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AN
EXACT COLLECTION
OF THE
Choicest and most Rare
EXPERIMENTS
AND
SECRETS

IN
Physick and Chyrurgery,
(both *Chymick* and *Galenick.*)

viz.

Of *Leonard Phioravant*, Knight,
and Doctour in Physick and Chyrurgery,
His Rational Secrets and Chyrurgery, &c.

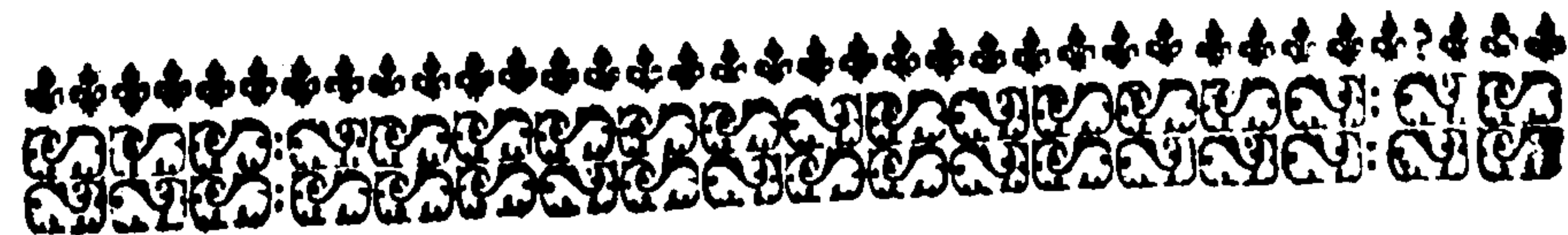
VVhereunto is annexed

PARACELsus's One hundred & fourteen Experiments.
With certain excellent Works of *G. B. à Portu Aquitano.*

ALSO,
ISAAC HOLPANDUS his **SECRETS** concerning his Vegetal
and Animal Work. With **QUERCETANUS** his
Spagyrick Antidotary for Gun-shot.

ALSO,
Certain Collections out of some Manuscripts of **Dr. EDWARDS**,
and other Physicians of note, expert in both Faculties, never before
printed: which heretofore were accounted of (by them)
as their very choise Medicines.

LONDON,
Printed for *William Shears*, at the Bible in *Bedford Street*
in *Covent-garden*, and in the *New Exchange*, 1659.



To the Reader.

Courteous Reader,

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

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

J. H.

W. J.

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To the Reader.

Having taken upon me to write a breif Treatise of Chirurgery, in the which I will write the meer verity, and that with as much brevity as may be, because the truth useth but little rocm, for the Philosopher writeth, that the truth is such a light as all men doe hide, covering it with divers abuses, as the Poets many times doe; for when they write one of their tales, they goe about to hide it, and thus to our purpose: Those that write great volumes cannot choose many times but hide the truth; for in much matter there entereth both good and bad, and therefore I will write no more then is necessary, declaring what Chirurgery is, and in what order it should be used with all his accidents, shewing what Wounds are, with Imposthemes and Ulcers, how they ingender, and when they are ingendered, how to cure them and dissolve them: A discourse which will please many, because it is onely truth, and of great importance: Let every one therefore know, that Science with experience doe appear to be one thing, and at this present every one is certain thereof, that the experience of Physick, as well as of Chirurgery, cannot be good without Science or Method, as a man may term it; but I say, that Experience is better then Science in these two Arts, that is, in Physick and Chirurgery, for Science onely sheweth the vertue, the which may be done with Practise that hath no Theorick; of which I have written sufficiently in my Caprici Medicinale, and that this which I write is truth, I will prove it, for I say, that none can help with the onely Method, but alwayes it is necessary, that there be some experience or practise, therefore those that doe delight to understand, let them follow this my short Treatise, in the which I will treat of things most necessary to be known, and will shew how easie it is to work in that Art, declaring all the difficult matter, so that every one may see and perceive it plain, and afterwards I will shew how to make many new Medicines, as well for Wounds, as for the other sorts of sores, which have not been used neither of old Docters nor of new; the which Remedies are of such vertue and strength, that the world will wonder at them for their notable quick working, and hereafter I will write what Chirurgery is.

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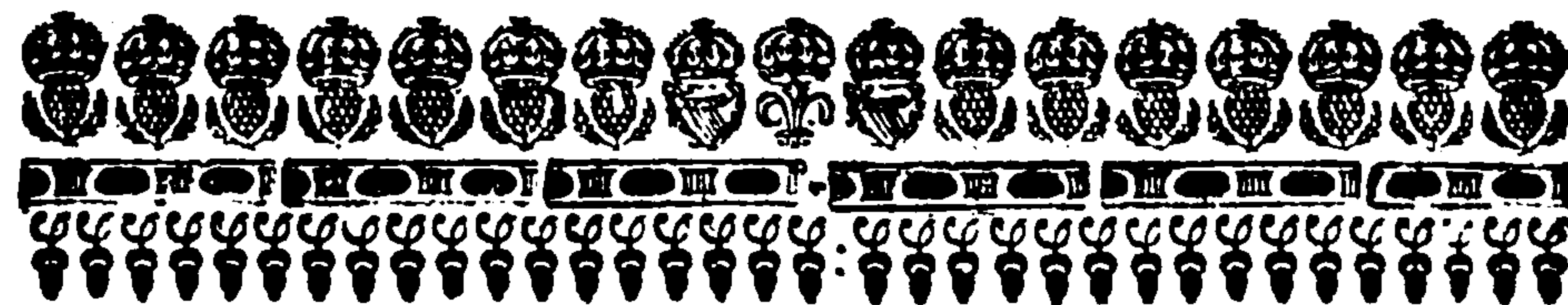
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FINIS.

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

Friend,



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

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

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

A

