſcloſe; I wil afterward declare what thoſe that are deſirous of true and naturall phiſicke, are to looke for at my hands, and what Bookes of true phiſicke I haue gathered together in ſundrie places, being mooued with compaſsion towards thoſe that go aſtraie, I wil communicate and ſet forth for their publike profit and commoditie. But firſt the matter ſo requireth, that to auoide the hatred of the common ſort, as well from my ſelfe, as from al other fauourers of the Arte of Separation, I ſhould dulie anſwer vnto the aduerſaries, whoſe frowardneſſe and malice is ſuch, that they wil with proude wordes annihilate, reiect, and condemne others inuentions, which they themſelues ſee and perceiue they may vſe with great ſucceſſe and profite. And yet they in the meane ſeaſon arrogate vnto themſelues the commendations due vnto the Authors, and with a lying kinde of ſtealth robbe the inuenters of Artes of their due honour, which is a ſubtil kind of craft, ſpringing out of the de-

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ceits of the olde serpent. For when as reports are spread of the straunge cures of sundrie grieuous diseases, which are wrought by the benefite of tinctures and vegetall and minerall spirites, by the cunning and labour of those whom the common sort at this day cal Chymists or Alchimists: by and by on the contrarie parte they crie out that those collliar phisitions can do no good but kil al men that put themselues into their hands with their venemous medicines, so that they ought to bee driuen out of the commonwealth, and that they are deceiuers, and that their extractions and preparations, their subtile and thinne spirit wil profit nothing, and that the spirit of Vitriol is poison, the essence of Antimonie and Mercurie is nothing, the extraction of Sulphur is nothing worth, neither the liquor of gold: and to be briefe, that al things are contrarie to the nature of man, and more to be auoided then the eies of a basiliske. And yet they in the meane time like cunning and crastie theeues priuily, and with fair promises picke out from the poore Chymists the secrets of Phisicke, and secretly learne those things that they forbid the common people as poisons, afterwardes challenging them for their owne practises. And by this wicked iniury they deriue vnto themselues the fauour, friendship, praise, gifts and rewardes of men, which by good right are altogether due vnto those that by their labour, sweat, watching, and diligent search in natural things by Vulcans arte haue found out such things, and published them for the common commoditie of man. And yet not contented therewith, they also publish great volumes filled with toyes, lies, & sophistications; going about as much as in them is, to suppresse, ouerthrowe, and vtterly to extinguish the light with darknesse, and the trueth with lies, & practise (the most plaine and manifest workemistresse established euen by trueth it selfe) with a vaine fained theoricke, deuised by their owne subtile braine. I say to thee (thou notable Doctor, that so backebitest *Paracelsus*) how canst thou by any meanes with thy trifling wordes deface the worke it selfe, or with thy theoricke refell the practise? Art thou so great a doctour and knowest not, that thou hast profited so much, as by thy worke thou canst bring aught to effect? *Paracelsus* teacheth that the falling sickenesse is to be cured with the spirit of Vitrioll, and performed it, and the worke it selfe declares it daily: prooue thou the contrarie, and cure the same disease with thy pilles, sirropes, and electuaries, then shalt thou haue the victorie. It is not sufficient for thee by bringing thy reasons, to proue that metalline medicines are not agreeing for mans nature, neither that metals may be so prepared that they may heale. Why? Thou deniest that which indeede is performed, and openly seene with eies. It is a foule thing to be ignorant in that that euery man knoweth. For out of all doubt you haue all heard, that most daungerous diseases haue bin cured with metaline tinctures, yea, with such as haue not been rightly prepared by counterfeit Paracelsians, as with *Vitrum Antimonij*, which doth plucke vp sodainely at once by the rootes the impurities of the feuer, although not without great weakening of the powers; yet it healeth: And yet we alow not such perillous cures. And so likewise of others. Now Mineralles worke this, not being rightly prepared, what

physition of necessitie ought to make his medicines with his own hands, and not to commit them vnto an vnskilfull Cooke, not to fill great volumes with receits, with the which I see those that are studious in physicke are in a manner ouerwhelmed, that they bee ready almost to fall downe and die vnder so heauie a burthen of receits, physicke is not so learned but with the labour of the hands, practise being workemistresse where *Vulcan* day by day doth shew new and pleasant remedies which nature teacheth the good steward her workeman, daily to purge better and better from their superfluities. Do you looke for a rich haruest, and do not first plow nor sowe? Looke for knowledge of the secret naturall powers, and do not first seeke it out by labour with the fire? for the most part of you all are daintie and slouthfull, and hee that is slacke in his workes, goeth like a blind man vnto his practise. If you did not so much abhorre the Chymicall Art you would learne to separate the pure from the vnpure (which is the cause of the corruption of things) by long digestions, distillations, and imbibitions, whereby you should make your medicines pure and cleane before you minister it to the sicke, so vppon the sodaine receiuing, the sicke nature should be refreshed, whereas the weake stomacke cannot concoct, digest, and separate grose matters. But these great doctors wil not be schollers, or yong souldiers, no more then an old dog wil be brought to hunting with whips, and gnaw his line and shew his grinning teeth to him that leadeth him, rather then he will bee ruled: euen so you will rather openly gainesay the trueth, and like dogs barke and bite at it, then you will confesse your errours. What, ought this to be a reproch vnto the Chymists, that for the true preparations of medicines whereof you are ignoraunt, and for their great labour and paine which you do eschew, they should be accounted beggars, poore, and ragged? do you not thinke that the common people will at length finde out your deceits? You haue beene sufficiently warned of many doctours of physicke, who truly haue not alowed your childish cures. Amongst whom *Conrade Gesner* is one, and many other mo, which if they were liuing most certainely would deny your fained Art. Likewise *Iohn Woz of Cullen* which flourished 1510. doth sharply reprooue the Physitions of his time, who in his writings vpon the plague and labyrinth of Physitions most plainely and excellently intreateth of metaline medicines and quintessences, and sheweth their vse. What will you answer to those things which that doctor *Gorreus* hath written in the fift booke of the extraction of the Quintessence out of herbes, where in his comments hee so excellently extolleth metalline medicines, and did vse them, little esteeming your medicines: for hee saieth the distillations of waters out of hearbes and other such like things, wherein the Apothecaries doe boast, are almost of no force, for it is nothing else but the fleame of the thing, whose principall liquor consisteth in the oyle of salt.

But that I may stirre vp in you an earnest desire to know the maruelous propertie of things, I will repeate vnto you the iudgement of *Fernelius Ambianus* in his second booke and eighteenth chapter *De Abditis*

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verum causis. When first (saith he) I gaue my selfe vnto the studie of that sensible and metalline philosophie called Chymia, through long trauell (as many other had,) I getting a most perfect maister or teacher, did draw out of euerie plant and other liuing things verie diuerse and sundrie substances: First water, and that very plentifull if the plant were greene, more scarce if it were drie: then oyle, but not that fatte and filthy substance, which by presse is drawen of our men, but the workemanshippe of a more excellent Arte, which neither easilie corrupteth nor sowreth by age, and that of two sortes, one thinne and white, an other drier and redde, &c. Then it followeth I will tell you by your leaue, not vttering this whole secret, but teaching you vpon what true groundes it doeth consist. But lest the straunge obscuritie of the name might offend you, which the fathers haue couered vnder a shaddowe or darke kinde of speech, I will most plainely and openly shewe it in his place. And yet you can not away with them that giue you good counsell, as also you will not suffer learned and excellent men, neyther *Gerard Dorne* Doctour of Physicke, whome, no doubt, God hath raised vp vnto vs. This moist excellent man is woorthie of eternall memorie, because that he by no iniurie, neither perilles could be terrified, but that by his last writings he hath made *Paracelsus* more famous, who doeth excell with a most auncient granitie and authoritie, that at the least he might helpe the children of learning, for whose defence as a valiant souldier hee contendeth by word and deede euen to the death, the fellow and companione of that learned physition *Iosephus Quirsitanus* famous in physicke, who hath excellently deserued for physicke: and in his bookes hath vttered manie excellent philosophical secrets vnto the posteritie, and opened manie hidden spagyricall medicines, and woulde haue brought to light greater things, if the ingratitude of some had not stopped his willing minde, and specially of a perfumer, which goeth about to reprooue manie things, and to alow but few in his writing, and yet not able to shew better. Whereby it comes to passe, that through one mans ingratitude, al feele losse and lacke. Proceede therefore with courage, driue away those drones and sluggish beasts from the racke, so shall your head be crowned with perpetual praise. In the meane time, whatsoeuer we haue gotten by many trauels, and found out and learned with labour, we wil heere annex, praying our aduersaries, that if they neede them not, they wil not contemne or slaunder them, or terrifie others, which with willing minde would embrace these our labors: or else, to teach them some better things; considering yet that some thing in the meane time ought to be giuen and granted vnto him, which for physickes sake hath put himselfe in so many dangers.

After the great murder and furie of our countriemen the Frenchmen, when I went with D. *Charles* of *Chambray*, D. of *Pansay* into *Italie*, trauelling through *Istria*, *Ragusium*, *Sclauonia*. *Macedonia* and *Bizantium*, I incessantly applied my whole studie to vnderstand and knowe some certaintie touching the philosophers stone or chymical matters. But I could finde no true philosophers, onely false Physitions and Chymists

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euerie where, which had either altogether none, or else very litle knowledge of naturall Artes and preparations. At the length (by Gods good will) I happened vpon a very learned man *Daniel* Bishop of *Dalmatia*. Vnto this most excellent man I directed my letters, the which togither with his answer, a little after sent to me, I will hereafter publish, wherein you shall see many philosophicall points delectable to be read and vnderstoode.

At the length, when I had sufficiently searched ouer the East countries, and could gather no certaine point in naturall sciences, I determined to take my iourney towardes Germanie with the most curteous prince *Cabaneus Vydam* of *Chartres*, still imploying my minde to the earnest study of Chymicall physicke. And there I vnderstoode that Kinges and Princes were deceiued by vnskilfull practisers, which did vtter and sell their sophisticate Chymicall artes, which they had begged and scratched together out of all corners, with a pompous shew deceiuing the princes of their money, whereby it commeth to passe, that dailie a great number of sophisters, and sophisticators doe daily rise and spring vp, through which, not onely the most commendable art of Alchymie receiueth great detriment, is oppressed, and adulterate, and the Chymistes themselues made hatefull vnto all men, consuming their life, time, and goodes vpon vaine workes and practises: but also there redoundeth most great hurt and domage vnto the common wealth. For there are many deceiuers so craftie, that with a dissembled experience in the Chymicall arte, and with fained friendship and great promises they doe craftily learne of others their cunning, which they challenge for their owne, esteeme of great value, and carry them about to bee solde. As vpon a time certaine knaues by craft gote from mee certaine written bookes, and solde them for a great summe of money. Common wealths and the Chymicall art should be very well prouided for, if that such knaues might bee punished and restrained by the magistrate, so should the studious of the Arte be lesse deceiued, and in short space the true and pure Arte would appeare from those shadowes and sophistications. Wherefore to the ende that such as be desirous of the Arte may haue some pledge from mee, wherewith they may make this science more plaine, I will shortly (God willing) set foorth three bookes of the philosophers stone, written by diuers Authours, whereof the first was drawen out of certaine characters by a noble Brytaine, wherein all the darke speeches of the philosophers are most plainly expounded, whereunto I will annex two hundred certaine infallible and true philosophicall rules, whereby those that doe erre and doubt touching the matter of the stone, shall be confirmed. The second booke is, *Ichannes de Rouillisco Pedemontanus*, which treateth of the philosophers mercurie, and how it is drawen, together with an Epistle of *Iohn Pontanus* of the same argument. But there is a more certaine excellent Treatise of an vncertaine Authour, which doeth explane many doubts in that sacred Physicke.

And because that all nations, specially the Germanes, haue written

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bookes in their owne language, I will also write two bookes in the french tongue for the helpe of such as are studious of Philosophie, wherein I will intreate of many preparations and speciall medicines tried by me, and others, also of diuerse elyxirs of the philosophers, extractions of mercuries and mercuriall waters, of many and diuerse dissolutions, I will also adde the interpretations of sundry Characters wherewith the bookes both of the olde and newe writers are written to couer and hide the Art. Also the exposition of a certaine Alphabet, without the which the worke can hardely be vnderstoode. And two treatises, the one of the vertues of the vegetall and minerall oiles, the other of the saltes and properties of many vegetals and minerals: whereunto I will also ioyne two treatises of philosophicall mines, and of making of vinegers, the which my labour and studie, if I see it acceptable vnto those that are studious of that Art, I wil shortly set forth greater things, which many with their whole heartes doe wish and desire. In the meane time, take in good part this little worke. That which wee haue hitherto spoken, is spoken onely vnto those that doe so deadly hate the Chymicall physicke, which thinke nothing can be well or profitably taught in Physicke that the olde harpe soundeth not. As though that nature were not more then *Galen*, or that all the learning of Physicke were to be drawne from the heathen, or that they alone had published the art, and established it with such sound arguments. Why do you not out of those authors confute those excellent men which are folowers of *Paracelsus*, amongst whom that great Doctor *Petrus Seuerinus* a Dane is chiefe, who in his *Idea* hath opened the inuincible foundation of *Paracelsus* Phisicke. Why do you not aunswere to the monarchie of the Trinitie of that learned doctor and Phisition *Gerard Dorne*? Why doe you not confute the volumes of that famous Phisition *Turnesser*, beeing confirmed with the truth of practise. But for your sakes which daily cal *Galens* doctrine vnto examination, and with exact iudgement do consider of it, giuing place vnto *Paracelsus*, acknowledging and exercising his preparations and practise, I doe reioyce, and shortly more shall come out against the aduersaries, which shall bite them better. In the meane time with your worde, deede, and writing, defend the trueth from iniurie. Farewell.

what thinke you will they doe being rightly prepared and purged from their venome and poison?

And how can you with a safe conscience reiect those things whereof you haue no knowledge? It is not sufficient to affirme anie thing, except it be confirmed by probable and grounded reasons. Euerie man will play the Censor of *Paracelsus*, whom it is more easie to reprehend, then to follow. And whilest euerie man desireth to seeme, or to be thought more learned then other, no man wil learne of another. I say euery Paracelsian which doth but onely carry coales vnto the worke, can shewe you by eie three principles of *Theophrastus* physicke. Haue you tasted the most sharp salt? or the most sweete oile? or the balme that most delicate liquor? All those being hidden in euerie thing that is created, you haue not once perceiued. The metalline spirites, in whome physicke doeth consist, by no meanes can be found out, neither what force they haue or fellowship with mans nature, but only by fire, for as fire did first shew that the smoake of Mercurie was poison to mans nature without anie subtile speculation, but thou didst neuer handle coales, neither canst draw any so smal a baulme out of the Vegetals therfore being ignorant in metalline physicke, thou canst not so much as once ghesse what it is, and therefore doest iudge of things vnknowen, as the blinde man doeth of colours. Is it not a great follie to write against a thing, and not to vnderstand it wel before? Such as are addicted to *Paracelsus* doctrine, when they perceiue you haue no stronger weapons then those you haue hitherto gathered, they will conclude that you rather confirme and establish *Paracelsus* physicke, then confute it. It is not enough to say a thing is false, except there be more probable and better shewed. Hereby it appeareth that ye nourish a secret ignorance of naturall things in your selues.

What, are you those great physitions and excellent philosophers? How commeth it then to passe that the force of drugs are hidden and vnknowen vnto you? Do you not in this point come neere vnto the empericks, whom you with great pride and brag of knowledge reiect, when as you say; the Chymist, be he nener so excellent, is no phisitian, but he that with iudgement and reason hath learned to make and vse all remedies for diseases: For in those points consisteth the chiefest glorie and commendation of a Phisitian, and the onelie safetie of the sicke. Howe vaine is this reasonable phisitian, which prepareth his medicines with reason and not with the hand? He is the very phisitian that with his own hand purgeth his medicines from their venome, and being so prepared, with sharpe iudgement doth applie them to their proper diseases, that the seede of the disease may be pulled vp by the rootes, and so must the speculation and practise, reason and the worke concurre and ioyne together, because iudgement without practise is barren. Tell me, howe commeth it to passe that mercurie healeth the French pox and the filthie scabbe? Why doe you command the miserable sicke persons to annoint themselues with quickesiluer as shepheardes grease their sheepe? How happeneth it (I say) that mercurie is the speciall best remedie against

bookes in their owne language, I will also write two bookes in the french

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gainst these diseases? Do you denie that metals do anie thing? yea and the greatest parte of their cures? Why doe you commaund such as are infected with leprosie to swallow golde? Whie do you boile it in brothes with capons? Why do you mingle leafe golde in your pilles and electuaries? You know that the force of the leprosie is oft delaied that it breaketh not out into the vpper part of the skinne by taking of crude golde into the stomacke: Then if golde that is compact and not resolued doe worke this effect, what will not the spirite of golde worke being loosed from his grose substance?

If you will not beleeue *Paracelsus*, that the cure of most dangerous diseases lieth hidden in metralles, at the least, credite those that liued long before him, amongst whome *Arnoldus de villa noua* is chiefe, who in his booke of the preseruation of youth saith thus: Pearles dissolued into liquor, comfort the naturall heate, help the trembling of the heart, and those that are fearefull, and properly they clarifie the blood of the heart, and manie diseases are cured by them. For it is a salt of the spirit which the wise call their Animall stone, and some the Minerall Christ, and all the maisterie in the preparation of it, is, that it may be resolued into a most pure and potable water with such things as doe not destroy his nature. This saith *Arnoldus*, who speaketh not of stamping, but of solution: but to what purpose doe I alleadge this? Verily, that you may see how with your owne words you cut your owne throats, you vse pearles, corals, and precious stones in your electuaries and broathes, and those you beate into ponder: You thinke as it were a certaine medicinall vertue in precious stones, but you deale as naughtie cooks and rude countrie women do, that when partrages or hares come to their handes, they thrust them into the pottage pot, or else seethe them in water: euen so stampe and breake your pearles which should rather be dissolued. Albeit you should make powder as subtil as the aire, you should nothing profite: for as you put it into the stomacke, so shall you see it passe away againe, and hereupon of very necessitie were the rules of Chymicke preparations brought into physicke, which you doe hate worse then a serpent or a dog, with the practisers of them.

What shall neede many wordes? If you will not yet graunt that the speciall cure of diseases consisteth in minerals, hearken what *Andreas Mathesius* saieth in the fourth booke of his Epistles: the bodies of the sicke being full of seedes of diseases, will hardly be healed without metalline medicines. And in his treatise of Antymonie he saith: Antymonie doth no lesse purge the diseases of the bodies, then metals, from superfluities. This did that learned man vnderstand when as yet he knew not the true prepration of Antymony. Likewise hee greately esteemeth the potable golde, the preparation whereof, as the same *Mathesius* vsed it, I will declare vnto you, because you shall not be ignorant. Take golde twise or thrise purged with Antymony, make it into thinne plates and in a fit vessell, hang the plates that they touch not one another, and let it be burned and calcined in a furnace duly prepared by the space of halfe a yeare with very strong fire [illegible] length the plates being taken

An Apologeticall Preface.

out and laide open in the aire, they do dissolue, and there flowe from it a certaine oilie humour red of colour, and of taste sweetish. He drew out two ounces of oile of golde, but out of that which was not so well burnt, the liquor did not so readily runne out. Sometimes he vsed to poure on the spirit of wine rectified, & that so long, and so much, vntil the whole red colour was drawen out. You shall rectifie those spirites or essence of wine very subtilly, if you put it into a glasse cucurbite vnder a limbecke with a receiuer, and set it in most cold or snowie water, and couer the head round about with a linnen cloth stieped in warme water, for then the subtiler partes will rise vp, leauing the waterie substance in the bottome. Gold calcined and often infused with the spirit of wine with many imbibitions, and againe distilled by a Limbecke, leaueth in the bottome behinde a reddish liquor. That Physition vsed first to purge the body, and then to shaue and heate the crowne of the head, and then to poure on a dramme of that oile, and to giue so much also to be drunke in malueſey. The like is to be wrought with fine siluer for the diseases of the head, and so likewise of other metralles, for being duely prepared, they do dissolue, because they are sakes.

This man hath many other mynerall medicines, which were neuer knowen, either to *Galene*, or to *Hypocrates*, but brought to light by our *Theophrastus Paracelsus*, of whome you great Philosophers and Physitions onely in name do vndiscreetely write. Do you thinke all things vtterly vnpossible vnto other men which you your selfe knowe not, or can not do, or that you cannot compasse with your diuine knowlege? What will you say to this? I know a man that within three, or at the most sixe daies, can heale the French pox with his *Turpetum mineale*, not with that which is made with oile of vitriol, but with another farre more excellent which shall not come to your handes or knowledge except you lay aside your frowardnes, and cease to bring the Paracelsians in suspition with the common people and noble men, and to defraud them of the fruit of their iust labors. You say, What haue you brought to passe? what haue you found out whereby you should looke for praise or profit? Then do we demaund of you, What haue you found out whereby physicke is the better furnished? We haue brought into physicke, essences, oiles, balmes, and saltes, all which the Alchymists schooles haue founde out. And how great light is come vnto physicke onely by true distillation, it is knowen vnto all men, and daily experience teacheth, how great commodity hath redounded thereby vnto the sicke. In the meane time, if you so much detest the labour, yet at the least spare our good name. But it is no maruell, doth it not so alwayes happen, that the best labour is worst accepted and recompenced? Euery good man enclined to vertue, wisedome, and fidelitie can witnes the same, what reward they haue often receiued for their fidelity and opening of the trueth. So some men when they can say no more, they obiect vnto the searchers of nature, their pouerty, filling the eares of the common people with glorious lies, alwaies chanting vpon those things which followe vpon the abuse and daungerous cures of the counterfeit Paracelsians, iudging all things by

bookes in their owne language. I will also write two bookes in the french

their contempt, pouertie, vile estate, and basenesse, but they will quickly auoyd that despised pouertie, which willingly they sustaine, that the nature of things might daily more & more be knowen vnto men, wherby the vnaccustomed cures of most grieuous diseases, might at length be found out, with the which such as are diseased, might through your sluggishnes all die, if God hauing compassion vpon them nowe at the end of the world had not prouided wholesome medicines, euen by most contemned men. The lepers and gowty, the infected with the physicke, falling sickenes, and French poxes, deuoured with the canker, fistula, & greedy woolfe, with the dropsie, and palsey, and that with the plague & other diseases, are thrust into their graues. These (I say) and many other more, whome you through ignorance with your naughtie and corrupt potions and purgations, like butchers haue buried aliue, will rise vp against you. These (I say) wil call you to answer, and accuse you, euen the poore, whome you haue robbed of their goodes, will require your blood for the losse of their bodies, and consuming of their mony. Then what a madnes and cruel foolishnes is this, that in the time of any great plague, such as are infected, you shut vp in houses, set markes vppon them, keepe them in prison, strangle them with cares and solitarines, and kill them for hunger: Is the plague so to be cured? Or whether doe you not thinke that all men may be infected from whence the first man was infected? why do you not preserue the whole with your antidotes or defensiues being so famous physitions as you are? but you haue tried almost all your medicines to be of no force in this disease. Do you in this sort loue your neighbour as your selfe? or thus spend your life for your fellow, when as at no time (if help be required) there is greater neede of fellowship, companie, comfort and helpe than in the time of plague? O what great punishment haue you deserued that refuse those that are forsaken of their friends, farre from their kindred, and as it were thrust into exile, whose solitarinesse hath beene more violent vnto them then the disease, and griefe of minde hath killed rather then the sickenesse? what I pray you is true and christian friendship? doth not this complaine of the sicke stirre vppe vnto pitie? When I was in health thou were my friend, thou diddest visit me, and help me, but now that I am sicke, thou doest abhorre me, and liest from me, when fortune laughed vpon mee, thou diddest also laugh: but nowe that with griefe and teares I craue comfort, thou doest deny it. What doe you call visiting and helping? You will not only not help your selues, but wil perswade princes to stop the passages, that no trauellers shall passe vnto those places, when as you ought with courage to relieue them of their griefe, and willingly to go thither to trie your cunning. But when any plague beginneth, you are the first that tremble, are afraide and despaire. The sicke are committed vnto you as children and infants which lacke diligent cure, you ought to helpe them as the father doth his children, and not to robbe them of their money. Then would the sicke man smile vpon you, if you woul refresh his languishing life with some gentle balme: then woulde he reioyce in the sight of you, and call you his father. Euery naturall

physiti-

B. G. Londrada A Portu Aquitanus vnto the gentle Reader, health.

THis treatise of Paracelsus *(friendly reader) came vnto my hands by the gift of a certain noble Prince of Germanie, and because it is sufficiently euident to be* Paracelsus *worke, I thought it not good to reserue it to my selfe, but to publish it abroad, seeing there commeth no commoditie or profit of hidden treasure. This therefore such as it is (louing Reader) imbrace: and shortly, God willing, looke for more and greater matters. But this one thing I would haue you vnderstand, that when you do minister those exalted essences of* Paracelsus *and his precious oyles, thinke not that they are to be ministred by themselues, but with some other mixture to cary or leade them: and they must be vsed, the stomack first being purged with some speciall medicine of* Paracelsus: *as for example, if you will minister oyle of Vitriol, mingle fiue or sixe droppes with an ounce of conserue of Roses, so shall you safely giue it; the like you must iudge of other things; vse these happilie.*

Farewell.

[illegible] their owne language, I will also write two bookes in the french

An hundred and foureteene Experiments and Cures of *Phillip Theophrastus Paracelsus* a great Philosopher, and a most excellent doctor of the one *and the other Physicke, written with his owne hand in the Germane tongue*, which Conrad Steinberge his seruant found among other loose papers and scrolles of Paracelsus.

A Certaine Baron being diseased with a wonted griefe, By drinking our *Quinta essentia Mercuriale*, cast out a stone downeward, and became whole.

2 A certaine woman was long sicke of the Passion of the heart which she called *Cardiaca*, who was cured by taking twice our *Mercurial* vomit, which caused hir to cast out a worme commonly called *Theniam*, that was foure cubites long.

3 One Bartholmew, had for two yeeres space a paine in his side, whome I cured by giuing him the oyle of *Vitrial*, in a drinke comforting the stomacke.

4 A man that had his Nauill standing out like to a mans yard, was healed with a thrid dipped in the oyle of *Vitriol*, by tying the threed hard about it euery day. After the same sort I healed a great swelling or ouergrowing of the flesh called *Parotis*, which grew out of a womans thigh waying fiue pound.

5 A souldier was shotte through in the breast to the left shoulder with a two forked arrow, so that the head stucke fast in the bone, the which I drewe forth with my two fingers, and powred *Kist* into the wound and so hee was healed.

6 A Phisitian being astonied with a clap of thunder and Lightning, so that hee seemed to bee sicke of the (Apo-

plexia) or of the diſeaſe which they call *Syderacio*, and of vs, blaſtings or taking, was reſtored to his former health with *Oleum auri in aqua Meliſſæ.*

7 A young man which for three yeere hadde on his chinne a great outwarde ſwelling or apoſtume, with the often chawing of the herbe called *Perſicarie*, was cured.

8 I cured hard apoſtumes, ſwellings, and cruſtie vlcers, and ſtinking in the noſtrels, with our *Medicamentum mundificatiuum*, and with our *Emplaſtrum Stipticum.*

9 A woman who was in manner conſumed with the French Pox, was cured with a drinke or potion of *Eſſentia Meliſſæ*, and ſhee liued eight yeares after.

10 One had his ſtomacke ſwollen and ſtanding out bigger then a Pomegranad, and that without any paine, whome I cured with a drinke or potion of the oyle of Vitriol.

11 A boy of fifteene yeares olde falling downe a ſtone ſtaires had his arme and leg benummed and void of mocuing, whoſe necke with the hinder parte of the head, and all the backe bone I annointed with this *Vnguent*, R. of the fatte of a Fox, ℥ ij. oyle of the earth wormes, ℥ j. *Oleum Philoſophorum* ℥ ſs. I mixt them together and anointed therewith, and in ſhort ſpace no wound nor ſwelling appeared in him ſo hurt.

12 One after an agew fell into ſuch a dead ſleepe that he felt not himſelfe being pricked, nor could open his eies, nor ſpeake any thing; hee was ſicke of the *Lethargi*, whome I cured with the oyle of Salt.

13 a woman that gaue a child ſucke, hauing her tearmes ſtayed long before, at the length the menſtruous bloud ran a pace out of her breaſts, wherupon when ſhe felt no griefe or paine, I healed her by extracting bloud out of the vaine of the foote called *Saphena.*

14 A boy hauing his finger eaten to the bone with a diſeaſe called *Impetigo* or *Lichen*, I cured in ſhort time with the oyle of Lead.

15 In a place where the bones were cankred and consumed,

ſumed, with good ſucceſſe I vſed *Quinta eſſentia ſerpentum.*

16 A young man had his thigh made filthie with red Puſhes of the bigneſſe of Grommell ſeede, which I cured with the water of *Tartar* and Theriacle.

17 The growing out of the fleſh in the Fundement, as alſo *Ani Rhagades*, which are certaine cleftes or chaps in the fleſh, I cured by the taking away of thoſe fleſhlie parts by inciſion with *Filum Arcenicale*, and by the vnction of *Oleum Saturni.*

18 One that ſpit bloud I cured by giuing him one ſcruple of *Laudanum Precipitatum* in the water of Plantaine, and outwardly I applied a linnen cloth to his breaſt, dipped in the decoction of the barke of the rootes of Henbane.

19 One had two Puſhes as it were wartes vppon the yard, which he got by dealing with an vncleane woman, ſo that for ſixe moneths he was forſaken of all Phiſitions, as vncurable, the which I cured by giuing him *Eſſentia Mercuriale*, and then mixed the oyle of vitriol, with *Aqua ſophiæ*, and laied it on warme with a ſupoſitorie or tene foure dayes.

20 One fiftie yeeres olde after hee was healed of the French pox, had euery moneth the flux of the Hemeroides breaking and flowing out as faſt as the termes doe in a woman, whom I cured by purging him firſt with *Pillule Peſtilentiales Ruffi* mixed with our *Eſſentia Mercurialis*, afterward he drunke oftentimes, *Aurum Diaphoreticum*, but laſt of all, by giuing him *Crocus martis* in drinke hee was perfectly cured.

21 A Goldſmith of Stuburg had his skull periſhed vntil the innermoſt skin, or pellicle, which they call, *Meniux tenuis*: which alſo ſwelled vppe, whome I cured by opening the skull, and by purging the skinne or pellicle, as it commonly falleth out in the wounds of the head with *Vnguentum Fuſcum*, and afterward with *Blaſamum Hiperici*, and with the flowers of herbes a propriate for the head applied to the place painted in forme of a plaſter. But in

the

head

the meane time he dranke thrise euerie day of the oyle of Vitrioll with the water of Basell and Lauender: Note that this disease is called *Talpária*, or *Talpa*.

22 A girle of the age of fifteene yeares before she had her flowers, was verie sore sicke, whome I cured with the Oyle of Camomell, in the water of *Melissa* and *Valerian*.

23 I cured a woman that for thirtie yeares had a canker in her breast, by giuing her *Essentia Mercurialis*, with the water of Plantaine.

24 A boy had his face and stones swolen whom I cured with the extraction of *Rhabarbe*.

25 One Ionas falling in loue with one *Sabian*, fell besides himselfe, whom I holpe by giuing him in drinke *Lapidem siue calculum microcosmi*.

26 The daughter of one Oliuer being very pale did greedilie eate smal stones, chauke, lime, dust, and such like, (as they commonly doe which haue the longing sicknesse called *Pica* or *Malachia*) thorowe the lothing of the stomacke, whome I cured by purging her with *Essentia Mercurialis* for the first vomite, afterwarde for certaine daies I gaue her oyle of *Vitrioll* to drinke with the water of minte.

27 One was sicke of the Lousie euill called (*Pthiriasis*) whom I cured with these pilles. R. *Essentia mercurialis*, ℥ ss. *Aloes Hepatice* and *Mirha* ana. ℥ ss. Saffrana halfe a scruple, make thereof pilles with the oyle of *Staphisagriæ*, afterward he dranke a draught of wine of *Centuarie* or *Persicaria*.

28 A boy of eighteene, yeares old had a tooth drawen, and three months after a certaine blacke blather appeared in the place of the tooth. The which I daily annointed with oyle of *Vitrioll*, and so the blather was taken awaie, and the new tooth remained.

29 A young Gentlewoman, called *Ascania* had great paine in her head, and was cleane ouer all her bodie, because shee had not the due course of her tearms, who after shee had often vomited, the paine abated: but when shee could

could not abide any longer to vomit, I cured her by drawing bloud out of the vaine which is vnder the ball of the foote, and afterward the tearmes had their naturall course, and she was holpen.

30 I oftentimes cured the falling sicknesse with *Essentia Veratri Nigri* prepared after our order.

31 One that had the Flux of bloud by meanes of an Arter that was cut, I holpe with *Kist Stipticum*.

32 A Knight being in an assemblie was sodenlie astoned and diseased ouer all his bodie, as if hee had hadde the *Apoplexie*, whome I cured by anointing the hinder parte of his head with *Balsamum Helenij*, and *Essentia Mercurialis*.

33 A man of the countrie being stung with a Viper or adder, fel presently into a colde sweate, to the great danger of his life, who was restored to his health presently by drinking *Theriaca Nostra* with strong wine.

34 A woman who had not her naturall courses, was troubled with a verie sore cough: the which I cured by opening the vaine beneath the ball of the foote.

35 A fat drunken Tauerner was in danger of his life by a surfet, who was restored to his health by letting of bloud.

36 A woman called *Sabina* had a long time the flixe of the belly, by reason of the loosenesse of the stomacke, the which I cured by giuing her oyle of *Vitrioll*, with conserue of *Anthos*.

37 A man that was wounded in the pellicle or tunicle of the heart, was cured with *Essentia Solis*.

38 A yong man being vexed with a continuall and violent cough, I cured by giuing him oftentimes the iuice of Horehound with our Oximell, and after that he voyded a worme vpward and was holpen.

39 A young childe had after a sicknesse a swelling in his breast by reason of the aboundance of humours, the which I cured onely with *Theriaca Nostra*.

40 A certaine man had a disease called *Carcinomate*, or *Gangrena*, the which was cured with *Oleum Veneris*.

41 A certaine woman was so troubled with a disease in her secret partes, that what moist or liquid meate shee did eate, presently shee vomited againe, the which was cured with *Oleum Margaritarum.*

42 One Elingus had a great paine in his stomacke, the which was holpe with *Essentia Mercurialis Vomitoria*, tho vvhich shortly after vomited a peece of flesh wherein was hid a worme.

43 One Vermundus, vvas so troubled in his head and braine, that hee stagered hither and thither, as though hee had beene drunke, whome I holpe by giuing him *Pillulas Pestilentiales*, with the which I mixed *Essentiam Mercurialem*, that caused him to vomite a hundred and fiftie wormes.

44 A certaine man was sicke of the splene, whom I cured with *Crocus martis*, in the water of *Tamaris* and *Enula Campane*, and by outwardly applying *Balsamum gummi amoniaci.*

45 One was troubled vvith a corosion or gnavving of the intralles, whome I cured by ministring vnto him *Flores Veneris* in wormevvood wine.

46 One was troubled with paines in the stomacke thorow weakenesse, who tooke *Oleum salis* in his drinke, and caused him to haue manie seges or stooles, and so was restored to his health, as wee haue written in our booke called *Parastenasticon.*

47 A man that vvas troubled with the head-ach I purged by the nostrels, casting in the iuice of *Ciclaminus* with a siring.

48 Against the falling sicknes I gaue often to drinke the iuice of the herbe called *Lanceola*, the which is called *Herba Vernalis*, or the lesse plantaine with an emptie stomacke for the space of thirtie dayes, mixing it with the extraction of the shauings of iuorie, and the bloud of a pigion, for the man, the male, and for the woman, the female, in the *Essence* or oyle of *Craneum Humanum.*

49 In diseases of the eies termed *Catharacta* or *stilicidium* and (called in the Greeke *Epiphora*) and in swellings and paines

paines of the eyes, I haue vsed *Medicamentum siue Collirium nostrum* made of *Tutia Magistralis*, wherevvith wee did not onely cure watering eies, but also the great paine of the eie liddes, and also where there vvas flesh grovving ouer the sight of the eie, that it seemed to bee past the cure of those common Phisitions that professe to bee skilfull in the eies.

50 A certaine disease called *Palipus* the which is a stinking in the nose, I cured with oyle of *Vitrioll* and the water of wax.

51 One falling from a hie place pissed bloud, the which in short space I cured, giuing him to drinke ʒ j of a pouder of our inuention with ℥ iij. of the flovvers of *Tiliæ.*

52 In the great scab I haue often vsed ths Vnguent, made of Mercurie mortified ʒ ij. Ceruse ℥ i. Euphorbium ʒ j Staphisagre, Litarge, Sanders, ana ʒ ſs. mixe them all together with as much grease of a red hogge as will suffice.

53 A certaine man being long sicke of the pox had two rumours and an vlcer in his nose, at the which euerie day there came foorth great quantitie of stinking and filthie matter, in whose nose I cast this decoction with a siring. R. Honie ℥ iiij. the iuice of Calendine, Common salt prepared ʒ ij. Aloes washed ℥ ſs. mixe them together. Inwardly he vvas purged vvith *Oleum Mercurij.*

54 In hard and knottie impostumes of the govvte, I vsed *Amoniacum* dissolued in vineger mixed vvith the oyle of Turpentine, also oyle of Cristall, onely disperceth and consumeth those knottes, as I haue oftentimes proued, or Cristall calcined vvith the oyle of Turpentine, also the oile of salt doth the same.

55 In curing of paines in the mouth of the stomacke, entralles, and belly, I vsed the water of the flovres of Camomel ℥ iii. hony of Roses ℥ i.

56 One *Ioannes Babtista* a faire yong man was infected with the pox two yeres throgh the filthy sin of Sodomites, so that there grew a peece of flesh in the invvard parte of the

the necke of the great gut with such extreme paine that he was almost dead, whome I cured by sweating manie dayes, with a Malgamie made of Mercurie and Iupiter, and opening his fundament with an instrument called *Specillum Osicularium*, and laying on oyle of *Vitrioll*, vppon the said superfluous flesh, and afterward I cured that flesh eaten away, with a suppositorie Incarnatiue.

57 One called Gallenus had lost his speech by meanes of a hole that hee had in the pallate of his mouth comming of the pox, the which I cured with *Mercurius Dulcis diaphoreticus* cast in by a firing, and so the flesh grewe againe and was made whole.

58 One was troubled with great burning of the vrine the which I holpe in this order ℞. dry Roses, Pug, semis, Linseede, the seede of Coucumbers, Gourdes, Melons, Mallowes, Purcelane, Populeon, ana ʒ two of the fruit of *Alkekengi*, numero x. faire water l.i.ss. make thereof a decoction according to Art: then straine it, and put thereto *Troshiscorum Alkekengi* ℥ ss. white sugar ℥ ij. Camphire ʒ j. mixe them and cast it into the yard with a firing or other instrument.

59 One being sicke of a thisicke, which is an vlceration of the lunges, with a consumtion of all the whole body, the which hee tooke by the infection of his owne wife, I cured with the oyle of *Perrelles*.

60 A certaine woman had the course of her termes so long, that many times shee was readie to giue vppe the ghost, whome I cured with the oyle of *Vitrioll*, in Plantane water, and ʒ j. of *Carniola*.

61 Pustules or Wheles in all partes of the bodie, and especially in the head comming of the Poxe, I cured onely with the potion of *Lignum Vitæ* or *Guaicum*, and his purgatiue Salt, without anie other outwarde medicine.

62 A Fistula being betweene the testicules and fundament of a certaine man troubled with the pox, I healed by applying *Oleum Arsenicale fixum*.

63 A *Hernia* or *Rupter* which some call *Ramex*, in the which

with the bowelles fall into the coddes, I cured by the extraction of white sanicle, digested in bread, and afterward taken in drinke, keeping vppe the gut or entralles with a trusse made fitte for the purpose, and laying vppon the place offended, the Fesses that remained of the extraction.

64 Intollerable paines in the legges, *Ex morbo Venereo*, I cured with the oyle of *Lignum Vitæ*, mixt with old Theriacle.

65 A certaine maiden through want of her monethly sicknesse was so vexed, that sometime thrise a day shee seemed to be haunted with an euill spirit, whome I presently cured with the extraction of *Rhabarbe*, with the spirite of Tartar in drinke, with the water of *Melissa arthemisia* and *pulegi*, in *Oleo Vitrioli*.

66 Paines in the teeth I cured by the iuice of the nightshade and *Persicaria* made warme in a Gargarisme burying the herbes afterward in a dunghill.

67 I prepared a pouder of the ashes of Rosemarie, the which maketh the yellow teeth white, and healeth tumours in the Gummes verie quicklie without bloud.

68 In tumors of the vuule Gummes and iawes, I haue vsed *Oleum Vitriolli* in water of *Persicariæ*.

69 In tumors of *Scrophules*, or hard impostumes of the breastes, I haue vsed the oyle of *Terpentine* mixed with Misselto of the Oke in forme of a vnguent.

70 At Ingolstad a cittie of Germanie, a certaine man had the consumption of the lungs, whome I cured with the extraction of *Consolida maior* in bread.

71 A certaine woman the which after childbirth was not well purged of her tearmes, presently fell beside her selfe, with other greeuous paines in her breast and reines of the backe, whome I holpe onely with the *Essence* of *Antimoni*.

72 A maiden often yeares olde after bathing her selfe fell into an Apoplexia, which proceeded of the Flux of grosse humours into the vessels and into the partes of the

head wherein consisteth the feeling and moouing of the whole body yet she snorted much in her sleepe and trembled ouer all her bodie whome I cured with *Oleum cranij Humani*, giuing it with the spirit of Vitrioll in water of Lauender.

73 A young sucking childe had his palate and lippes full of Pustules or wheles called *Aphtas*, whome I cured by bathing them with a linnen cloth wet in this water. R. *Consolidæ maioris & minoris*, ana one handfull, white wine lj ss. boyle them together and put thereto *Sal Gemæ*, ℥ ij. clarified honie l ij. and make thereof a mixture.

74 A certaine woman who wanted her naturall courses, was thereby so tormented that shee abhorred all men, yea her verie companions, whome I cured by opening the inward vaine of the arme, bicause I coulde not finde the vaine of the legge called *Saphena*.

75 A man of three score yeeres being full of Melancholie humours, hadde crustie scabbes ouer all his bodie, the which I cured with the medicine, R. the iuice of Plantane, Semperuiui, and nyteshad ana *Oleum Litharginij*, as much as will suffice, make thereof an vnguent wherewith thou shalt annoint all the partes of the bodie.

76 One was troubled with a distillation or Cataract of the eies, whome I cured in this order. R. *Tutia* prepared and put into a fine linnen cloth, and dip or wet it well in *Vino cretico*, wherewith wash the eies oftentimes and they shall be holpe.

77 A certaine woman after childbirth was troubled with great paine and chops in her breast, which I cured washing them often with wine mixt with *Oleum saturni*, and afterward the child did sucke.

78 A yong maiden being troubled with a greeuous vomiting that shee coulde neither retaine meate nor drinke that shee tooke, the entrals moreouer swelled exceedingly, whome I cured by applying a plaister of the leuen of bread with the iuice of mint.

79 A certaine woman that three moneths after shee was conceiued, feared abortion or birth of her childe afore the time, whome I cured with the Extraction of Rhabarbe with the spirite of Tartar, and afterwarde shee drunke oftentimes *Essentia Melissæ* with *Oleum Solis*.

80 One Gotius, had a bone out of ioynt for three daies, which afterward swelled maruellously, the which swelling I holpe with *Oleo Verbasci* and *Prunella*, otherwise *Primule* with the iuice of *Camomilla*, and *Agrimonie*, and *Oleum Petroleum*, these being mixed together warme, I anointed the place being greeued, and so the bone was restored to his place againe: then afterwarde to strengthen and comfort the ioynts, I vsed the saide vnguent mixed with Misselto of the Oke, and *Consolida Maior*, vntill the cure was perfectly done.

81 A woman being almost dead of the Chollicke, I cured with the red oyle of Vitrioll, drunke in Aniseede water, and a while after that potion, she voided a worme and was cured.

82 A certaine man called Barthelmew, hauing carnall companie with his wife, could voide no sperme at his yard but onely winde, the which by often vsing of *Oleum Vitrioli* with the spirite of Tartar in distilled wine, and afterward the Extraction of *Satirion* hee performed the act verie well.

83 A child often yeares old was troubled with a stone in the bottome of his yarde, the which I cured by giuing him *Oleum Vitrioli* to drinke in *Aqua Aqualiæ*, and then I applied outwardly *oleo cancrorum* with the oyle of Turpentine, and so within one houres space the stone came foorth and hee was holpe.

84 A woman of twenty yeares old being married could haue no children, who by the vse of taking the extraction of *Satirion* she conceiued, and within nine moneths shee had a strong childe, but lest that after her childbirth shee shoulde become barren againe and dried away with a leaneneſſe, I gaue her to drinke *Oleum Margaritarum*

with Romaine coleworts.

85 A certaine woman being troubled with great abundance of her naturall sicknesse had great swelling and paines in her hands and feete, and fell manie times into a sound, whome I cured by taking often the Extraction of *Rhabarbe*.

86 To cause nurses to haue a bundance of milke, I haue taken the fresh branches or tops of fenell and boyled in water or wine, and giuen it to drinke at dinner, or supper, and at all times, for it greatly augmenteth the milke.

87 One had in the armepit a sanguine impostume, vpon the which impostume I applied a linnen cloth wet in mans bloud, being warme, and so in short time he recouered his health, not without great admiration.

88 One called Ambrose, while he yawned, sodainly the lower iaw remained with great griefe and paine, whome I cured with the decoction of Camomel, *Verbascum Perforata*, and such like, as before in Number. 80.

89 One was troubled three yeares with a disinesse in the head, whome I cured within a moneth by drinking *Oleum Vitrioli*, in *Betoni* water.

90 A man being vehemently troubled a yeeres space with paines in the head, I cured onely by opening of the skull, and in the same manner I cured the trembling of the braine, taking therewithall, *Oleum saltis* in water of Basell.

91 A certaine maide for want of her monethly sicknes, was svvollen all the bodie ouer, and had red Pustules, which alwaies at certaine houres of the day appeared seuen times, and vanished away with great paine of the stomacke, and sounding, whom I cured giuing her in drinke *Essentia Splenis*, extracted out of the Splene of an oxe in the water of *Melisse* and *Artemisiæ*.

92 I holpe one of the plurisie by drawing away bloud of the inward vaine of the arme on that side, giuing him also in drinke *Spiritus Tartari*, in *Aqua Melissæ* and anointing the outward part[illegible] the mouse of the mountaine.

93 A

93 A certaine woman hauing a coroding vlcer in the left brest with great paines, by meanes that she had not her naturall sicknesse, she had also in the right breast, necke, and armepit, certaine kernels, and hard tumors, and chiefly the left arme was astonied or taken, to whome I gaue sundrie times a purgation of the extraction of Rhabarbe, and the oyle of Golde by the space of a moneth, outwardly I washed the breast with the decoction of the rootes of Celandine in wine: also I laied thereon plegetes wet with *Oleum Veneris*, mixt with honie and rooled it, and afterward I layd it on our common *Opodeltoche*, and so she was perfectly cured.

94 One *Rosina*, was troubled with a quartane Agevv the space of tvvelue months, with induration and swelling of the Splene, whereof shee fell into a kinde of dropsie which is called *Ascitem*, the which I purged first with *Essentiæ*, and *Trochiscis Alhandali & Serapionis*. The second day I commaunded her that shee shoulde licke in *Diacubebe* for the space of a moneth.

95 One had a hard svvelling in the flesh of his legge caused of (*Morbus Hispanicus*) whome I cured with *Oleum Antimoni*, ℥iii. Mercurie mortified according to our order ʒ i. mixt into an vngent.

96 A noble woman was troubled vvith *Empiema* the vvhich is a spitting foorth of filthie matter, vvhome I cured vvith *Oleum Sulfuris* drunke in vvater of *Ciclaminus Melissa* and *Betonie*.

97 in grieuous paines of the ioyntes I haue vsed, *Oleum Vitriolli* in vvater of turpentine, or water of vvormvvood.

98 A priest vvas troubled vvith the running govvte and vvith great paines in his Kidneis, vvhom I cured only vvith oyle of turpentine according to our order.

99 A certaine Queene through the Retention of her menstrues, had her tongue so inflamed and svvollen that shee could not speake, and had a lamenesse throughout the vvhole bodie, and also fel besides her selfe, vvhome I cured by dravving bloud from the vrine called Saphena.

100 A child of twelue yeares olde had sodenly a great

 svvelling

swelling in his head the which was soft, whome I cured in foure dayes with this medicine, R. oyle of Camomil, *Tapsi Barbati, Hipericon*, and mixe them, and therevvith annoint the tumor.

101 A young man that was troubled with *Spasmus Caninus*, so that his mouth was drawne awry, I cured by annointing the reines of the backe with *Balsamum Heleni & Hederæ*, and by little and little drawing the place being avvrie to his forme vvith the gentle rubbing of my hand: Moreouer, I gaue him in his drinke *Oleum salis*.

102 One had an impostume behinde his eare, the which I cured in purging him vvith our *Essentia Mercurialis*, and applying our *Apodeltæ*.

103 I cured the inflation and hardnesse of the splene, with my plaister made of gummes, and *oleum Philosophorum*, with the iuice of Ciclaminus.

104 A certaine woman being avvake vvas vexed with *Litargia*, so that her eies vvere alvvay shut, and if any had called her, shee coulde scarce open her eies, and no man could vnderstand vvhat she said, nor yet ansvver anie man, the vvhich woman vvas brought to her perfect health only by the vse of *oleum vitrioli*.

105 A noble man in Carinthia vvas sick of the plague vvhom I cured by giuing him euery morning *electuarium iuniperorum*, wherevvith I mixed one scruple of oile of *vitrioll*.

106 A Prince in Germanie that was troubled with the frensie, by reason of a sharpe feuer, vvhom I cured vvith giuing him fiue graines of *Laudanum nostrum* vvhich expelled the feuer, and caused him to sleepe sixe houres aftervvard.

107 A Gentlevvoman of name vvas troubled with the suffocation of the matrix, whom I cured vvith *specifico nostro corticis ficus*, being laide vpon hote coles, and taking the fume thereof at the lovver partes, and presently shee was holpe.

108 A Lawyer of Augusta was long sicke of the collicke, and was forsaken of other Physitions, whome I cured by giuing him *Laudanum nostrum*.

109 A Barber of Argentine was greatly troubled with the head-ach, to whom I gaue the oyle of sweete margerome to smell, and put a drop thereof into both eares, and as soone as it was done he was holpe.

110 A certaine woman at Colmaria, was troubled with the falling sicknesse, in whose nose I put the oyle of *Gargates*, and within a little while after she recouered againe; then I purged her with *Elleboro nostro*, and the next day I gaue her certaine drops of the oyle of *Cranei humanæ*, who afterward was troubled no more.

111 A certaine Baron was sore infected with *Morbus Hispanicus* and miserably annointed with Vigoes vnguent, and left off the schoole doctors, vvhome I first purged with our *Specificum Torpetum*, and then I gaue him *oleum solis & Margaritarum*, in *aqua guaici rectificate*, and so he was perfectly cured.

112 Many that were troubled with the quartane feuer I haue cured with our *Turpeto*, and also those that had the pestilence and plurisie.

113 A certaine man of fiftie yeres olde was vexed with a cramp that his head and necke was drawen downe to his breast, and could not lift nor stirre it, Vnto whome I applied *Arcanum magnetis & oleum salis*, and so he was cured.

114 One was troubled with a palsie, whome I cured onely with the essence of *Cheri* drawen with the spirite of wine.

The end of the Experiments of Philip Theophrastus Paracelsus a most excellent Doctor of the one and the other Physicke: enioyne thereto the praise of Iesus Christ, and farewell.

B.G.

B. G. L P. *Penotus Londrada* a portu sanctæ Marię Aquitanus, greeting.

I Thought good (gentle Reader) to publish and make thee partaker of these foure particular things, which, if at the first sight they shall not seeme to agree with thy worke and practise, thou must remember to impute that vnto thine errour and ignorance; for, a light errour doth marre a whole worke, which thou must amend by reading of Philosophers bookes. For which cause the sayings of Philosophers are much and long to bee searched, examined, and thought vppon before thou canst get out the hidden meanings of them. If then in reading Philosophers Bookes thou play the sluggard, thou canst neuer bee perfect in preparing thy matters, and therefore I might not by the authoritie of the lawes of Philosophie, interprete all things openly, word for word to thee. Some things are to be left for industrious wittes, wherein to excercise themselues by studying and searching. Notwithstanding if thou be not vnthankefull, all these things shall be opened and declared vnto thee in my Galliæ portu; *where verie many workings hitherto knowne of fewe, shall faithfully bee set foorth. In the meane season knowe thou, that I am not the deuiser of these particular things; for some of them I had of gift, and some other for money and rewards came to my hands. To thee I giue them freely, which vse well. Farewell.*

A

¶ *A Treatise of certaine particulars, whereof the first intreateth of the preparation of the Markasite of lead, as well for the transmutation of mettals, as for the alteration of mans bodie, &c.*

THe philosophers *Saturne*, is properly the markasite of leade, and in deede doth excell *Sol* and *Luna*, in so much that *Raymond* saith, that in this inferior world, there is no greater secret, then that which consisteth in the Markasite of Lead, insomuch that they which haue throughly sought out the force and nature of it, haue bound themselues together by othe neuer to vtter those secrets of nature vnto the ende of their liues. For so much as his operation is of such kinde, as truely it hath manie and sundrie vses, which being duely prepared, doth not only alter and change the filthie and corrupt humours of our bodies, but also can change and transmute by sundrie experiments, *Luna* into *Sol*.

Take of the Minerall markasite of leade xii. pound and grinde it into fine pouder vppon a Marbell stone, as they grinde colours vvith vineger: being well ground and tempered, put it into a strong glasse, and put thereon a good quantitie of distilled vineger, and stir it well with a sticke, and so let it stand in *Balneo Mariæ*: then set thereon a blind head, and there let it stand eight daies togither, stirring and mouing it euerie day sixe or seauen times: then let it coole: and the vineger wilbe of a yellow colour, the which ye shal powre forth into another glasse, taking heed that ye stirre not the pheces: then put thereon more vineger, & stirre it wel with a sticke, and set on the blind head and set it in *Balneo Mariæ* other viii. daies, as ye did afore, then powre forth that vineger being coloured into the other glasse. And this order ye shal vse so long vntil you see the vinegar no more coloured, for at the last the pheces wil remaine in a white masse, like white earth.

Distillation of the coloured Venigar.

THen take all that vinigar being coloured, and distill it in *Balneo* vntill it will drop no more, and there let thy

 cucurbit

 which

B. G. L P. *Penotus Londrada* a portu ſanctæ Mariẹ Aquitanus, greeting.

I Thought good (gentle Reader) to publiſh and make thee partaker of theſe foure particular things, which, if at the firſt ſight they ſhall not ſeeme to agree with thy worke and practiſe, thou muſt remember to impute that vnto thine errour and ignorance; for, a light errour doth marre a whole worke, which thou muſt amend by reading of Philoſophers bookes. For which cauſe the ſayings of Philoſophers are much and long to bee ſearched, examined, and thought vppon before thou canſt get out the hidden meanings of them. If then in reading Philoſophers Bookes thou play the ſluggard, thou canſt neuer bee perfect in preparing thy matters, and therefore I might not by the authoritie of the lawes of Philoſophie, interprete all things openly, word for word to thee. Some things are to be left for induſtrious wittes, wherein to excerciſe themſelues by ſtudying and ſearching. Notwithſtanding if thou be not vnthankefull, all theſe things ſhall be opened and declared vnto thee in my Galliæ portu; *where verie many workings hitherto knowne of fewe, ſhall faithfully bee ſet foorth. In the meane ſeaſon knowe thou, that I am not the deuiſer of theſe particular things; for ſome of them I had of gift, and ſome other for money and rewards came to my hands. To thee I giue them freely, which vſe well. Farewell.*

THe philoſophers *Saturne*, is properly the markaſite of leade, and in deede doth excell *Sol* and *Luna*, in ſo much that *Raymond* ſaith, that in this inferior world, there is no greater ſecret, then that which conſiſteth in the Markaſite of Lead, inſomuch that they which haue throughly ſought out the force and nature of it, haue bound themſelues together by othe neuer to vtter thoſe ſecrets of nature vnto the ende of their liues. For ſo much as his operation is of ſuch kinde, as truely it hath manie and ſundrie vſes, which being duely prepared, doth not only alter and change the filthie and corrupt humours of our bodies, but alſo can change and tranſmute by ſundrie experiments, *Luna* into *Sol*.

Take of the Minerall markaſite of leade xii. pound and grinde it into fine pouder vppon a Marbell ſtone, as they grinde colours vvith vineger: being well ground and tempered, put it into a ſtrong glaſſe, and put thereon a good quantitie of diſtilled vineger, and ſtir it well with a ſticke, and ſo let it ſtand in *Balneo Mariæ*: then ſet thereon a blind head, and there let it ſtand eight daies togither, ſtirring and mouing it euerie day ſixe or ſeauen times: then let it coole: and the vineger wilbe of a yellow colour, the which ye ſhal powre forth into another glaſſe, taking heed that ye ſtirre not the pheces: then put thereon more vineger, & ſtirre it wel with a ſticke, and ſet on the blind head and ſet it in *Balneo Mariæ* other viii. daies, as ye did afore, then powre forth that vineger being coloured into the other glaſſe. And this order ye ſhal vſe ſo long vntil you ſee the vinegar no more coloured, for at the laſt the pheces wil remaine in a white maſſe, like white earth.

Diſtillation of the coloured Venigar.

THen take all that vinigar being coloured, and diſtill it in *Balneo* vntill it will drop no more, and there let thy

cucurbit

which

cucurbit ſtand three dayes with the pheces that it may drie well, then take it foorth, and thou ſhalt finde in the bottome of the glaſſe a white matter, the which take out, for in that whiteneſſe, the rednes of the Markaſite is hidden, which being prepared, auaileth much to make *aquam philoſophorum* that they call *ardentem*.

The preparation of the Pheces.

Take the white pheces or matter, and put it into a diſtilling veſſell with a great recipient very well luted, that the ſpirites goe not foorth, and ſet it in the hot aſhes, and giue it a gentle fire, and then increaſe it according to arte a day or two, and there will come foorth firſt a white water, and then a red or golden yellow oyle, the which is to be kept cloſe with great care.

The pheces to be taken againe.

Then take thoſe pheſes and ſet them in a calcining furnace eight dayes, then take them foorth and grinde them finely, and put them in a glaſſe with a good quantitie of diſtilled vineger, and ſtirre them well together; that being doone, ſet it againe in *Balneo* for eight daies together, and ſtirre it euery day ſeuen or eight times, the more the better, then let it waxe colde and ſettle, and powre away the cleare part from the pheces, but take heed that ye ſtir not the dregges or bottome. Then powre on freſh vineger, and ſet it in *Balneo* againe, and doe as ye did afore, and then powre away the vineger againe, and caſt away the pheſes, for they are nothing worth.

The diſtillation of the vineger.

Then take the vineger which you reſerued, and diſtill it with a gentle fire, and in the bottome thou ſhalt finde a ſalt, in the which remaineth all the force and ſtrength. Then calcine the ſaid ſalt againe in a reuerberatorie foure and twentie houres with a great fire, then take it forth and put it in the glaſſe wherein it was afore, and put thereon freſh viueger and ſet it in *Balneo*. And this thou ſhalt do ſo often vntill the ſalt leaue no pheces in the bottome: that being

being done, diſtil thy vineger as at the firſt, and thou ſhalt find thy ſelfe prepared liquid and cleare as Criſtall.

Coniunctio ſpiritus corporis, ſcilicet olei & ſalis.

Take the aforeſaid ſalt, and grinde it vpon a ſtone dropping thereon his red oyle by little and little: that being doone, put it into a cucurbit luted with *Hermes* ſeale, and ſo ſet it vpon a treuet in an *Athanor* twenty dayes, and it will be fixed into a red ſtone, ſo that ye haue the true gouernment of the fire. Then take it forth and grinde it vpon a ſtone, and according to the waight put thereunto as many *Letones* of the *Calex* offine gold, and vppon all theſe put on aſmuch of the white water which ye diſtilled afore the red oile as all the whole doth weigh, and cloſe it vppe with *Hermes* ſeale, and ſet it in aſhes in an *Athanor* with a ſoft fire vntill it be fixed, but after it be fixed there wil appeere many colours, the which wil turne into perfect oile and true *Elixer*. Reioyce in this, but before yee beginne the worke, conſider of it and pray.

The ſecond particular that is called Torpetum ſiue diaphoreticum minerale, purgiug without loathſomneſſe or difficultie, helping the pluriſie, the plague, and eſpecially the French pox.

Take *Leonis à dracone repurgatiſsimi* one part, *aquilæ mineralis repurgatiſsimæ* twelue partes, mixe them together according to Arte, then put them into a cucurbit of glaſſe, and put thereon twiſe ſo much of the liquor of red *Colcathor* without fleme, as the matter weyeth, and then nouriſh it in warme ſand with a gentle fire three dayes taking heede that the matter aſcend not into the head. That being done, diſtill it that the pheces may remaine drie, then increaſe thy fire that the ſand and glaſſe may be red hote the ſpace of three hours: then let it wax cold, and take out the matter and beate it finely, and waſh it with faire diſtilled water, vntill it haue loſt his ſharpeneſſe, and that thou ſhalt do diuers times till it be well purged: then drie it and put it into a glaſſe, and put thereunto the ſpirite of wine that it may be couered three fingers hie, and ſet it on

fire,

which

ſire, and thus thou ſhalt do three times, and then hſt thou without any doubt a greater ſecret to heale his proper diſeaſe, ſo that within ſix daies he ſhall be quite whole. The doſe is about fiue graines in conſerue of roſes drunke with wine or *Saccaro Roſato* as well in the morning as at night when hee goeth to bed, and let the patient ſweate thereon two houres at each time. It is a moſt ſoueraigne medicine againſt all contractions, and you vſe it (as afore) according to the nature of the diſeaſe. But the patient muſt vſe it ſix daies. If there appeare any puſtules ye ſhal cure them by touching them with oyle of Sulphure. Moreouer thoſe that haue the dropſie or ſuch like moiſt diſeaſes in the body are cured by giuing them ſix graines in water of *Cardus Benedictus*, letting them ſweate thereon as is aforeſaid and keeping the order afore ſet downe. Againſt the Pluriſie, yee ſhall giue foure graines in the ſaid water. And againſt the plague in roſe vinegar. Againſt the falling ſicknes with water of blacke cheries or Pionie. Furthermore, if anie haue had the ſame diſeaſe by nature, yee ſhall giue them euerie day a little pill in *Aqua Pionia*, putting thereon ſix droppes of the ſpirit of *Vitrioll*. If I would ſhew or expreſſe all the vertues, I ſhould write a booke thereof, but that which remaineth I will ſhewe more at large in my booke called *Portus Gaſconicus* with the order to draw the ſpirit of wine.

The third particular called Laudanum Anodinum, the which is moſt excellent of all other ſecrets in aſſwaging griefes and paines in diuerſe diſeaſes.

TAke *Liquoris aquæ inexperti & inſpiſſati* ℥ij & put thereto the ſpirit of wine, and ſet it in *Balneo* to digeſt, vntil it haue drawen awaie the Tincture: then powre it forth into a cleane veſſell, and put on more, and ſo ſet it to digeſt againe ſo long as it will giue any Tincture or colour. Then take the gumme of Henbane dried in the ſunne ℥j. and draw away his Tincture with the ſpirit of wine, as thou didſt out of the liquor aforeſaide, then take

Diamber.

Diamber ℥ij. and likewiſe draw away his Tincture with the ſpirit of wine, and keepe it verie cloſe vntill ſuch time as I ſhall ſhew thee: then take momia ℥ ſs. and drawe away his Tincture with the ſpirit of wine, and when thou haſt done mixe it with the other; then take *Crocus Orientalis* ʒ iij. and drawe foorth his tincture and mixe it with the reſt, and euerie day ſtirre it, and keepe it in a warme place cloſe ſtopped ſifteene daies; that being done, diſtill it in *Balneo*, and there will remaine a little matter in the bottome, then put thereto a little of the Tincture of *Diambræ*, the which ye reſerued afore, and ſo let it ſtand in digeſtion vntill it be thicke, ſtirring it 3. or 4. times a day vntill the ſmell of the licour be in a manner conſumed, the which will be in ſixe weekes. Then take theſe that follow, the licour of *Currall*, cleare *Ambre* or *Succinum* of each ʒj. *Vnicornes horne* 6. graines, *Magiſterium Perlarum* one ſcruple, *Oſsis de Corde Cerui* halfe a ſcrupple, *Aurum Potabile*, or his Tincture ʒ ſs. All theſe being finely beaten and mixed in a ſtone or glaſſe morter, with the ſpirit of *Diamber*, put in with the reſidue being thicke, and ſo ſtirring it ſundrie dayes afterward diſtill al the ſpirit of wine away, then put thereon the reſidue of the ſpirit of *Diambræ*, and when it is almoſt dry, put therto *Olei ſuccini, olei maſi & Cinamoni* of each about one ſcruple. Then take one part and reſerue it for women without muske, for it hurteth them. But to the other parte for men, put in halfe a ſcruple of the extraction of muske made with the ſpirit of wine, and ſet it in a warme place that it may drie, and ſo keepe it to thy vſe. Ye may giue it in forme of pilles or diſſolue it in ſome conuenient licour, inconuenient Doſe, as iij. graines or ſixe graines, for thoſe that are of ſtrong nature. It comforteth much againſt the chollicke, the frenſie hote Feuers, *Arthritide Podagra*, the weakeneſſe of the ſtomacke, the yex, and comforteth againſt vomiting, prouoketh ſleepe. Againſt the falling ſicknes yee ſhall giue iij. graines with the ſpirit of *Vitrioll* and *Eſſentia Camphora* that is drawen with oyle of ſweete Almondes, the which is made in this order.

The

which

The order to draw the Essence of Campher.

Take *Campher* ℥j oyle of sweete Almondes ℥ ss. macerate them in the sunne or in *Balneo*, or in a drie warme furnace foure and twentie houres, then draw foorth his Tincture or essence with the spirit of wine, and put thereto ʒj of *Laudanum*, and ʒ ii of the spirit of *vitriall*, and ℥ sixe of the water of pionie floures, and stirre them together, and giue therof one spoonful at the time of the fit. It is a most excellent remedie against all vncurable diseases.

The fourth specificum called Panchimagogon, the which doth purge in small dose all noisome spirits that are mingled with the humours.

Take *Specierum Diarhodon abbatis* ℥ ii. and drawe forth the tincture with the spirit of wine, and keep it by it selfe. Afterward take the *Pulpe* of *Colocinthides* ʒ vii. *Turbit* ʒ v. *Agariei* ℥ i ss. *Heleborinigri* ʒ vii. *Dyagredi* ʒ vi. *Foliorum sene* ℥ iiii. *Rhabarbari* ℥ ii. *Elateri* ℥ ss. beate them and mixe them together, and put thereon Sinamon water, the which is made in this order. The Sinamond ℔ i. and stamp it grossly, then infuse it in white wine foure and twentie houres close stopped, then distil it with a gentle fire being close luted, for with this sinamond water or spirit of wine, thou maist drawe foorth the tincture of all the aforesaide drugges. Alwayes prouided, that ye keepe them a month in a warme place to macerate, stirring them three or foure times in a day, and at the end of the moneth powre foorth the licour, and put the pheses into a Retort, and distill foorth the oile and water, the oile ye shal rectifie, and reserue. The pheses that remaine ye shall calcine, and make thereof a salt, the which ye shall put to the oile that ye rectified. Then take that licour which ye reserued first, and distill it in *Balneo*, and in the bottome there will remaine a matter thicke like honie. Then take the tincture of *Diatrodion Abbatis*, and powre it vppon that thicke matter, and stop well thy glasse, and set it in a warme place eight days, stirring it euery day. That being done, draw it away the

the spirit in *Balneo*, vntil it remaine thicke like honie, vnto the which ye shal put his oile that ye distilled, mixe them and let them digest vntil it be so thicke that ye may make thereof pilles, the which ye may do so soone as it feeleth the cold: for in the colde it will waxe hard, and in heate it will waxe liquid: the dose is from one scruple to twoo scruples where there shalbe need of purging in the pouder of *Licores*, for so it worketh without paine.

Foure principall diseases whereunto almost all other diseases may be referred.

THe Leprosie is the first, whose badges all manner of vlcers do beare, as itch, scabs, *Alopecia*, scurffes, scabs, choppes in the skinne, foulenesse, the dead euill, and such like diseases.

To the gowt doth belong the chollicke, paine in the reines, *Orexes* paine in the teeth, running gowtes, painfull flixes, paine of the head *Cephalea* and *Himecrania*.

To the dropsie are referred all manner of feuers, appostumes, the iaunders, and euill digestion.

To the falling sicknesse belongeth *Cathares*, beating of the heart, cramps, giddines of the head, *Apoplexis* and suffocation of the matrix.

If any of the principal of these diseases be healed, al the other inferior be also cured.

For the cure of the gowt three things are required, that is, resoluing, mitigating and strengthening.

Wherfore, if thou be of any quicke iudgement, the four particulars before set downe are sufficient for thee.

The chiefest point of health consisteth in this, not to fil thy selfe with meate, nor to be slow in labour.

Barnardus G. Pamptus Landrada a Portu S. Mariæ Aquitanus, vnto the singular learned man Iohn Aquilla the hammer of the Ethnickes, wisheth much health.

NOt onely in these our dayes (friend Iohn) but also in the olde time amongest the learned, this prouerbe hath

the which is neither me not mongen. [illegible]

which

hath taken place, that ignorance is the mother of maruel-
ling. Who in these daies would not maruel to see men vt-
terly void of al maner of learning to bee preferred before
learned men and such as are most skilfull in the Latine
and Greek tongues, and those are to be embraced of kings
and princes, and revvarded with most liberall gifts, & most
famous and learned men expert in all the tongues to be re-
iected and contemned? You which excell in iudgement
and learning wil ansvver that euery perfect gift commeth
dovvne from the Father of light. Therefore God doeth
in these latter daies stirre vp these Ideots and Empericks,
to stirre vp euery phisition that he should rightly prepare
his ovvne medicines with his ovvne handes, and being so
prepared, with sharp iudgement applie them to their pro-
per diseases, that the seede of the disease may be pulled vp
by the rootes, and not to commit it to an vnskilful cooke.
And therefore of necessity from hence must both the the-
orike and the practise, the reason and the worke concurre
and ioyne together, because iudgement without practise
is barren. The greatest number of them will ansvver, we
knovve not your workes and preparations which require
so great and hard labour, we are nowe olde and doctours,
we wil not be made yonglings and schollers againe. If this
ansvver might take place, the Iew, the Pope & the Turke
would not change their superstitions, which notwithstan-
ding we knovv to be most contrary to the sacred scripture.
But we sufficiently and daily prooue by calcining, subli-
ming, dissoluing, putrifying, distilling, congealing and fi-
xing by this most laudable art of Alchimie, how the pure
may be separated from the vnpure, and the corruptible
from the incorruptible, and that vvhich is venemous and
deadly be changed and made wholesome and good, and as
Paracelsus saith concerning this art, we shall first consider
that al things are created of god, for he created of nothing
something, and that something is the seede of all things,
and that seede worketh that effect hereunto ordained and
appointed. Al things notvvithstanding are so created that
they shall come vnto our hands, and beginne to bee in our
iron,

povver, but so, as things not perfect, but to be made per-
fect: as things not finished, but to be finished. The matter
in them truely is perfect, but the middle and last matters
remaine to be made perfect. As for example, God created
iron, earth, and clay, but not such as they should bee, for
the clay groweth, yet not like a pot or other earthen ves-
sell: so he created iron lying in a rude masse, and hath gi-
uen it so rude vnto vs: therefore we with our labour must
make thereof shooes for horses, sithes, and speares. Even so
is it in Physicke, for that is also created of God, but not so
that it should be vtterly perfect, but as yet hidden vnder
the earth, not purged from his vncleane matter, but that
which remaineth to be made perfect in it, is committed to
the Chimist, that is, to the physition to be purged and
cleansed. For herbes, trees, stones, and yron, and whatsoe-
uer is seene with the eies, is no true medicine, but is rude
and impure, wherein as yet the pure part lieth hid. And
therefore Alchimie teacheth to purge the medicine to
dissolue it, and to separate things of contrarie kinde from
things of the same kinde, otherwise rotten things woulde
be mingled with rotten, and the corrupt with the corrupt,
and so conspire to one effect, so that of one disease manie
other should spring or arise. Briefly, euery man loueth not
that wherof he hath no vnderstanding or knowledge, but
flieth from it, contemneth it, and thinketh it not meete to
be learned. The body onely careth for that which is out-
ward, but the minde worshippeth his God. By how much
more the knowledge or vnderstanding of any thing doth
encrease or growe, so much the more is the loue of the
same augmented. For all things consist in the true knovv-
ledge of them, and out of that springs all the good fruites
that redound to knowledge. Knowledge also brings faith,
for he that knoweth God, beginneth straitway to put his
trust in him. For such as euery mans faith is, such is also his
knowledge.

And contrariwise he that doth otherwise worke about
nature, worketh like a Painter that painteth an image, in
the which is neither life nor strength: wherefore those

 which

which you call Empericke shall rise euen before your faces, and take in hand and help grieuous diseases, the cures whereof are vnpossible vnto you: and you togither with your consolations and reasonings shall be made laughing stockes. As lately B. in Germanie it happened of a certain noble and famous woman which was vexed with the paine of the matrix. Some physitions saide it was the grauell and the stone; but an Empericke passing by affirmed that it was neither the grauel nor the stone, wherefore he commanded a remedy to be prepared for the matrix, the which being done, she was straitwayes healed. Oh what a rumour was raised by and by of him! stirring vp others also to rumours and tales, saying, that her husband doeth contemne vs that wil rather vse the aduise and counsel of an Empericke, then ours. Yea and others that seemed wiser did finally regard him that would euery houre vse the help of an Empericke man most vnlearned. Marke I pray you (my friend *Aquilla*) how the enemies inflamed with enuy go about to oppresse the trueth: but at the last, will they, nill they, they shal be inforced to confesse that that cannot be denied. But you may obiect vnto me; He that speaketh all, excludeth nothing. For there be many worthy learned men maisters and professors of Physicke, that do not deny or refuse this arte. In the which number are those most excellent and singular masters and doctors *Petrus Seuerynus Danus* which hath written maruelous things of this Chimicall Arte, that woorthy and godly man *Michael Neander* professor of humanitie, *Theodorus Zuingerus* of Basill a man practised in this Arte, and also *Theodorus Brickmannus* a physition of Cullein, which both by word & deed daily excelleth with most deepe iudgement in these matters, whom I wil neuer ouerpasse with silence.

Hereafter foloweth three particular treatises, the first of the sulpher of gold and other mettals, then of stones, and the extraction of Corall.

R. Purged and fine gold made in plates ℥ j. the powder of pomise stone ℥ iiij. lay them *Stratum Superstratum*, and

and reuerberate it with drie wood fiue dayes and nights together, then take the powder and keepe it in a glasse. Then melt the golde againe, and make it in plates and lay it *Stratum Superstratum* as ye did afore, and that ye must do vntill the gold haue lost his yellow colour, after take al thy powders together, and put it in a glasse with distilled vineger, and there let it remaine vntil the vineger be coloured yellow, then powre it forth and put in more, and that thou shalt do so often, vntill the vineger be no more coloured, then vapour away the vineger, and thou shalt find an inpalpable pouder in the bottome. If thou beest wise, looke where thou madest an end, there beginne; the like is of other mettalles. But they are not to be reuerberated so long; you shall haue of siluer a blewish colour, of yron a reddish colour, of copper a darkish colour. There is drawen out of Corall a red tincture. All which things are to be corrected with the spirite of wine being often powred thereon, there cannot be a shorter or profitabler way foūd out for this. Iron plates for one time are of force, but after the first *Cimentacion* they serue no more. His tincture being rightly prepared is vsed in stead of gold. If it be drawen out of the best steele, it will fixe the mercurie of Saturne.

The second particular is of the maruellous preparation of the markasite of Lead, tincting water or other licour into his red colour.

R. Salt common prepared vitrioll Romane of each ℥ vi. set them in a fire of calcination ten houres, then take it foorth and beate it to powder, then put it into a stone pot vnglased, and giue it fire 15 houres according to Art, then will distil forth both the oile and the spirit togither, the which ye shal rectifie in a pelican, then being rectified put thereunto the markasite of lead in powder, being in a strong cucurbit vvell luted, and then set it in ashes in a fornace, vnder the which yee shall set a burning lampe for the space of a moneth, and then the Markasite will

 dissolue

dissolue into a red matter : afterward take common fountaine water and powre thereon, then set it to dissolue in a moist place or cellar, and the floure of the Markasite will turne like to a red christall : the which take to thy worke. It purgeth the leprouse blood in plurisies, the plague, *Contractures*, the lungs and liuer the quantity of one peece in greatnes, doth serue to dissolue the same.

The third particular, and the summe of the whole worke.

R. *Album, Albius, Albo* as much as ye wil, *Aqua Soluens* vi. times as much, and set them in *Balneo* three dayes, then take it forth, filter it, and drie it: then againe dissolue it, and that do three times: being drie, dissolue it by it self, of the which solution, take three partes *olei permanentis & incombustibile* one part, *Aeris* foure parts, shut thy vessell, and in that heate nourish it, and in few dayes thou shalt haue a vniuersall medicine to expell all diseases. Reioyce, and giue praise vnto Iesus Christ.

A Fragment out of the Theorickes of Io. Iscaacus Hollandus.

AMongest all things that were created of God, water was the first, whereunto God ioined his proper earth, and of earth, whatsoeuer hath essence or life hath his originall. Therefore there are two manifest elements, that is, water and earth; in which the two other lie hidde, the fire in the earth, and the aire in the water : and they are so knit together, that they cannot be seperated. Two of them are fixed, as the earth and fire. two are flying, as water and aire. Therefore euery element doth participate within other elements. Moreouer, in euery element are two other elements, one decaying, putrifying and combustible, the other eternall and incorruptible as the heauen : besides in these natures lieth hid an other nature which is called by the name of stinking Pheces, which hinder and take

take away the strēgth of the rest, so as they haue very litle force or none, and thereby make the other elements stincking and subiect to putrifaction. There is also two kindes of waters, the one elementall, the other of raine and riuer waters; as there is also two kindes of earths, one elementall, cleare, shining, and white, the other blacke, stincking, and combustible. Like as also there be two fires, one elementall and naturall, the other stinking and combustible: the like is also to be saide of the aire. The base things are so mingled with the rest, that by and by they corrupt al things, so that nothing can continue long, for they bring death and weaken all nature be it neuer so noble. This is to be vnderstoode of all things both vegetall, animall, and minerall. Therefore it is necessary by Art to seperate the elementall nature from the corruptible, that the matter may be brought to a medicinall qualitie. There bee three most subtill spirites in all things, that is, colour. taste, and smell, these fly away inuisibly, the Philosophers call them wilde spirits, because they are not fixible, yet the industrie of the artificer may fixe them. They alwaies growe in the bodily substance vntill they come to perfection and end. The herb therfore is to be taken when it is fully growen, and take heed that you loose none of those three spirits, as the ignorant vse to do, with their putrifactions and separations of elements. For none of those spirites consisteth of the three elementall elements: but God hath adorned elements with those three spirits, and of them the fire is animall, the water aire elementall, and no man but God can seperate them asunder. But the water of the cloudes may be seperated from them. Also all the pheces may be separated from them which are mingled with them, which are the stinking and corruptible elements, and the foure elementall elements may be brought to a christalline shining: but these three elements, fire, aire, and earth are vnseperable. My sonne, knowe this, that Mercurie is the first of all things, for before time there was water, and the spirit of the Lord rested vpon the water, but what vvas that water, the water of the cloudes, or a moisture which

might be powred out? No:but it was a drie dusty water,& God had ioyned his earth vnto it which is his sulphur,and so the earth congealeth the water, and thereof sprung the foure elements included in these two by the will of God. Therefore Mercurie congealeth sulphure, and sulphure Mercurie; neither can one of these be without the other,as also they cannot be without their salt, which is the chiefest meane by whose help nature ingendreth and bringeth forth all vegetals,minerals,and animals. Wherefore these three, mercurie, salt, and sulphur can not be one without another, for where the one is found, there the other are found also, neither is there any thing in nature wherein these three are not found, and of these three whatsoeuer is in nature hath his originall,and are so mingled with the foure elements, that they make one body, and the salt is drowned in the bottome of the elements, for it is necessarie that the salt should keepe them vnited by his sharpenesse and drinesse, notwithstanding it is a flying spirit,but because it sticketh in the botome of the mixture, and is ouercome of the fatnes and combustible oile, in which it is found,as the yolke within the white of the egge, and the combustible oile liueth of the earth with the salt and pheces, and the salt is buried in the bottome of the pheces of the combustible oile and earth, therefore it cannot flie away from the earth, but by great force of fire. These three spirites whereof we haue spoken, are said first to be seperated from the mixture of the elements which is the soul of all things, or their quintaessence, which holdeth together the whole mixture of the elements,for when the spirites are gone out,then the mixture is dissolued by it selfe and diuided,neither is there neede of fire to expel the salt from the earth,when the elements are separated from the pheces, then is the salt also separated with it. This salt is vnknowne to the ignoraunt. Therefore salt is the meane betweene the grosse earthly partes, and the three flying spirites resting in the naturall heat,that is, the taste,moist smell, and colour:which three are the life,soule,and quintaessence of euery thing, neither can these three spirits be

one

one without the other, as the Father, the Sonne, and the Holie-ghost are one, yet three persons, and one is not without the other. The ignorant laugh, neither vnderstand they these three spirits, when as they are tied to the grosse earthly fixed partes, and are made subtill,and their salt is ioyned and mingled with them, it must transforme them all together, and fixe them into a cristalline bodie Diaphanes and red of colour,whereof we wil speak hereafter; he that knoweth not this salt, shall neuer bring anie to passe in Art. The philosophers call this salt a drie water and a liuely salt,but the ignorant thought they meant mercurie, but the Philosophers called the three spirites Mercurie, and the earth Sulphur, which the ignorant vnderstand not. Either of them can not be without the other, neither is there any thing in nature, in which these three are not, and they are so mixed with the foure elements that they make one body and mixture. Whatsoeuer God hath created is in these three stones,wherfore all may be reduced into a cristalline cleernesse by Art, giuen by God vnto the Philosophers, for in the latter days God wil seperate all the vncleane pheces and corruption that is in the elements, and bring them to a cristalline cleerenesse and rednesse of a carbuncle. Afterward there shall be no more corruption, but they shall endure for euer. Do you thinke that all thinges which God hath created in these lower partes,should vtterly perish in the latter day? No, not the least haire of those things which God hath created no more then the incorruptible heauen, but God by his will wil change all things, and make them christalline, and the foure elements shall be perfect, simple, and fixed in themselues, and they shall be all a quintaessence. Demonstration of these things may be made here on earth by Arte,for whatsoeuer God hath created may be broght to a cristalline cleerenesse, and the elements gathered together into a simple fixed substance, which being doone, no man can alter them, neither the fire it selfe burne or change them, but they shal continue perpetually as those things which haue attained eternitie.

The

The order to draw forth the Quintaessence of Sugar, collected out of the vegitable and animall workes of Isacke Holander.

HEere will I shewe thee a great secret, howe thou shalt drawe foorth the quintaessence of Sugar, the which truely excelleth all vegitable workes, by meane of his temperature like vnto the incorruptible heuen, the which is neither hot, colde, nor dry, but most temperate, neuertheles compounded of the foure elements, but they striue not one with another, for if they are so ioyned together, that they can neuer be separated one from an other, but for euer remaine simple and fixt in vnitie. But this heauen doth distribute and giue vnto the earth whatsoeuer is necessarie for it, although that it selfe be neither hote nor colde, moist nor dry, the which like effects hath the quintaessence of sugar, the which in it selfe hath the foure elements, as gold hath: as gold is pure, so sugar is impure, gold outwardly is hote and moist, inwardly colde, and drie, and white: sugar is the contrarie, for it is outwardly colde and drie, and inwardly hote and moist and red, and fixed both outward and inward. Neither is there any thing wanting, but that the inward qualitie may be brought, that his rednesse may appeere outwardly, and that his pheses be seperated, then is it prepared, and shall not neede to be fixed, for it is fixed alreadie, and doth retaine with it selfe al outward and inward spirits, and whatsoeuer is volatill, it doth retaine. Now what his kinde is I will tell thee, and from whence he hath his originall, that is, euen out of the red, but if thou wilt be further satisfied, reade the three and thirty chapter of the generation of those things that grow in the seas, and other waters, where we write largely of the nature thereof. Heere it shall be sufficient for vs to shewe the order how to prepare it, and in what order it shoulde be vsed in medicine, and also to other things where it may be applied. His nature is to retaine or hold all flying spirites, and to fixe them into a stone, as shalbe shewed hereafter. First ye shal vnderstand that ye cannot seperate the pheces, except ye bring the inward parts outward, that is

to

to say, that his inward darke golden colour do appeere, the which when it is so distilled, his rednesse is seene, and this fire passing the yellownesse of his aire, or his incombustible oile, then mayest thou first seperate the pheces from the Quintaessence. Take therefore hard and white Sugar, for it is not needefull that yee trauell much in dissoluing and congealing of it, although there be much impuritie therin, that hindereth not, but that the inward part may bee brought foorth, for it must be purged when as the rednes doth shew it selfe outward. Take therefore ten or twentie pounds of sugar more or lesse, as ye shall thinke good, that being beaten, put it into a cucurbite of hard stone, and put thereon *Aqua vitæ*, that it may stand couered viij. fingers, then distil it in *Balneo* with a strong fire vntill it wil distil no more, then let it waxe colde, and powre on the saide *Aqua vitæ* againe and distill it againe, and this shalt thou do sixe or seuen times: at the last open the head and take foorth the sugar, which thou shalt put in a strong glasse, and set it in fine sifted ashes, and put thereon the *Aqua vitæ*, and distill it vntill the halfe be come foorth, then powre on againe the *Aqua vitæ* which thou distilledst away, first being made warm lest the glasse should breake: ye shal note that the head would haue a hole in the top, by the which ye may powre in the *Aqua vitæ* with a funnel; this thou shalt repeate often with a strong fire, that the wine and the sugar may boyle in, and because the halfe part of the wine will come away quickely, ye shal presently put on the other part, for if yee should distill foorth all the wine, the sugar would burne through too much heate, because it must continually be boyling in the glasse, and it would smell of the burning, for it hath alwayes his combustible sulfure, wherefore yee must alwayes haue halfe the wine in the vessell, and when thou seest the halfe is distilled forth, make the same warme and put it in againe with a funnell, and that thou shalt so often repeate, vntill the sugar remaine as red as blood, the which thou shalt perceiue through the glasse. Thou mayst bring that to passe in viii or ten dayes according as thou rulest thy fire. Note, that

when

when thou perceiuest the matter to be red let it coole, and take away the vessell with ashes, and set the vessell in *Balneo*, and with a strong fire distill away the *Aqua vite* vntil the Sugar remaine drie, and when it will distill no more, yet shalt thou let it stand 4. or 5. daies very hot in the said *Balneo* that the sugar may be perfitly congealed; then let it coole and take out the matter or stone, the which will be blacke like pich, that is to be vnderstoode when it is congealed, then take the saide stone and put it into a great quantity of common water twise distilled and set it in *Balneo* fiue or sixe dayes, with a great heate slightly couered, stirring it euerie day fiue or six times with a woodden ladle, then let it coole, and take it forth and let it settle three or foure dayes, then powre off that which is cleare into another vessel, and keepe it close, then powre on those pheces the sublimed water as afore, and set it in *Balneo* to digest three dayes, stirring it with a ladle as ye did afore, then let it coole and settle, and powre of the clearest part, as ye did afore and put it to the rest, then powre on more water vpon the Pheces and digest it in *Balneo* as afore, and this ye must so often repeate vntill the water bee no more coloured, then thou mayest cast away the pheces for they are nothing woorth, for the Element of the earth is with the Element of fire and water, neither can they bee seperated any more but are fixed together. Make thereof a triall, for there will remaine nothing but a light ashes. It will burne like oyle or fat, neither doth there any thing remaine more then of oyle or fat. Take the glasse wherein is all the red of the solution and distill it in *Balneo*, or let it vapour away if ye haue store of distilled water vntil it be dry, then let it coole & take off the head, and powre thereon more sublimed water, and set it in *Balneo* againe, and stirre it about with a woodden ladell as yee did afore, then let it settle as afore & powre out of the clearest part, and that thou shalt doe so long vntill there reniaine no more pheces, at the length put it in a glasse that may abide the fire and boyle or vapour it away so long vntill there appeare a certaine scum thereon, then take it foorth and

set

pieces, except ye bring the inward parts outward, that is

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set it in a colde and drie, or hot and drie place, and it wil grow into a great red masse or lump and transpirant like a ruby or other philosophers stone, the which if thou wilt bring to pouder, set it in a warme dunghil in a large wide glasse open and let it vapour away, vntill it be come into a yellow pouder like vnto golde, and so thou shalt haue the Quintaessence of Sugar fixt, the which will retaine al flying spirites. Neither is it sweete but a heauenly taste, the which if yee put it in your mouth it will melt without any feeling. If it bee winter or cold thou shalt seeme to feele a certaine naturall heate throughout the whole bodie and shalt seeme so temperate and light as though thou couldst flie. If thou be ouerhot, swallow a little, & presently thou shalt cole easilie as though thou wentest into a cold bath, and thus it worketh in heate, moist, cold, and dry, by an incredible myracle, when ye will vse it, drinke it with rectified *aqua vitæ*, or rose water, Endiue or Scabiowes, or by it selfe if yee will, and thou shalt see maruels: if any be diseased outwardly with scabbes or vlcers, let him drinke of this, and wash the sores with wine wherein this Quintaessence is dissolued, and hee shall presently waxe whole, most miraculously. If any be wounded or thrust in with any weapon so that it be not deadly, let him drinke ʒ j. of this Essence with warmed wine, and wash the wound with wine wherein the Quintaessence is dissolued hee shall be presently cured, so that those which shall heare or see it shall be amased thereat. It helpeth also the falling sicknesse, pestilence, and all such diseases as may happen, vnto man: if ye haue *Aurum Potabile* ye shal mixe l ij. with l j. of this Quintaessence in a glasse, and set it on a treuet or in a dry *Balneo* 30. daies in an Athanor and they wil be fixt together, and then it will worke miracles in mans bodie: ye may also when ye haue drawen the Quintaessence of any herbe, *Coagulate* and fix it with the same as I saide before with *Aurum Potabile*, and thou shalt see thereof miracles. Furthermore if ye wil haue it to passe the helme yee must put thereon as much vinegar or *aqua vitæ* and distil it, and againe powre on fresh vineger or *aqua vitæ* &

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draw it away againe vntil the Quintaessence doth ascend in a red golden colour, as we haue shewed in many places how to distil those matters that are fixed by vineger or *aqua vitæ*, for when it is distilled by the Limbecke, his vertues are augmented a thousand times, & wil work strange cures: keep this as a secret, for it is a gret mystery in nature.

Here beginneth a manuel or handy worke, how the Quintaessence may be drawen out of honie.

NOw wil I open vnto you a great secret in the vegetall worke of honie, to wit, a maruellous nature, for it is drawen out of the most noble & pure part of the floures. The nature of Bees is such, that they draw out the best of euery thing, as in the Animall worke is more at large described, wherein there is taught how to extract the nature of al beasts, and specially in the 84. Chapter. Wherefore (my sonne) know this, that al that God hath created good in the vpper part of the world, are perfect and vncorruptible, as the heauen: but whatsoeuer in these lower partes, whether it be in beasts, fishes, and all manner of sensible creatures, hearbs, or plants, it is indued with a double nature, that is to say, perfect, and vnperfect: the perfect nature is called the Quintaessence, the vnperfect the Pheces or dregges, or the venemous or combustible oile. Therefore you shall seperate the dregges and combustible oyle, and then that which remaineth is perfect, and is called the Quintaessence, which will endure continually euen as the heauen, neyther can it bee dissolued with fire or anie other thing. For when God had created all things, and looked vpon them, they were all perfect good, there was nothing lacking to any, and therefore for loues sake, I say vnto thee, that God hath put a secret nature or influence in euery creature, and that to euery nature of one sort or kind he hath giuen one common influence, and to euery one of seuerall kindes their seuerall influence, and vertue, whether it be on Physicke, or other secret workes, which partly are found out by natural workmanship. And yet more things are

pheces, except ye bring the inward parts outward, that is to

are vnknowen then are apparant to our senses: what, doe you not thinke that an herb that is appointed for one disease which it will cure, doth not containe in it many more vertues then are knowen vnto vs? Yes truely many more. This also I adde, that if the pheces and combustible oile be taken away from this thing or herb, which in all things is the poyson, that should be taken away that brings death vnto vs, and the elements should be purified, and so burned together by Art, that they shall passe together by a Limbecke, and be ioyned together, as it were coupled in marriage, that it may roote out al manner of disease from euery thing, be it herb or liuing thing, or be drawen from his venome, as in the 14. chapter of the Prologue of this book is declared, and also in the Prologue of the Animall work, whereas the manner of drawing the Quintaessence out of all venemous beasts, birds, wormes, and flies, is plainely declared, that it may help all the griefes of man, but that specially is drawen out of the blood of man, and there is likewise declared, that there is no neede of things without man or beast to help such as are infected. For euerie creature containes in himselfe the remedy of his disease, which remedy may be drawne without the hurt of man or beast, that the disease may bee miraculously cured, as is there most excellently taught in the theoricke and in the practise. Therefore I would write this, that thou soone mightest vnderstand what maruellous force is in honie, which is taken out of all floures, and gathered into one masse, which truely is indued with sundry vertues. For if GOD hath giuen vnto other things the gift of healing, what then is there not in honnie, which is gathered out of so many floures, and euery herb indued with his owne proper vertue? Truely if it be brought to his height and excellencie, it will worke maruellously. Now consider what lieth hidden in this Quintaessence, and esteeme it not lightly, but keepe it secret as the most excellent thing of al the animal worke, the which being obtained, you shall neede no other medicines to put away al the accidents of the bodie.

The second Chapter.

NOw I will set in hand with the practise. Take twelue quarter of the best virgin Hony, and put it in a great earthen vessell with a Limbecke well luted, and set it in *Balneo*, & lute a recipient to the necke of it, and distil that which will distil of it in your *Balneo* boyling. My sonne knowe this, that there is no common water in honie but onely Philosophicall and Elementall, for the Element of aire doth first passe with the Element of fire, in the which the aire is contained, and the aire when it riseth resembleth the sauour of *aqua vitæ* distilled, and at the first can not be knowen from *aqua vitæ*, neither by sight, neither sauour: distill it vntill there wil no more arise. Then leaue the vessell in *Balneo* fiue daies with a Limbecke and receiuer, let it boyle night and day that the matter may be dried, then let it coole and take it out and take away the receiuer and Limbecke, and that which is in the receiuer powre into the vessell againe vpon the drie matter and set it in *Balneo* and couer the mouth of the vessel with a cleane dish well luted, and let your *Balneum* be only luke warme. My sonne vnderstand that it may thus bee done, for it is good that the fire be drawen with his proper aire, so as a mã would stay so long, for it wold be of the greater force. The auntient Philosophers wrought in this sort, but the daunger is when the vessels shall bee opened lest the water flie away, for it is as subtill as wine. For euerie time the aire is to be drawn away and againe to be powred on, making putrifaction in a warme *Balneo*, but first it must be wel luted, and a Limbecke being set on with a receiuer, you must reiterate the worke vntill the fire rise like vnto red bloud. There is another methode or rule of working found out in these our daies which is in this sort.

The third Chapter.

THey are thus drawne out and the matter dried, as is aforesaide, then take common water twise distilled in *Balneo* and powre on as much as is sufficient, and set it in *Balneo*

pieces, except ye bring the inward parts outward, that is to

Balneo, couer the mouth of the vessel: but let not the *Balneum* boile, and so let it stand three daies and three nights, mooving it day and night, with a spattle of wood: let it coole & be poured out and strained. Then take a cleane vessell and poure out that which is cleere, and powre vpon the pheces fresh distilled water as you did before, & set the vessell in *Balneo*, and doe as you did before: let it bee cleared and put aside with the first water, and put on again fresh water distilled and set it in *Balneo* as aforesaid, and do this so often vntill the water be no more colored, for then haue you the fire seperated from the earth, but reserue the earth or Pheces vntill I tell you further what you shall do with it, for there is yet a combustible oyle in it.

The fourth Chapter.

TAke the vessel wherin is the colored water, and set it in *Balneo* with a Limbecke and receiuer well luted, and distill al the water with a boyling *Balneo* & let the matter be well dried and coole, then take away the Alimbicke & let the vessell remaine in *Balneo* and powre on the water againe vpon the matter and make a fire and set a dish vpon the mouth of the vessell and let it stande so in *Balneo* three daies, euery day mooving it with a spattell of wood 3. or 4. times, then let it coole and be taken out and strained. Then take a cleane vessell and softly powre out that which is cleere into it, and vpon the pheces straightwaies poure on fresh distilled water stirring it about with a woden ladle, and let it stand to cleere one day, & the Pheces which remaine put vnto the first Pheces. Then take a vessell and set it in a boyling *Balneo* vntil it be drie and reiterate this worke vntill there remaine no Pheces in the bottome of the vessell, so shall you haue the pure Element of fire: and the Element of the aire also must bee so often distilled vntill there remaine nothing in the bottome: and in this sort you shall haue the pure Element. Seperate then the water from the fire, and let it drie, so shall you haue a cleere shining matter like to Camphere: keepe the fire

fire well in a glasse, and the aire with the water in another glasse well closed vntill you haue your earth prepared.

The fift Chapter.

TAke all the earth with the Pheces, and drawe out the combustible oile by a discensorie that is with two vessels ioyned and luted together vntill the combustible oile do passe, which is profitable for all colde diseases and other passions which were too long to rehearse: if you desire not the combustible oile, suffer it to flie away. Then take your earth, and calcine it in a furnace of reuerberation gently, vntill it be al white as snow, then take a great earthen or stone vessel, and put your white calcined earth into it, and powre out a good quantitie of common water distilled, and stirre it with a woodden ladle, and set it three dayes in a boyling bath, and couer it with a dish, and stirre it euerie day ten or twelue times. Let it coole, and the vessel take out, and let it cleere one whole day; then take an other cleane vessel, and softly poure out that which is cleer, and vpon the pheces powre againe fresh distilled water, and set it in *Balneo*, and doe as you did before. Take it out againe, and let it cleere one day and night, and that which is vppermost cleere powre out to the first water: Then put to fresh distilled water the third time vnto the pheces, and set it in *Balneo*, and doe as you did before, and powre out the cleere the third time vnto the first water, then cast away the pheces of the third water, for they are of no vaiew. Then take the vessell into which the water was put, & set it in *Balneo* with a *lembecke*, and a receiuer: and with a boyling *Balneo* drawe out the water vntill the matter bee made drie. Let it coole, take away the *Limbecke* and poure in the water againe vpon the earth, or salt, and set it one day in boyling *Balneo*. Let it dissolue and cleere, and take out that which is cleere. And put in a little distilled water vpon the pheces, and let it stand two or three houres in a warme bath: take it out, let it cleere by the space of one houre or two, and powre out the vpper part to the first water.

pheces, except ye bring the inward parts outward, that is to

water, and cast away the Pheces, for there is nothing in them. Let the vessel be set again in *Balneo* with the earth or salt, and distill away the water vntill all be drie, and do as afore reiterating the worke, vntill that no pheces remaine in the bottome, then draine away the water from the earth, and you shal find a faire earth like Cristall: and so you shall haue pure elements.

The sixth Chapter.

TAke a great glasse that will beare the fire, and put into it your earth and your fire, and powre your aire vppon it, and set it to distill in a furnace, in potte or with sande or ashes, with a *Limbecke* well luted, hauing a hole in the vppermost knottie parte, that a funnell may bee put in when there shall bee neede of infusion: when as the humiditie that it hath receiued be halfe consumed, then fortifie your fire by little and little increasing it vntil you see the water boyle, and keepe the fire in that state still, vntil it be consumed euen to a pinte. Take away the fire, let it coole, take away your receauer and open the hole of the *Limbeck* and put in your glasse funnell, and poure in all the distilled water in the recipient vppon the earth, and stoppe the hole of the *Limbeck*, and set the receauer vnto the necke thereof well luted and distill againe, & obserue the maner aforesaid of drawing and making infusion, and doe thus tenne times. The tenth distillation finished, let all passe together: for then the earth is made flying. So the aire, the water, the fire, and the earth will ascend together by the *Limbeck*, and be brought into one substance which were in foure. One together in nature and now simple as the incorruptible heauen, yet are they not fixed: but notwithstanding they are so coupled together betweene themselues, that by no meanes they can bee seperated, but will continue one simple bodie for euer: euen as the christalline and vncorruptible heauen which notwithstanding is compounded of the foure elements. What thinke you of

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this my sonne? Can not this quintaessence helpe euerie disease that doth infect man through his most excellent temperature whether it be in heate, cold, moyst, or drie, for all are in it that he may distribute vnto euerie one that which is necessarie, euen as the heauen, when neede requireth, giueth vnto the earth all things, as coldnesse, heate, or moysture: And yet is neither hote, colde, moist, nor drie, but of one simple essence, and that indued with such a nature that is giueth vnto euerie thing that which is necessarie? In like manner doth this quintaessence. Therefore my sonne reioyce, and giue the almightie God thankes which hath opened these things vnto the Philosophers.

The vii. Chapter.

NOw my sonne, if thou wilt bring this quintaessence yet to a greater perfection. Take a great circulatory, or Pellican, that is a glasse that hath a great head like to a *Limbeck*, and in the top of the head a hole by the which the matter may be powred in by a funnell. Let the hole be stopped, out of the head cōmeth forth ij. arms bending round vnto the bellie, by the which that which doth ascend vp may fall downe againe, by those armes of glasse into the bellie of the Pellicane. This is the forme of the vessels that distill one into an other, or Pellican. Take then your quintaessence and put it in a Pellican in ashes, but better in salt prepared and dried, and make your fire like vnto the extreme heate in Sommer, and the quintaessence wil rise lyke vnto a red oyle, and fal downe againe by the armes of the Pellican: and by often ascention, the quintaessence wil waxe thicke that it wil tarie in the bottome and rise no more, then fortifie the fire that it may ascend and descend againe. Then keepe the fire in that heate vntill it ascend no more, but rest in the bottom. Then make your fire stronger that it may ascend & descend againe, and keepe the heate in the same degree vntill it rise no more. Obserue this manner in augmen-

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ting your fire vntill the water be fixed, and the glasse be red hotte foure and twentie houres together: if the quintaessence doe not then ascend, it is fixed and brought vnto his highest vertue, & take it out of the glasse being yet hotte, for if it be cold it will waxe hard that you must breake the glasse. For at the fire it doth waxe liquide, and being set open in the ayre, it doth congeale and pearceth euerie hard thing, as oyle doth any drie leather, and in colour is like vnto a rubine, and through shining lyke a christal, it giueth light in the darke sufficient to reade by. What doest thou thinke of this my sonne? are there not many strange bodies created of God? Truely hee hath endued the Philosophers with no lesse giftes: For they that can looke into the secrets of nature, shall see it to be of an incredible operation, for this is gathered by the Bees of the subtilest part of all plantes, trees, flowers, and fruites, and at that time when flowers breake out and trees budde. It is worthily called the Philosophers stone, for it is fixed and lyquable as waxe, and as the minerall stone transmuteth the impure mettall, so doth this alter diseases. Heereby it doth appeare that this doth beare the bell amongst all vegetals. Whereas it being yet in his grosenesse and vnpure, it is but of smal value for any vse in Physick by what meane soeuer it be boyled or scummed, but doeth alwayes retaine his nature. For it consisteth of all the fruites of the earth, plantes and trees. Whereof one herbe is hotte, another cold, another drie, another moist, one astringent, another laxatiue, some corrosiue, others venemous: and so diuers herbes haue their diuers qualities. Thirdly it commeth to passe if it helpe one disease, by and by it hindreth an other. For euerie thing worketh according to his propertie when as there is separation made in the body. And of this separation it ingendreth bloud and other humors. And they are lykened vnto gunnepouder, which so long as it lyeth stil there commeth no hurt of it, but if it be brought vnto the fire, it straight vttereth his secret nature, and is kindled with a venemous fire which cannot be quenched with

water.

water. For the colde and drie, hote and moiſt, do ſtriue amongſt themſelues, a wind is ſtirred vp that breaketh al things that is neere vnto it. The like happeneth vnto honie, that when it commeth to the region of the liuer that it ſhould be there ſeperated, then it ſheweth his nature to paſſe vp and ſwell with winde, that it is no maruel if that through contention the veines of the liuer be broken, as oftetimes it happeneth, whereupon Apoſtomes are cauſed in diuers places, and bringeth foorth ſuch inflammations, that the veines are eaſily broken. Although manie do greatly commend hony: but they are not the children of philoſophie, neither do they vnderſtand the nature of it. But when it is brought to a ſimple fixed as wine, then is it the chiefeſt medicine amongſt al the vegetables, neither is the like vnto this found in al the world. Giue God thankes, and be liberall vnto the poore. The doſe of this is one graine, and it muſt be taken euery morning with an empty ſtomacke, likewiſe in the euening, vntil the ende of the diſeaſe. For euery diſeaſe will bee cured in ſhorte time, euen after the ſame manner, as the Minerall ſtone maketh his proiection vpon mettals, Praiſe God and labour diligently.

The manner and order how to draw the Quintaeſſence out of the hearbe called Roſe ſolis.

NOw my ſonne, I will teach thee the greateſt myſtery or ſecret amongſt all vegetable things, whoſe force and ſtrength hath beene kept ſecret amongſt all the auntient workemen, and they haue bound themſelues one to another by oth, that they ſhould not vtter in their bookes or writings the ſtrength of this herb, which is caled Roſe ſolis, and in the Germane tongue *Sindawe*. Whoſoeuer therefore hath not the whole vegetable worke, he cannot attaine to the ſtrength of this hearb. For in that worke is comprehended al the force of medicinall things, And this worke of vegetables is not come to the handes, but onely

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of the antient ſworne artificers which were skilfull in the liberall artes. But now my ſonne, I will open it vnto thee with adiuration, that thou ſhalt keepe this hidden knowledge ſecret. Firſt, my ſonne, you muſt vnderſtand, that this hearb is the hearb of the ſunne, vppon the which the ſunne ſpreades his beames and influences as he doth vpon gold in the veines of the mines. And he powreth out his influences more vpon this hearb then vpon any other which is created of God, as it is euidently knowen of the antient philoſophers, and this hearb doth ſo far ſurmount al other herbs which ſpring out of the earth, as the ſunne doeth all other planets in the heauen, and hath greater force and power of influence then any other thing created of God in the firmament. So this hearb doth excell al others in vertue, and therefore this hearb is decked with another colour, other leaues, and ſtranger ſhape then all other hearbs. And his nature is ſuch, that the hotter and drier the countrie is in the time of the yeare, and the heat of the ſunne, and the more that the ſunne doth heate and burne him, this hearb is the more moiſt and filled with deaw, inſomuch that vpon one branch will hang aboue a thouſand drops. Make a triall and ſtrike this herb with a ſlender twig, that the drops which fal from it may fall into a large glaſſe veſſell, and you ſhall ſee the veſſell filled with a maruelous dew, and if the ſunne be vehement hot, thoſe branches in ſhort ſpace, that is, within the ſpace of halfe an houre will be more full of dew then before, and if you ſtrike the dew twentie times with a rod, yet will it againe be laden with drops; it were enough if we did ſee no other myracle then from whence this dewie humour ſhould riſe, which in ſo ſhort ſpace doth ſo aboundantly flowe from it, and how much the more the burning ſunne doth ſcorch vp the other herbes ſo much the more is this moiſt and filled with drops euen as though it had beene ſprinkled ouer with water, hereupon may we gather his maruelous qualities, and iudge that there is ſome ſecret operation hidden in it; if thou do keepe this water thus gathered in a glaſſe, therewith thou ſhalt cure all the diſea-

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water. For the colde and drie, hote and moist, do striue amongst themselues, a wind is stirred vp that breaketh al things that is neere vnto it. The like happeneth vnto honie, that when it commeth to the region of the liuer that it should be there seperated, then it sheweth his nature to passe vp and swell with winde, that it is no maruel if that through contention the veines of the liuer be broken, as oftetimes it happeneth, whereupon Apostomes are caused in diuers places, and bringeth foorth such inflammations, that the veines are easily broken. Although manie do greatly commend hony: but they are not the children of philosophie, neither do they vnderstand the nature of it. But when it is brought to a simple fixed as wine, then is it the chiefest medicine amongst al the vegetables, neither is the like vnto this found in al the world. Giue God thankes, and be liberall vnto the poore. The dose of this is one graine, and it must be taken euery morning with an empty stomacke, likewise in the euening, vntil the ende of the disease. For euery disease will bee cured in shorte time, euen after the same manner, as the Minerall stone maketh his proiection vpon mettals, Praise God and labour diligently.

The manner and order how to draw the Quintaessence out of the hearbe called Rose solis.

NOw my sonne, I will teach thee the greatest mystery or secret amongst all vegetable things, whose force and strength hath beene kept secret amongst all the auntient workemen, and they haue bound themselues one to another by oth, that they should not vtter in their bookes or writings the strength of this herb, which is caled Rose solis, and in the Germane tongue *Sindawe*. Whosoeuer therefore hath not the whole vegetable worke, he cannot attaine to the strength of this hearb. For in that worke is comprehended al the force of medicinall things, And this worke of vegetables is not come to the handes, but onely of

of the antient sworne artificers which were skilfull in the liberall artes. But now my sonne, I will open it vnto thee with adiuration, that thou shalt keepe this hidden knowledge secret. First, my sonne, you must vnderstand, that this hearb is the hearb of the sunne, vppon the which the sunne spreades his beames and influences as he doth vpon gold in the veines of the mines. And he powreth out his influences more vpon this hearb then vpon any other which is created of God, as it is euidently knowen of the antient philosophers, and this hearb doth so far surmount al other herbs which spring out of the earth, as the sunne doeth all other planets in the heauen, and hath greater force and power of influence then any other thing created of God in the firmament. So this hearb doth excell al others in vertue, and therefore this hearb is decked with another colour, other leaues, and stranger shape then all other hearbs. And his nature is such, that the hotter and drier the countrie is in the time of the yeare, and the heat of the sunne, and the more that the sunne doth heate and burne him, this hearb is the more moist and filled with deaw, insomuch that vpon one branch will hang aboue a thousand drops. Make a triall and strike this herb with a slender twig, that the drops which fal from it may fall into a large glasse vessell, and you shall see the vessell filled with a maruelous dew, and if the sunne be vehement hot, those branches in short space, that is, within the space of halfe an houre will be more full of dew then before, and if you strike the dew twentie times with a rod, yet will it againe be laden with drops; it were enough if we did see no other myracle then from whence this dewie humour should rise, which in so short space doth so aboundantly flowe from it, and how much the more the burning sunne doth scorch vp the other herbes so much the more is this moist and filled with drops euen as though it had beene sprinkled ouer with water, hereupon may we gather his maruelous qualities, and iudge that there is some secret operation hidden in it; if thou do keepe this water thus gathered in a glasse, therewith thou shalt cure all the diseases

ſes of the eies, whether they come of rumes or of inflamation, it helpeth moreouer all the paines and diſeaſes of the heart, it cooleth the liuer and ſtomacke that is inflamed & doth mittigate all the paine of the head that commeth of heart and driueth away all dreames and fantaſies, it is good alſo to kil the canker & the woolfe, againſt the biting of venemous beaſtes, againſt poyſon dronke, if it be taken by the mouth, it helpeth alſo the peſtilence, it is good for many other diſeaſes which were too long here to rehearſe. This herb hath the colour of the ſunne for his colour is red darke diuided with yellowe lines, and his ſhape is like a ſtar and his proportion like a heauenly planet and conſiſteth of ſeauen branches, in the vtter parte brode, neare the ground narrow, & it is as though it were heauie, of a tender ſubſtance, outwardly hot and moiſt, inwardly cold and drie. The left ſide of it is cold and moiſt, the right ſide hotte and drie, and it is moſt temperate as gold. Wherefore his elements cannot be ſeperated one from another as in other herbes, but it may be purged from his pheces, for his fixing letteth that the Elementes cannot be ſeparated, for the fire will aſcend with the aire by the *Balneum* as wee will heereafter teach. The earth may bee ſeparated from his Pheces and the Pheces likewiſe from the fire and ayre, although it hath not manie dregs. Some latine writers call it *Lingua auis* or Birdes tongue, ſome call it Solaria of the ſunne, of Lunaria is called the moone; the Flemming cals it Sindow. But the old Philoſophers haue kept ſecret the qualities as yet for the maruelous effect it worketh. And it is maruell ſaith *Arnold de Villa noua* that a man ſhould die that eateth euery day ſome of it in his groſe ſubſtance, what will it then worke when it is brought vnto his fineneſſe and clenſed from his pheces? It hath this great vertue in it, that if it be put into a glaſſe wherin there is poiſõ mingled with wine or any other cup that is poiſoned, ſtraightwaies the glaſſe wil flie in peeces, but if it be a ſtone pot of aleblaſter or ſuch like, the wine wil ſo boile as though there were a violent fire vnder it & al the wine wil run out vntil there be nothing

nothing left in the veſſell: alſo if any man carrie this herb about him & happen on his enemies, they ſhal haue no power to hurt, but contrariwiſe, to ſhew him all kinde of dutie. Alſo if any man bee bewitched either in bedde or in his art, that is, in Cookerie, Bruing, or Baking, or by any other meanes, this herb caried about him makes him free from the witchcraft. If it bee alſo tyed vppon the bellie of a woman with childe, ſhe ſhall ſtraightwayes be deliuered although the childe were dead and rotten within as it hath beene oftentimes prooued by experience. This herbe caryed about one or a little thereof euerie day eaten as long as it is vſed, preſerueth man from the falling ſickneſſe. Moreouer, if a man bee taken with the Apoplexie, that his mouth bee drawen aſide, and his ſpeech and ſenſes taken from him, they ſhall be all reſtored againe if the ſicke drinke the iuice of this herbe ſtrained, as hath beene oftentimes prooued. Moreouer if it be hanged about the neck of one that is poſſeſſed of a ſpirit, ſo long as he carieth that about him, hee ſhall be quiet as a Lambe, and the power of the ſpirit ſhall be taken away. Make a proofe, and you ſhall finde it true. The bleeding at the noſe is by and by ſtayed, if you hold that herbe in your mouth. They that are wearied with trauell, if they drinke the iuice thereof in wine, they are by and by ſo refreſhed, as if they had not laboured or gone no iourney, it doth comfort the ſynowes, muſcles, tendons, and all the whole nature. Wcundes are alſo cured therewith, if it bee dronke tenne daies together in wine or ale, if the wound be waſhed with the ſame drinke, and bound vp with a cloth wette in the ſame. The paine of the teeth is by and by apeaſed if that herbe bee laid vnto it. All theſe things haue beene often prooued and found true. If it will doe ſuch things whileſt it is yet hindered with his groſſe matter, what will it worke when it is brought to his perfection? My ſon, knowe this for a truth, that there is no herbe that growes vppon the earth to be compared vnto this in ſtrength and goodnes, therefore take heede that you doe not neglect it, but diligently remember

member and keepe the secret close from them that are not of the nature of our children, and from the ignorant. For if this herbe did not grow so plentifully and the properties thereof were knowne, it woulde bee more esteemed then golde or pretious stones, for the effects of the quintaessence are maruelous, as heereafter shal appeare. Nowe there remaineth that wee must teach howe to bring this hearbe to his highest degree, and to his quintaessence. First it is to be gathered the same hauing his course in his owne house, that is, in the lion, and the moone behold him with a sinister quadrate aspect. It is to be gathered whole with rootes, leaues and flowers, so that there be neither earth, dirt, nor other hearbes mingled withall. Neither must it by any meane touch any water or be made moyst. Therefore you must take heede that you gather it not in rainie wether, or moyst wether: but rather when the sunne doth shine hottest vpon it, gather great store of it, and stampe it well in a mortar of Marble, and put it in a *Cucurbite* of stone with a head and receauer luted, and set it in balneo, and distill away al the water vntill it be so drie like pouder, and there will rise together with the water of the color of most fine gold, which onely happeneth in this herbe, and in none other: and when there remaineth no more liquor, yet leaue the cucurbite for three or foure dayes in *Balneo*, and boyle it night and day that all the moysture may be perfectly seperated and drawne away, then let it coole and take away the receauer and stoppe it diligently, then take off the head and take out the matter and beate it in a Marble morter into most fine pouder that it may passe through a thicke siue, put this pouder againe into an earthen cucurbite, and poure on your water and aire, and stirre it with a wodden ladle, and couer the mouth of the cucurbite close with a tyle, and set it in a warme bath by the space of nine dayes to putrifie, euerie day stirring it with a wooden ladle foure or fiue times, and couer the cucurbite againe with a tyle, setting a weight of lead vpon it; at the nine dayes ende take your vessell out of the *Balneo*, and that which is in

in it straine it into an earthen vessell glased, and straine it hard vntill the matter drie. Then take this drie pouder and put into his cucurbite and couer it with a tyle, and keepe it in a warme place vntil I teach you what you shal do with it. The moist liquor which is drawen from it wil be red, for the element of fire is there present with the aire & the water, put that liquor into a cucurbite of stone and put on a head and lute it well and set it in *Balneo* with a receauer well luted, and distill away all the water with the aire seuerally from the fire in a boyling bath, vntill there will no more distill, and the fire will passe away in the bottome, then take away the vessell out of the bath & stop it well vntill I teach thee what is further to be done. Then take againe the stone cucurbite wherein your pouder is conteined, which I bad you before to keepe, and poure on the fire and the aire, and stirre it wel with a woden ladle, and set it in a warme bath nine dayes more, and couer it with a tyle, and stirre it foure or fiue times euerie day with a ladle as you did afore. And when the nine dayes are past, straine out that which is in the vessell, and poure the liquor in a glased vessel, the residue of the pouder put into another vessell as you did before, and keepe it so long vntill I teach thee how to draw out the combustible oyle. Then take againe the vessell wherein your fire is, and mingle your liquor with it which you keepe in your glased vessell, where your fire and aire is, and set a head vpon the vessell wherein your matter is, and lute it, and set it in *Balneo*, and set a receauer to the bill of the head, then distill out the water and aire with a boyling bath vntill no more will distill, and you shall haue in the receauer water and aire, take them away, and take the vessell out of *Balneo*, and you shall find remaining in the bottome like thicke *Turpentine*, and that is the element of fire mingled with many Pheces. Now the fire is to be separated from the Pheces on this manner, poure on your water and aire vpon that from whence you draw it, and stirre it with a spoone, and couer it with a tyle, and let it settle foure dayes, and the Pheces will fall into the botome,

and poure out softly that that is cleare into a cleane cucurbit, that no phoses passe withall stop the vessel wherin the pheces are, and set it by. But that vessell that conteineth the water, fire and aire, set it in *balneo* with a head and receauer fitted and well luted, and distill the water and aire in that same degree. And when it will distil no more take away the receauer. Let the vessel coole, and you shall find in the bottome your fire, which keepe in his vessell well stopped and poure in your water and aire againe vppon the pheces from whence you did draw them and stirre them with a spoone, and let it settle foure dayes, then poure it out softly from his pheces into the vessell that holdeth your fire so that no pheces bee mingled withall, couer your vessell wherin your pheces remaine and set it vp. But your vessell wherein your water aire and fire is, set againe in *Balneo* as I shewed you, and distill away the water and aire, for they two doe alwaies passe away together and the fire remaineth in the bottome. Poure on the water and aire againe vpon the Pheces, and stirre it with a spoone, then let it settle foure dayes, (this is nowe the third repetition, whereby you haue seperated the water and aire from the pheces,) and that which is cleare poure out into the vessell that holdeth your fire. Then put your Pheces vnto the first which I bad you keepe, in the which your combustible oyle is. For nowe you haue drawen your fire out of your Pheces: therfore distil your water with the aire, and when it will distill no more take away your vessell, and you shall finde in the bottome the element of fire not yet pure, but foule and full of dregges, poure on therefore the water and aire againe, and stirre it well with a spoone or ladle, couer it, and let it stand and settle foure dayes, then poure out that which is cleare into another cleane vessell; and set aside the vessell wherein your pheces are. But the vessell wherein your fire water and oyle are, set in *Balneo* to distill as long as it will distill, then take it out, and poure the liquor distilled into the vessell where your Pheces are, and dooe as I taught you to worke with the pheces, vntill you haue

your element of fire without any feculent or grosse substance. When you haue distilled away the water and aire from the fire, and suffered it to settle foure dayes, and that all bee cleare without any Pheces, then shall you haue your pure fire. Therefore put all your Pheces together vnto your first pheces where your combustible oyle is. Afterward take a great cucurbite of glasse and put all your three elements into it, and set it in ashes with a Limbecke and a receauer fitted and luted, and kindle a gentle fire, first in your furnace, and increase it more and more, vntill the fire and aire be passed, and that your Limbeck begin to waxe red within. Then make the heate of your fire moderate, vntill all your element of fire be passed, & the head red like bloud, and the water and aire shal swim vpon like oyle. By this meanes these three elements shall be brought to their highest essence, and be perfectly rectified. Take away the receauer and stoppe it diligently, vntill your earth be prepared, and know that in the dust and pheces there remaineth yet a combustible oile which you may extract by a discensory if you will. It is good against the colde gout, for members benommed, and sinowes too much mollified. If thou be weary of this labor, put this pouder or pheces into a reuerberatory that they may be mingled with a gentle fire vntill it be as white as snow: which being done, put it into a large cucurbite of stone & pour on a great quantity of water twise distilled, it is not material how much water you poure on, and stir it well with a wodden ladle or spoone siue or sixe times, alwaies couer it diligently with a tyle, & after foure daies suffer it to coole and let it stand foure daies & settle, then poure out the cleere from the pheces warily into another cleane vessell, and poure on fresh distilled water as afore, stirre it with your spoone, and keep it two daies in *Balneo* as before, then suffer it to coole and settle, and poure out the cleare from the Pheces, and put it to the first water: Doe this the third time, and then cast away the Pheces for they are good for nothing. All your waters that you haue drawen, distill by *Balneum*, or for the more speede,

by ashes that al the water may rise, and that there remaine in the bottome a dustie matter, poure on distilled water againe, stirre it, and keep it in *balneo*, by the space of foure and twentie houres, then let it coole and settle, and poure out that which is cleare gentlie from the Pheces. Poure on againe more common water vpon them, and stirre it, set it in *balneo* ten or twelue houres, take it out, let it settle, & poure the cleere vnto the first water, and cast away the Pheces, they are nothing worth. Repeate this worke so often vntill there remaine no pheces after it hath setled. Then shal you haue your earth rectified from all his pheces which you shall congele and drie, that it may be like pouder or dust. Then ioyne that with your other elements in the glasse, and it wil straight resolue into his element, for the element of water is there present. Set them all together in a furnace vpon ashes, put on a head with a receauer well luted, the head must haue a hole in the top, that with a funnel the liquor may be poured in & alwaies stopped safely. Make your fire in your furnas, first gentle, afterward greater, vntil that that is fermented doe passe. But all is not to be drawen out, but about halfe a sextary of the liquor with the water, that the matter may remain moist. For if you should driue out all, it would congele into an hard masse, and breake the glasse in the furnace. Then open the hole which is in the top of the head, and with a funnell poure in that which is in the receauer. But first it must be made warme, lest by pouring in the colde liquor the glasse do breake, but if you suffer the glasse to coole, you may poure it in without any danger. Repeate this inbibition ten or twenue times, afterward distil out whatsoeuer wil be distilled so long as any thing wil passe by the necke of the Limbecke. For after this tenth distillation, the earth wil be no more congeled but will rest in the bottome like a red golden oyle. Inbibe it againe, pouring on the liquor, and distilling it vntil al the elements passe together by the Limbecke, and that nothing at all doe remaine in the bottome of the vessell. Then giue thankes to God for his maruelons giftes which hee hath

distributed

distributed vnto his Philosophers, & hath giuen them so great knowledge of things as they vttered in this worke which is altogether heauenly, & rather diuine then humane. For it is a great maruel in this life that mans vnderstanding can bring these inferior things to so great perfection, that they haue attained euen to the highest degree of vertue. Truely it is the worke of the holy ghost which hath put it into the mindes of men. For I do affirme, that whoso hath this heard so prepared, that he may helpe all the infirmities of mans body, whether they be curable or vncurable, except natural death which is ordained afore vnto euerie man of God. Yea this dare I be bolde to say, that if a man do vse daily the waight of one scruple of this quintaessence, or the quintaessence of sugar and potable gold wherin pearls are dissolued, or the quintaessence of Selandine. That mā by Gods help shal not die before the day of the great iudgement. For the humors in mans body can by no meanes predominate one ouer another, as in the thirtie six chapter of *Vegetales* is taught, where is intreated of the quintaessence of al medicinall things, and there it is shewed, that by Gods help the life of man may be prolonged euen vntill that day, void and free from all diseases & sicknes. And further, that man may be preserued in the state he was in at thirtie yeeres of age, and in the same strength and force of wit. And vpon that do all the Philosophers agree, that a man may continue in the same state as long as in an earthly paradise. This is so plainely and at large shewed in that chapter, that wil you, nill you, you shall bee enforced to conceiue it in your mind, to beleeue it, and to confesse it to be true. Therefore it is not needefull to reason much of the force and qualities of this quintaessence: but whatsoeuer disease mā be infected withal, giue him to drinke with wine so much of this quintaessence as a nutte shell will hold, & in short space hee shal bee healed as it were miraculously, according as the disease is violent or gentle. But if you giue this quintaessence to drinke mixed with the quintaessence of sugar with potable golde wherein pearles are dissolued

and

already

and with the Quintaessence of Selandine, within one day you shall cure all the diseases whatsoeuer they be. Hereby it doth appeare, that it is rather a diuine work then humane. Therefore giue god the praise, and take heed that you doe not vtter this secret. For tyrants woulde by that means prolong their liues that they might bring to passe their wicked purposes, whereof both you and I shoulde be the occasion. Therefore keepe it secret, for it is one of the greatest secrets amongst all the vegetals, whereunto no treasure may be compared. Worke therefore and distribute liberally vnto the poore, and God shall giue thee eternall felicitie.

Oft times great force lieth hid in bodies low,
Of booke in few lines, not much, but apt doth show.

Vertue increaseth by exercise.

The Spagericke Antidotarie of the preparation and making of medicines against Gunneshot, taken out of the Chirurgerie of Iosephus Quirsitanus.

IT is an olde and true saying of the poet; that there is nothing more imperious than an ignorant man, which thinketh nothing well done, but that he doth himself, which thing as it may be seene in many other artes, yet most specially in this, which is called the *Spagericke* art. For we see euery where certaine men, I know not what they bee, puffed vp with a certain barbarous and foolish pride, which with great scorne inuey against those medicines which are drawen out of the metalline mines. Which notwithstanding it is apparant were in vse and had in great estimatiō with the chiefe antient Physitions, as we haue declared in that booke which we haue set forth of the Spagericke preparation of medicines. And what, I pray you, is the cause of this

this anger, or rather madnes, but that (as they themselues confesse) they know not the preparation of them? O happy artes, if onely artificers might iudge of them, as *Fabius* is reported sometime to haue said. Then are they vnhappie of whom the ignorant and vnlearned fear not so rashly to giue iudgement, which neuer yet vnderstood from whence, or why, this is called the Spagericke art, which learned men of two greeke words haue so named, bicause by that arte a certaine subtill and spirituall nature is drawen, gathered, and pressed out, wherein the force and effect of the medicine doth chiefly consist. The great and incomparable commodity wherof, as it appeareth in many other diseases, so shall it chiefly be knowen in curing wounds by gunshot. As I trust (God willing) it shal much more happily be tried and found out by the preparations of medicines animall: vegetable, and minerall, & by other essences drawn out of mercury, sulphur, vitriol, arsenicke, yron, copper, lead and litarge, and also out of antimonie, and such other mineralles, as also out of the grose and fatt bodies of simple mettals, of whome it is farre off, that the force should be so great (although the antient Physitions haue vsed thē to cure wounds and vlcers, as their writings do testifie) as the force of their spirits, which may be called, as it were, their soules. But peraduenture some of those backebiters wil say, why are not we content with those medicines & remedies which the learned antiquitie hath deliuered vnto vs, and that *Hypocrates* and *Gallen* the antient pillers of our art & others haue set forth in their monuments? why seeke we new waies neuer heard of before, specially vnknowne to the Apothecaries? But some of vs will answere that the onely remedie of *Mercurie* precipitate, is the onely remedie (to passe ouer other) which very lately they haue begun to vse, in curing of wounds by gunshot, and other maligue vulcers, were sufficient to answer this their question, yea and to reproue their follie ioyned with intollerable pride. But if authoritie be asked for, I thinke *Gesner*, *Guinter*, *Andernacke*, *Seuerine* (to passe ouer a great many other) will be for vs great authoritie with

with the learned: as these slanderers. Specially because the learning of these famous men is confirmed by their learned writings & monuments, that those tongues might count it a great honour vnto them to confesse themselues their schollers. It were easie for me to bring forth manie other arguments, if I did not see the follie of these backbiters to be so great, whereof truely I am ashamed, specially when I behold some of their bookes lately set forth, wherein contrarie to the purpose of the treatise, strange thinges are inforced, that (as the olde prouerb saith) the ointment seemeth to consist in nothing, as though they pertaine to the purposed entreating of curing the gowte, certaine inuectiue digressions I know not what, of the beginning of things, of the original of metals and Philosophers stone (which of them is called *Morosophocus*) or did in any point seeme to agree with it. Therefore againe & againe I am inforced to crie out, O happy artes, if onely artificers might iudge of them. How farre vnlike was the purpose of many olde men, the which if they were ignorant of any thing which they vnderstoode, was knowen of other, euen in farre distant countries they spared no labour to go see them. *Plato* inflamed with desire to learne those things which he knew not, went into Egypt, and after to Tarentum to Architas, and ouer al Italie to heare the other Pythagoricall philosophers, *Apollonius Tyanius* traueled through the kingdome of Persia, and passed ouer the mountaine Caucasus, and visited the Albanes, Scythians Massagetes, and all the rich kingdomes of India. Afterwards was carried vnto the Brachmanes, and heard *Iarchas* in his chaire of gold disputing of the hidden causes of things, and of the hidden mysteries of nature. From thence by the Elamites, Babylonians, Chaldees, Meedes, Assyrians, Arabians, and Palestines, he returned to Alexandria, and from thence went into Ethiopia to heare the Gymnosophists, and to learne their secret and hidden artes. This vertue is truely to be followed, and not the sluggishnes of those slouthfull followers, which hauing scarce once mooued their foote from their countrie fires,

yet

yet will disallow this Spagericke arte, and thinke no further labor to be taken in searching of the truth, when notwithstanding that art doeth make open vnto vs the maruelous and hidden secrets of nature: neither in my iudgement are they vnworthily cõtemned of those which with their manifold perilles and trauels haue sought out those secrets of nature. But I pray you, what foolishnes is this, to forbid vs to vse any other medicines then those which were knowne in olde time? As though Rhabarbe, then which no medicine is more in vse this day, the were knowen to the olde physitions. Further, to what purpose is it that they obiect vnto vs the sulphurie metalline, venemous stinckes (as they cal them) by whose smell & drawn breath (for these are their contumelious wordes) they be almost strangled that come into the denes of those *Cyclopes*? But sut ohknowen vnto those slanderers and sycophants, that the olde Physitions made very many medicins of most filthy things, as of the filth of the eares, sweat of the body, of womens menstrues (and that which is horrible to be spoken) of the dung of man and other beasts, spittle, vrine, flies, mice: the ashes of an owles head, the houes of goats and asses, the wormes of a rotten tree, and the scurfe of mules, as may bee gathered out of the writings of *Galen, Aetij, Aegineta, Dioscor. Marcel. Plin. Serap.* to passe the metallines which it is euident they did also vse. Truely, when I consider with my selfe the pride of these fooles which disdaine this metalline part of Physicke (which after their manner contumeliously they call *Chymericam*, and therefore can neither helpe their owne nor many other diseases. I call to minde a storie, peradventure knowne vnto them, of *Heraclito Ephesio*, which being sicke of a dropsie, despising the help of Physitions, annoynting himselfe ouer with cow-dung, set himselfe in the sunne to drie, and falling asleepe was torne in peeces of dogges: but these are more then sufficiently answered vnto those fooles and slanderers. Nowe I will declare what is my purpose and scope in the treatise: verily to prescribe plainely hereafter, not those things which are

Gal. simpl. 10. cap. 18. 9, 10, 12, 13.
Aet. Tetr. 1. ser. 2. cap. 110.
Aegin. libr. 7.
Dioscorid. libr. 2. cap. 90.
Marcel. cap. 4. & 26.
Plin. libr. 28. 4. 15.
Serap. simpl. ca. 453. & 466.

alreadie common, or (as it is commonly saide) known to blinde men and barbers. lest I might seeme to immitate those that vse to write rhapsodias and heapes, but the methode and way of preparing medicines by Spagericke arte, that pertaine vnto Gunneshot, which I knowe are yet vnknowne vnto many Phisitions and Surgeons. And this I can truely confesse, that I am induced for two causes to doe it: first to prouoke those that are better learned, if they haue any better medicines to vtter them: as also that I might specially helpe my countrie and mankinde: vnto the which (the more is the greefe) there is too much neede of those kinde of medicines in these most lamentable and cruell times wherein it hath so long beene bloodied with domesticall and ciuill warres: but to encounter with their slanders which crie out, that these kinde of medicines doe not onely require long & difficile preparation, but also that they are so deare that euerie one cannot easily vse them. I haue thought good therfore first to set downe common medicines, and then to come to those which I doe farre more esteeme, as indeede they are farre more excellent then the other, as by their preparation you may know. Albeit also I haue determined to haue consideration of the poore and common souldiour and to set downe them apart that shall helpe the rich.

THerefore the Surgeons are to bee admonished that when they goe into the warres, that they take with them these things readie prepared which are to bee had at most Pothecaries.

Suppurantia.

Vnguentum Basilicum, of both sorts.
Vnguentum Macedonicum.
Tetraphramacum Galeni.
Vnguentum Resumptiuum.
The emplaster of *Mucilages* which may bee dissolued with oyle Olive if neede be.

Detergentia.

Vnguentum

Vnguentum diapompholygos Nicolai.
Vnguentum viride Andromachi.
Emplastrum diachalcitis dissolued with oyle of Roses.
Vnguentum Apostolicum Saracenie.
Vnguentum Egyptiacum of the same.
Sarcotica.
Vnguentum Aureum.
Vnguentum ceraceos Mesue vtrunq;
Emplastrum de Gratia Dei & de Ianua.
Cicatricem inducentia.
Vnguentum de Minio.
Desiccatiuum rubrum.
Emplastrum de ceruse.
Venenum attrahentia & res extrandas.
Vnguentum fuscum Nicolai.
Vnguenta Magistralia of the Phisitions of Florence described by *Wecherus.*
Vnguentum de calce viua.
Repellentia & astringentia.
Vnguentum de bolo commune.
Vnguentum Rosatum Mesue.

OR for the saide intentions medicines may bee made which neede no other then common preparations.

Suppurantia.

Take of new Butter and oyle Olive, anna, ii. ounces, wheate meale clensed from his bran, halfe an ounce, faire water iiii. ounces, boyle all together.

Or take the leaues of *Tussilage* & Mallowes, ana. M. ii. roste them vnder ashes and mingle them with butter.

Or take of the iuice of the roots of Lillies first rosted vnder ashes, iiii. ounces, of the greese of a henne goose or swine, ii. ounces, with oyle of Linseed or olives, the yolke of an egge and a little wax, make an ointment.

Detergentia.

Take of hony iii. ounces, of beane meale, and barley meale ana, ii. drams, boyle them with wine to the heighe of an ointment.

Or take of Plantaine leaues and Smalege ana, M. i. red Roses p.ii red wine viii. ounces, boyle it to halfe: straine it and dissolue it in of red Sugar ii. ounces, Turpentine, i. ounce. Meale of Lupines and Orobus, ana, i. dram, Alloes and Mirre, ana, halfe a dram, boyle it againe, putting to so much waxe as shall suffice to bring it into the forme of an ointment.

Or take of the iuice of plantaine and Agrimonie ana, ii. ounces, Rose honey iiii. ounces, of the roote of Ireos and Beane meale, ana, halfe an ounce, mingle them towarde the ende with Turpentine i. ounce, make thereof an ointment.

Sarcotica.

Take of Manna, of Frankinsens ana, ij. drammes of Meale of Fenegreke and Orobus ana, j. dram, let them be wrought with honie and the yolke of an egge.

Or take of Sarcocollæ dissolued in milke iii drammes, Mastick, Olibanum, ana, i dram, Liquid pitch, and Turpentine ana, i. ounce, mingle them and make an ointment.

Epulotica.

Take of white chalke ij. ounces, of ashes of burned leather iij. drammes, worke them with oyle of Roses.

Or take of quicke Lime so often washed in water vntill it haue lost all his sharpnesse ij. ounces, of Terræ Armeniæ i. ounce, boyle them with oyle of Mirtilles.

Of burnt Lead, burnt Stibium Cadmia Pompholyge may also be made medicines most fit for that purpose.

Ad venenata vulnera.

Take of the iuice of *Anagallidis purpureæ*, of *Cyclaminis*, ana, i. ounce, *Sulphur viue* mingled with mans spittle, halfe a ounce, mingle them.

Or take of Litarge, ii. ounces, Galbanum halfe a ounce, Greeke pitch and Turpentine, ana ii. ounces, oyle as much as shall suffice.

Or take of oyle iiii. ounces, of *Sagapenum*, *Mumiæ* and *Ambar*, ana, iii. drams, Frankinsens, *Mastick*, ana, ii. drams of the best Terræ Sigillatæ and red Corall, ana, i. dram, pitch, ii. ounces, wax as much as shall suffice to make an ointment.

Or

Or take ii. onions, of the leaues of *Vincæ peruince scabiosæ Risini* of each a handful, rost them vnder the ashes, and put thereto of Treacle halfe an ounce, and with Turpentine make an ointment.

Ad ambusta.

Take of the iuice of Onions rosted vnder ashes, ii, ounces, oyle of Nuttes i. ounce mingle them together.

Or take of the leaues of black iuice stamped with plantine water M. ii. of oile i. pound, boile them together with iiii. ounces of white wine vntil the wine be consumed, thē put to wax as much as shall suffice to make it a salue.

Or take of Larde molten in the flame ii, ounces, and poure it into the iuice of Beetes and Rue, the creame of milke i. ounce, *Mucilege* of the seede of condoniorum and Tragacanthæ ana, halfe a ounce, mingle them.

Repellentia, & sanguinem cohibentia.

Take of the iuice of the leaues of Woodbine and of Oken leaues, ana, i. ounce, red Roses i. dram, *Boli Armenæ* & *Sanguis Draconis*, ana, ii. drams, oyle of Roses iii. ounces, waxe as much as shall suffice.

Or take of the Pulpe of Apples boyled in milke iii. ounces, of Mucilage, of the seedes of *Psillij* and *Cydones*, ana, halfe a ounce, of the iuice of *Bursæ Pastoris* and *Poligonum* ana, i. ounce, of *Acaciæ* and *Sanguinis Draconis* ana, iii. drams, of *Terra Sigillate* halfe an ounce, oyle of *Mirtils*, iiii. ounces, white wax as much as shall suffice to make an ointment.

BVt these medicines following are not so much vsed among the Apothecaries neither knowne vnto the Surgons, yet most profitable for wounds by shot and all other whose fit preparation the Spagericke arte doth partlie declare.

Suppurantia.

Take of the roote of holy Oke, and Lillies, ana, iiii. ounces, Beetes with the rootes. M i. fresh Butter halfe a pound, wormes prepared in wine, iii. ounces, yolkes of egges 12. the marie of a Calfe, of Turpentine, ana, v. ounces, oyle Oliue clensed from the Pheces i. pounde

 stampe

stampe those that are to be stamped, mingle al well together and digest them in warme doung, one moneth after presse it out, and with a fire on ashes boile it to the substance of a salue.

Or take of the iuice of the hearb *Tussilage* and *Oxalidis* ana, iij. ounces, fat drie figges, 20. Frankasence, ii. ounces Rosen of the Larixtre, i. ounce and a halfe, grease of a Goose and a henne, ana, ii. ounces, fresh Butter halfe a pound. *Olei visci pomorum compos.* i. pound al mingled together, let them boyle in a double vessell luted with *Luto Sapientiæ* for the space of sixe houres and straine it warme & set againe in the sunne, or boyle it to a fit substance, these medicines doe quickly moue matter and are anodina verie commodious for wounds by shot.

Detergentia.

Take of the Iuice of Centarie and Selandine, ana, iiii. ounces, of honie iii. ounces, of flowers of *Verbascum* p. ii. of Frankensence, Myrre and Masticke, ana halfe an ounce, oyle of Turpentine vi. ounces, good white wine i. pound, putrifie them al in warme dongue and boyle them as before with a fire of ashes vntill the wine and iuice be consumed and it bee brought to the forme of an ointment, then put to i. ounce of this ointment, i. dram of mercuric precipitate dulcified. If there be need of greater clensing.

Or take *Visci herbarum sanicula Pirola, Aristoloch.* and Vincæ peruincæ, ana, ii. ounces, of turpentine washed iiii. ounces, *Crocus Veneris* halfe a ounce, *Balsami Tartari*, ii. drams. *Sulphuris Antimoni*, i. dram and a halfe, set them vpon a fire of ashes vntill it haue the substance of a salue.

Sarcotica.

Take of the *Mucilage* of the seede of Fernigreeke ii. ounces, of the iuice of hounds tongue Perscicaria and the great Comferie ana, i. ounce and a halfe, oyle of Frankinsence and mirre, ana, iii. drams, oyle of *Hipericon* simple ii. ounces, Turpentine washed with white wine, ii. ounces, let them stand in the sunne or at a soft fire vntil they wax thicke.

Vnguentum depato.

Take

Take of the iuice of *Petum*, i. pound. *Turpentine* v. ounces, of common oyle of *Hipericon* viii. ounces, good white wine halfe a pound, digest all viii. dayes, after let them vntill the wine be consumed, then put to *Colophoniæ* and waxe, ana, iii. ounces: *Muniæ* and *Amber* ana, ii. drammes, melt them againe at the fire and make an ointment according to art.

Take of the iuice of the *Petum* and Comferie, ana, iiii. ounces, oyle of Turpentine i. pounde, flowers of Hipericon and Verbascus, ana, M. ii. apples of an elme tree iii. ounces, the buds of the Poplartree, iiii. ounces, the spirit of wine i. pound & a halfe, digest al these in horse dongue or in a warme bath in a glasse vessell well stopped one whole moneth, then wring it out and straine it, and put to it of Frankensence, Mastieke, and Mirre ana, ii. ounces, *Sanguis Draconis*, halfe a ounce, *Muniæ*, vi. drams, Turpentine halfe a pound, *Benioini* j. ounce, circulate them together in a *Pellicane* viii. daies, after with a moderate heat distill away the spirit of wine and there wil remaine in the bottome a most pretious balme. *Another of one discription.*

Cicatricem inducentia.

Take of burnt *Allum* i. ounce, *Crete Vitrioli* iii. drams, *Crocus martis, Crocus Veneris*, ana, ii. drams, mingle them and make a pouder which you may vse by it selfe, or mingled with hony.

Or take of *Bole Armenæ* prepared after our maner, ii. drams, *Calex* of egshels halfe an ounce, the iuice of vnripe *Damascens*, iii. ounces. boile them with a soft fire to a perfect substance.

Ad Venena.

Take of oyle of Amber and Turpentine, ana, i. ounce oile of Iuniper, ii. drams, nettle seed and the root of Gentian, ana, ii. drams, oyle of *Sulphur Vitriolat*, i. dram and a halfe, red Corall, i. dram, mingle them togither.

Or take of the iuice of *Pentaphillon*, Scabious and Rue ana, ii. ounces, *Olei sulphuris Rubei* i. ounce, oyle of mirre, ii. drams, Colophoni and gum of iuice, ana, vi. drammes, mingle them.

Ad

Adambusta.

Take of lard molten and washed in water of nightshad ii. ounces, *Olei Saturni* halfe an ounce, mingle them.

Or take the iuice of the rootes of Henbane and flowers of red popie, ana, i. ounce, Salt Peter. i. dram, Mucilage of *Seminis Cidoniorum*, iii. drams, and with oyle of Chamephire make an ointment.

Repellentia & sanguinem cohibentia.

Take of Bole Armenæ prepared after the Spagericke manner ii. ounces, Crocus Martis and Crocus Veneris, ana, i. ounce, mixe them with oyle of Roses.

Or take of *Colcotharis Dulsificati*, ashes of frogges burned, ana, halfe a ounce, mingle them with the white of an egge.

There bee made other remedies for the fore saide intents, the making whereof wee haue described in their proper places, which I commit to the iudgement of the skilful Surgeons to vse wisely as the disease and partie affected doth require. Now there remaineth to speake of drinks for wounds before wee teach the preparations of medicines.

De potionibus vulnerarijs.

THese potions for wounds, although they driue not out the humors downwards, yet preuaile they very much to clense woundes, because they clense superfluous humors and the blood from all filth, and by a certaine marueiolous qualitie wherewith they excel, they knit the broken bones and help the sinowes that are hurt by wounds, & helping nature, they at the last fil the wound with flesh and close them vp without vsing any other remedie: when as I sawe in Germanie the marueiolous and almost incredible effect which came by the vse of these potiõs euen in curing desperate Vlcers, I thought it not meete to passe ouer the mention of them, and that so much the rather, because I knew the vse of them in time past was alowed, but nowe through the necligence of Phisitions to be almost growne out of vse. Also I haue experiẽced those potions to be taken, not only as medicins, but also as norrishments

ments, and to helpe all the passions and incommodities whereunto wounds are subiect. The simples whereof the medicines are made, are these:

Cyclaminus.	*Verbena.*
Consolida maior.	*Serpentaria.*
Consolida media, quam Sophiam nonnulli vocant.	*Persicaria.*
	Arthemisia.
	Lilium conuallium.
Sabina.	*Zedoaria.*
Galanga.	*Pyrola.*
Vinca peruinca.	*Sperma ceti.*
Centaurium.	*Cancri fluuiatiles.*
Ophioglosson.	*Nux vomica.*
Betonica.	*Astaci.*
Aristolochia.	*Mumia.*
Veronica.	*Macis.*
Agrimonia.	*Bolus Armena.*

You shall much better drawe out the strength of those simples then the common sort, if you put them into a tun of white must, and digest them there ii. moneths, or if you cut the greene bearbes verie small and wring out the iuice of them into a Pelicane or blinde Limbeck, or circulate them three or foure daies in *Balneo Mariæ.* This last way is most conuenient for them that are forbidden the vse of wine, specially if they be wounded in the head. The distilled waters of thẽ be also good if they be taken driely by themselues morning and euening with dose and manner conuenient: Or if white wine be delaied with them (if it bee graunted to the wounded) heere foloweth the composition of the vulnerarie potions.

A Vulnerarie potion to be giuen the first seauen dais.

Take of both Conferies *Veronica*, *Sowbread*, ana, M. i. *Astacos* purged num, iiii. white wine two measures, circulate them in *Balneo*, three daies, straine it, and giue euery morning one spoonefull.

Or take of the eies of Crabs in pouder halfe a ounce, Mumia, ii. drams *Bole Armenæ*, i. dram and a halfe, the herbs of *Agrimoni Ophioglosson. Veronica*, & *Sowbread* ana,

M.i *Sperma Ceti*, i. dram, infuse them in white wine all a night in *Balneo*, take of this ii. spoonefulles morning and euening if neede be, it putteth away the inflamations verie much, and helpeth the burning.

Potions to be geuen other times of the griefe.

Take of Macis, the eyes of Crabbes, Zedoarie ana, iii drams, Mumia, Galingale the lesse, ana ii. drammes, Nucis vomicæ, i. dram and a halfe, beate them groselie, and put them in a glasse vessell powring thereto of white wine i. measure and a half, macerate them in a soft heate ii. daies. The dose is one spoonefull in the morning and as much at night. The force of this potion is so great that it cannot be sufficiently commended.

A potion apt for poisoned wounds by Gunshot.

Take of the flowres of *Vinca Peruinca Lilium Conualium*, ana, p. i. *Galanga Zedoariæ* ana ii. drams. *Mumia* and *Bole Armenia* ana, i. dram, *Sperma Ceti*, halfe a dram, white wine ii. measures, digest and circulate them in *Balneo* 4. daies the dose is one spoonefull morning and euening.

A potion vulnerary where the bone is broken with gunshot.

Take of Aristolochi, Sowbread, Adders grasse, both conferies, Geranii ana, M.i Sauin. M. ss. maces, Zedoariæ, the eyes of Crabbes ana, halfe a ounce, Mumia Galingale the lesse, ana, i. dram and a halfe, being cut smalaud brused and the other things brought into a grose pouder boyle all in a double vessell foure houres with one measure of wine vse it morning and euening. This medicine is much better then so manie splents wherewith many are tormented.

A potion for the wounds of the head.

R. of flowres of Lilium Conualium, Betonie ana, p. i. Galingale Macis, ana, iii. drams, Persicaria, Selandine, Vinca Peruinca, Veronica & Centauri, ana, M. ss. macerate themas before, and reserue them to your vse.

A potion for wounds of the breast.

Take of the iuice of Veruen, Betonie Veronica, ana, ii. ounces, cinamon water i. pound macerate them.

For wounds of the stomacke.

Take of Bole armeniæ half an ounce of both the Conferies ana, M.i. Galingale ii. drams, temper them with wine as aforesaid reserue them to vse. Diuers discriptions of potions may be made of the foresaid simples which I haue

to

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to the iudgement of the expert phisition notwithstãding this one thing I wil adde, that the vse of them hath many oportunities to cure wounds by gunshot as also the Canker and al maligne desperate and eating vlcers, of al which the Phisition shal take very great profit if he prepare the potions with the essence of the vulnerarie simples spagerically extract as wee haue taught in another.

A briefe declaration of Spagericall medicines.

FOr as much as nowe remaineth to declare the Spagerick preparation of those simples which pertaine to the cure of wounds by gunne shot, wee will vse the same method we haue before vsed whereby this our treatise may be the plainer.

Suppurantia sunt igitur & Anodyna

- Oleum ouorum.
- Oleum butyri.
- Oleum resinæ.
- Ol. visci pomorum compos.
- Oleum hyperisi simpl.
- Olea omnium axung.

Sarcotica

- Balsamus hyperici.
- Oleum thuris.
- Oleum sarcocollæ.
- Ol mannæ.
- Viscus consolidæ vtriusque
- Viscus cynoglossi.

Epulotica

- Oleum myrrhæ.
- Oleum mastiches.
- Oleum terebinthinæ.
- Oleum mellis.
- Viscus centaurij.
- Viscus vincæ peruincæ.
- Viscus aristolochiæ.
- Calx testarum ouorum.
- Calx testarum limacum.
- Bolus armena præparata.
- Alumẽ adustum & præpar.
- Crocus Martis.
- Creta vitrioli flaua.
- Ol. salis tartari. } quæ etiã cicatrices decorant.
- Ol. talci. } quæ etiã cicatrices decorant.

Detergentia

- Sal fæcum aceti.
- Balsamus martis.
- Crocus veneris.
- Mercur. præcipitat. vulgaris
- Mercur. præcipit. dulcific.
- Oleum guaiaci.
- Balsamus veneris.
- Balsamus Saturni.
- Balsamus tartari.

Repellentia & sanguinis

- Ol. visci pomorum simplex.
- Oleum Martis.
- Crocus Veneris.
- Colcothar simplex.
- Colcothar dulcificatum.

ium cohibentia.
- Bolus armena præparata.
- Calx testarum ouorum.
- Calx testarum limacum.

Ad ambusta.
- Oleum ouorum.
- Oleum lardi.
- Oleum butyri.
- Aqua gammarorum.
- Aqua spermatis ranarum.
- Aqua florum papauer.rubri
- Viscus rad.hyoscyami.
- Oleum Saturni, eiusq; Sal.
- Oleum Lithargyri.

Ad venena
- Butyrum arsenici fixum.
- Præcipitatus dulcificatus.
- Balsamus tartari.
- Ol.Mercur.corporale.
- Oleum antimonij.
- Oleum sulphuris vitriolatũ.

Attrahentia
- Viscus aristolochiæ.
- Viscus corticis med.tiliæ
- Succinum præparatum.
- Magnes præparatus.

Sunt rursus illorum simplicium singula, quæ singulis partibus vulnerata conducunt, vt

Ossibus corruptis.
- Oleum myrrhæ.
- Oleum caryophyllorum.
- Oleum tartari fœtens.
- Oleum vitrioli.
- Oleum sulphuris simplex.
- Oleum sulph. vitriolatum.
- Oleum antimonij.
- Sulphur rubicũdum antim.
- Oleum salis.
- Oleum Mercur.sublimati.

Nervis vulnerata.
- Oleum ceræ.
- Oleum iuneperi.
- Oleum euphorbij.
- Oleum ouorum.
- Oleum terebinthinæ.
- Oleum sulphuris terebinth.

Carni putridæ ac corruptæ.
- Sal fuliginis.
- Sal vrinæ.
- Sal tartari.
- Sal mellis.
- Oleum frumenti.
- Oleum mellis.
- Oleum sulph.acidum.
- Phlegma vitrioli acidum.
- Phlegma aluminis acidum.
- Balsamus Martis.
- Balsamus Veneris.
- Balsamus Mercurij.
- Balsamus tartari.

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ments

But because regarde is alwaies to be had of the noble part in whose action the life doth consist, there bee certaine medicines, which being giuen can defend them.

Roborant enim.
- *Cerebrum.*
  - Oleum succini.
  - Oleum saluiæ.
  - Oleum caryophyllorum.
  - Spiritus vitrioli.
- *Cor.*
  - Aurum vitæ.
  - Tinctura auri.
  - Essentia margaritarum.
- *Hepar.*
  - Tinctura Bals.natural.
  - Tinctura corallorum.
  - Oleum Martis.

The Spagericall preparation of medicines before rehearsed.

THe dregges of wine or crude Tartar brought into pouder, put into a Retort of glasse or earth with his recipient, make fire by degrees as is doone to the making of strong water, there will rise great plentie of white spirits which wil turne into water and thicke stinking oile, separate the oyle by a funnel and keepe it to your vse. *Oleum Tartari fœtens.*

But the salt of Tartar you shall draw out of the Pheces (which they call the dead head) which are left in the Retort. Those you shall dissolue in warme water, and after filter that which is dissolued twise or thrise, coagulate it at the fire by vaporing away the water, and the salt wil remaine in the bottome of the vessell, which if you againe dissolue and coagulate diuerse times, you shall purge it cleare like Cristall. *The Salte Tartar.*

This Cristaline salt if you put it into a glasse and set it in a wine seller or other moist place, within few dayes it wil resolue into a cleare oyle verie excellent to cense the spots and vlcers of the face. *Oyle of Tartar.*

Take crude Tartar ii. pounde, salt Peter, Salt of Soote, of the Pheces of vineger, ana, iiii. ounces, *Calcis Viuæ*, vi. ounces, all broken verie small put into a vessel, not glased, *The balme of Tartar.*

but wel stopped. Calcine it xii. houres, dissolue that is calcined in warme water, & distil it by filter, after coagulate it, and clense it againe, repeating three times your calcinations, dissolutions, and coagulations: then put all into a Limbecke and put on distilled vinegar, that it be ccuered iiii. fingers. Distil the vinegar in balneo M. and there wil come forth a sweete liquor, then poure on the vinegar again to distill, this do so long vntil it be no more sweete but sower, as when you poured it on first and so rise in the Limbecke. Then distill all in a strong fire by a Retort, and there will come forth a hot oyle, the commodities whereof can scarcely be declared.

After the same maner if you will you may distil al the salt of Tartar by a Limbecke: whereof you shall make a most excellent and wholesome oyle.

Oyle of Vinegar. Vinegar being distilled by a Limbecke, the pheces remaine in the bottome of the vessell which first dried, afterward with a violent fire if they be driuen out by a Retort, there come foorth a very red and sharpe oile. Then *Salt of Vinegar* if you dooe againe dissolue the dead head or Pheces in warme water, filter, and coagulate it, the salt of Vinegar will rest in the bottome, the which is verie profitable for all eating vlcers.

Salt and oyle of Soote. Soote brought into fine pouder, dissolue it in distilled Vinegar in Balneo, and separating all the mensture, that which remaineth in the bottome dissolue and coagulate againe so long till it come to white salt which in a moyst place wil dissolue into oyle, verie apt to cure the Gangrænam and all maligne vlcers.

The preparation of Bole Armene. Bole Armonack made into fine pouder, dissolue it in the sower fleame of Alum, then separate the fleame by Balneum and poure on other. Doe this three times, and then the Bole will be turned into a very fat oyle which with a verie soft fire is dryed and brought into pouder most apt to staunch bloud wherefocuer it breake out.

Oyles of spices, ears, woods and gummes. Take of Cloues beaten in pouder one pound, simple water, or Aqua Vitæ which is better, vi. pounde, infuse them to digest in Balneo or dung foure dayes, then put them

them in Limbecke with his refrigatorie, distill it according to arte, and seperate the oyle from the water by a funnel, and keepe it for your vse. After the same manner shall you draw the oyles of *Sage, Iuniper, Amber, Turpentine, Mirre, Frankinsens, Sarcocolla, Masticke* and *Euphorbium.* We haue written another better way to draw oyles out of the foresaide things in the Spagericke preparation of medicines.

Wheate being put into a retort with the spirit of wine, digest it viii. daies, then distill it with a violent fire, that *Oyle of wheate.* which is distilled powre againe vpon the dead head, digest it againe and distill it againe, if you reiterate this iii. times there will come forth a most excellent oyle of the Gangræna and Carcinomata.

Take of the flowers of Hipericon small cut ij. pounde *The simple Balme of Hipericon.* oyle of Turpentine i. pound, yolkes of egges, 20. Aqua Vitæ halfe a pound, mingle them all together and let it putrifie in hot dung one whole moneth, then wring it out and set it in the sunne two moneths.

After the same maner is the Balme of Visci pomorum *Balsamus visci pomorum.* made or with oile Oliue, first purified in Balneo.

Take of the flowres of Hipericon, i. pound of the Mus- *The compound balme of hypericon.* lage of the roote of the great Conferie, iiii. ounces, floures of Camomil, Verbascum, ana. pug ii. oile of egges and turpentine, ana, half a pound, Aqua Vitæ one pound, Mirre, Frankensence, Mastick, Mumiæ, ana, ii ounces, red sugar vi. ounces, putrifie all in dung one moneth in a vessel diligently stopped, then wring it out and circulate it in Balneo three dayes, afterward with a soft fire boyle it to the substance of a Balme.

Take of the leaues of the Mysselto of the Apple tree *The compound balme of visci pomorum.* cut smal, ii. pound, put them into a vessel of glasse, putting thereto buds of the Popler tree halfe a pound, oyle of the grease of a Badger and of Butter, ana, iiii. ounces, turpentine vi. ounces, oyle of wormes ii. pound and a halfe, good white wine, ii. pound, digest all well stopped in verie hot dung, ii. moneths, then presse it and circulate it, and with a soft fire boile it vntil the liquors be consumed, there can

not be found a more excellent medicine to asswage aches and paines.

How the slime or musleg is drawen out of hearbs.

The iuice of the leaues and rootes of hearbes you shall purifie vntill it bee cleare: powring to it so much Aqua Vitæ and digest it in Balneo in a glasse xv. daies, then separate that water by distillation, and there remaineth in the bottome the slyme or muslage of the hearbes.

Another methode.

Steepe the leaues and rootes of hearbes in common water filtred or that which is better, in white wine eight daies, then let them boyle iii. daies with a soft fire vnder them. Then wring them out and purifie it, then boyle them with a soft fire, vntill they come to the thicknes of honie which we cal the slime of muslage. By this rule you shal draw out of both Comferies Cynoglosso, Centaurie, Vinca peruinca, Aristolochie, the roote of henbane & the middle barke of Tillia their muslage verie profitable for the foresaid medicines.

Out of the flowres of red Poppie or their iuice you shal draw a water by a Limbeck very profitable to coole,

Salt of vrine.

The salt of mans vrine hath an excellent qualitie to clense. It is made thus. First the vrine is to be filtred, then, coagulated, after with distilled vinegar dissolued, & againe coagulated, these must be reiterated 3. or 4. times.

Oyle of Wax.

Melt waxe at the fire and boyle it with wine till it bee consumed: doe it so long vntill it cracke no more. Take i. pound of wax thus prepared, Alum calcined half a pound, Sage leaues M. i. put al into a Limbeck, with his receauer and distill it with a meane fire. First there will come forth a grose oyle, thick, hard, & white, which must be distilled againe as afore, and iii. times reiterated, and so you shall make an excellent oyle of waxe for all griefes of the synowes. In like maner is the oyle of Rosen and pitch made.

The water and oyle of honie.

Out of honie you shall first drawe an excellent water by Balneum, afterward you shall put vnto the dead head or pheces that are left, sand or flint stones calcined that the matter boyle not vp, which you shall driue out by a retort of glasse giuing fire by degrees, and so you shal distil a yellowish cleare oile, togither with a grosse impure oyle.

oyle. Let all digest againe 4. or 5. dayes, after distill it againe by a Limbecke in sande, and there will come out a pure red oyle swimming vpon the water. This water is sower almost like vinegar distilled, and is very good against the Gangrena: but the oyle which burneth like Aqua Vitę hath maruailous qualities, specially if it be circulated certaine daies with the spirit of wine: for the spirit being after separated there remaineth a sweete oyle of pleasant sauour, good for wounds by gunshot and eating vlcers.

The salt of honie.

Out of the pheces which remaines is drawen a salt, first being calcined with a fire of reuerberation, dissoluing it with his proper menstrua or common water distilled, filtering and coagulating it three times. It is good for al rotten vlcers. This salt you shal mingle with his proper burning oyle according to arte, and you shall reape greater commoditie thereof, then is lawfull to be spoken.

Another oyle of honie more precious.

Take of honie not separated from his waxe ii pounde, Tartar made into pouder i. pound, let them putrifie together in dung xv. dayes and distill it by a retort, and there will first come a cleare water, then a yellowish. Put these againe vpon the dead head, and putrifie it againe other xv. dayes, after distill it againe, and this doe three times, and you shall haue an excellent oyle of honie.

Oyle of butter, and larde.

Take butter first molten in white wine, and then distil it with a meane fire, and there wil distil out a oyle greatly swaging paines and supplying. So shall you make oyle of Larde and all greases.

Oyle of yolks of Egges.

Take 100 yolkes of egges first sodden hard, put them into a Cucurbite and make fire by degrees, first there wil come out a water, after a yellowish oyle swimming vpon the water, last a thicke oile. The water is good for al spots in the face, the oyle to appease all griefes and aches.

Water of Creuesses.

Boyle Creuesses in water of Orphine in a double vessell wel stopped one whole day. After distil it, powring the water 3. times vpon the pheces, then let it be kept, it is verie good for inflamations, burnings, & the Carcynomata.

Water of the sperme of frogs.

The sperme or seede of frogges is gathered in the

moneth of March, and it distilled by a glasse Limbecke, and therof is drawen a water very commodious for inflammations and burnings.

Calx of eggshels and snailes.

Eggeshels or the shels of snailes are reuerberated in a sharpe fire three daies vntill they be brought into a verie white Calce. But if they be sprinckled with vineger whilest they are calcined, the Calce wil be the lighter and apter to worke his force.

The common Mercurie precipitate.

Mercurie first washed and prepared, according to *Gebers* prescription dissolue with the duble weight of common strong water, then distill it iiii. times and poure it so often againe vpon the pheces, and so it is brought into a verie red pouder, out of the which being reuerberate at the fire and drawne away, the spirits of the strong water which otherwise woulde mooue great paine. But it were better if it were washed with the steame of Allum and vinegar distilled, and the water of Egges, for by that meane the sharpnesse is taken away.

Mercurie precipitat fixt & dulcified most profitable for the cure of wounds.

But it is better to prepare Mercurie with often sublimations, and to fixe it being quickened againe and purged from his filthy earth and superfluous humiditie with the water which wee haue described in the booke by me published of the Spagerick preparation. But if al men do not vnderstand that discription for the darke wordes of Art, it shall not be incommodious to fixe the Mercurie with common strong water three times powred on and drawne away, and to bring it into a red pouder, and that with a sufficient violent fire that al the sharpnes and venome of the menstrew may be drawne away, which shal much the better be done if this water following be mingled with it, and by often distillation separated.

Take of distilled vinegar ii. pound & a half, the steam of Allum, i. pound and a halfe, calce of eggeshels vi. ounces, distill al til it be drie, Take of this water iii pound, of Mercurie precipitate as afore i. pound, mingle all wel according to art, distil it by a Limbeck, powring the water againe vnto the pheces three times. Last of al drue al out vntill it bee drie and there will remaine a pouder in the bottome

bottome, which grinde vppon a marble and put it into a Limbeck, pouring on the water aforesaid, which you shal three times distill from the pheces as afore. Lastly the Mercurie precipitate must be circulated with a alcool of wine 24. houres. Then distill away the spirit of wine that the matter may drie, then poure on new againe and circulate it and distill, as afore and that do 4. or 5. times, and then you haue attained the perfect preparation of Mercurie, whose qualities cannot be sufficiently commended in curing of sundrie diseases, specially of the Pox, whether it be takē by mouth, or applied to the place grieued.

Oile of Mercurie corporall.

Make Amalgama with iiii. ounces of Mercurie, crude, and i. ounce of the best tinne. Spread this vpon a plate of Iron and set it in a moyst place, and all will dissolue into oyle, it is also made with Mercurie alone, and a plate of Tynne.

Oile of mercurie subblimed

Mercurie, as the maner is, three times sublimed with Salt of Vitrioll, at the last is mingled with the like portion of salt Armoniack, & againe subblimed three or foure times, al that subblimat is dissolued into oile, out of which the spirit of the salt Armoniack is to be drawen away, circulate all with the essence of wine and distil it so long vntil the oyle haue lost his heate and sharpnesse and the Armoniacke be separated.

It is also reduced by it selfe into an oyle with a very soft heate of an Athanor by long distance of time.

The balme of Mercurie.

Sublime Mercurie so often with the simple Calce of egges well prepared vntill it be vtterly extinct. To this mixture powre vinegar distilled alcoolesated that it may couer it 4 fingers, distil the liquor from the pheces 4. or 5 times vntil the Mercurie be come into a very red pouder which you shall circulate with a alcoole of wine in a pellican 8. days, separate the alcool by a limbeck & there wil remaine in the bottome the most pretious & sweet *balme* of *Mercury*. It healeth al desperate vlcers & also *caruuculā in vesica*, & greatly helpeth these wounds by gunshot. Al other preparations of Mercurie and the maner of vsing it you shal gather out of the book which we lately set forth.

Vpon

Balsamus martis Vpon the filings of Iron often washed with salt water, poure sharpe vinegar that it may couer it foure fingers, set it vpon warme ashes 8. daies, euerie day moouing the matter and separating the vinegar which wil be colored, & pouring on againe new, and that so long till the vinegar be no more coloured, which being vapoured away take the pouder that remaineth in the bottome, and subblime it with like portion of Armoniacke: the same sublimate you shall returne againe so often vppon his pheces, and subblime again vntil there appeare the color of a Rubin: then cast al into scalding water, that the salt may dissolue them, by & by put to cold water, & the balme of Mars wil rest in the bottome like the calx of gold. Poure away the water and put to fresh again that the balme may be made sweete.

Oyle of Mars. Of this with the spirit a wine alcolizat by circulations, you shall make a red oyle most excellent for all inwarde Hemerodes or issues of bloud, and to strengthen the bowels, if one drop be mixed with conserue of Roses or Conferie or giuen with wine.

Crocus martis. The filings of Iron first well washed, you shall calcine with the flowre of Sulphur or dissolue with strong water, then poure on very sharpe vinegar, and set it in a warme place certaine days, then reuerberate it with an open fire, as Arte commandeth one whole day, gathering alwayes the flowres which remaine aboue, vntill all be conuerted into a verie red and light pouder.

The balme oile, Crocus & Vitriolum Veneris. After the same maner you shal make the balme, oile & Crocus of copper, out of the which with the sowre flame of Vitrioll, circulating all artificially, you shall drawe a blewe shing Vitriol whose qualities we haue discribed in another place.

Salt of Saturn. Out of Saturne calcined is drawne a sweetish salt in balneo with distilled vinegar, pouring it so often vpon the Pheces vntil it draw no more. The menstrew euaporated, the salt remaineth in the botome, which by often dissolutions and coagulations is made Cristaline: and afterward easily dissolued into oyle being set in a moist place. But if you

you circulate this cristaline salt in a Pelicane with the alcool of wine 15. daies, and after take away the menstrew by distillation, & put to new wine & circulate it, putting to a fit dose of cristaline salt of Tartar, you shall make a Balme sweeter then sugar which will maruellously preuaile against all maligne vlcers and diseases of the eyes. *Balsamus Saturni.*

Decoct Antimonie made in pouder with a capitall lie prepared of Tartar calcined, and Sope ashes and quicke-lime the space of one houre, then let it coole, pouring vpō it a litle Vinegar, and there wil appeare a certaine rednes swimming vpon, which you shal gather: then againe let it boile for one houre or two, againe let it coole and gather that which swimmeth vp. Do this so often vntil there appeare no more rednes. For it is the sulphure of antimonie which dried at a soft fire, you shal keepe it to good vses. *Sulphur of antimoni.*

Mingle Antimonie with Sugar and Alum, and put all into a Retort of glasse, make a soft fire for 4. or 5. houres, afterward increase it, and there will come out an oyle red like bloud: It is also done with mercurie sublimate, but great heede is to be taken lest any errour be committed in the degree of fire. *Oyle of antimonie.*

Boyle Sulphur prepared with oyle of Linseede with a verie soft fire, and it will be like blood congealed. Let the matter coole, put it into a retort and giue it fire, and there will distill out a verie red oyle of Sulphur. It is also done, if you mingle bran with your Sulphur and distill it. *oile of Sulphur*

Take of Sulphur Vinæ P. i. with which mingle with a soft fire so much pure vitrioll molten that it may be one body. Distill this by a discentorie and there will descend a red oyle into the receauer. *oile of Sulphur vitriolate.*

If i. pound of the flowre of sulphur be mixed with ii. or iii. pound of oile of turpentine in a drie heate, the flowres wil dissolue into a red oile. Then the menstrew rightly & artificially separate, circulate the rubin of Sulphur, with the Alcoll of wine eight dayes, and you shal haue oyle of Sulphur that hath the qualities of the naturall Balme. *oile of Sulphur terebinthinat.*

The sower oile of Sulphur is made by Sulphur, by setting it on fire, and hanging ouer it a bell or a large glasse *Sowre oile of Sulphur.*

head to keepe the vapours which are conuerted into that sower oyle.

The fleame of Vitriol. Put Vitriol beaten into pouder into a Cucurbite, giuing it a fire of the second degree, and there wil issue a sower water which is called the fleame of Vitriol.

Oyle of Vitriol. Take the Pheces which remaineth in the bottome of the vessell which is called Colcothar, stampe that, and if you mingle flyntes withall with a violent fire, there will come out a red oyle.

Another way. It is also made with the simple Colcothar driuen out with a violent fire three daies space, and there will come forth a verie hot oyle, which is made sweete by circulation with spirit of wine Tartarizated.

Colcothar dulcificat or creta of Vitriol. But if the Colcothar bee dissolued in warme water and the rednesse in it separated and the water euaporated, the Colcothar will remaine sweetish, that which remaineth the rednesse being taken away is called *Creta Vitrioli.*

Spirit of Vitriol. But if Vitriol be drawne by the ninth, a limbeck pouring on alwaies the liquor vpon the dead head, and after circulating all by the space of eight dayes, you shall haue the spirit of Vitriol verie profitable for many things.

The fleame of Allum is made like the fleame of Vitriol.

Fleame of allum and the preparation. But Allum is prepared if the fleame be 5. times powred vpon the pheces out of which it was drawne and distilled, last of all drie out all the fleame vntill it be drie.

Oyle of salt. Make brine of salt, into which cast hot burning stones that they may be imbybed, those stones so imbybed put into a retort, giuing fire by degrees, there wil come forth a very hot oyle of salt.

Butyrum Arsenici. I said before that there was great force in *Butyro Arsenici fixo*, to cure al venemous and maligne vlcers, it is made in this maner. Mingle cristaline Arsenick first subblimed with onely colcothar (which doth keepe backe his poyson) with like waight of salt of Tartar and salt Peter, put al into two glasses & fixe it, giuing fire the space of xxiiii. houres, first very gentle, then of the highest degree. You shall finde the matter verie white fixed, resembling the colour

colds of pearles which dissolue in warme water, that you may draw the Alcaly from it. And the pouder which remaineth imbybe with oile of Tartar or of Talcum which is better, and drie it at the fire, and do this thrise. Againe dissolue the matter in warme water that you may take away his salt and there will remaine a very white pouder and fixed, which will dissolue in a moyst place into a fat oyle which is anodinum like Butter.

Oile of Talcum. Out of Talcum rightly and artificially calcined in drawne the spirit with distilled vinegar. This is dissolued into a pretious oyle being set in a moist place.

The preparation of Magnes. Take of the iuice of Aristolochia Rotunda, and Sauin, ana, iii. ounces, Serpentaria, ii. ounces, spirit of wine i. pound, circulate them first the space of xxiiii. houres, then distil them, of this water take i. pounde of elect Magnes made into pouder iiii. ounces, circulate them together, & distil away the water from the Pheces, cohobate this three times, and by this meanes you shall obtaine the preparation of Magnes.

Cordiallis. But because (as we haue said) the noblest parts are to be strengthened, and the heart the principal organ of life, must alwaies be defended, these preparations following are to be vsed.

The composition of athenaicall water. Take of Therinca of Alexandria ii. ounces and a halfe, the best Mirre i. ounce and a halfe, Saffron ii. drams, the spirit of wine vi. ounces, mingle al these, and in ashes with a very soft fire distill it, circulate that which is distilled in Balneo eight daies, and then distill it againe. The water hath a most excellent qualitie against the plague and all venemous things, and doth marueilously strengthen the heart.

We haue shewed the extraction of the tincture of gold Corals, naturall Balme, and the essence of Pearle in the book which I wrote of preparation, now resteth for vs to speake of the gold of life, which a[illegible] shall knowe to be the most excellent and extreme me[illegible]ne in curing all diseases which do but consider the [illegible] excellencie [illegible]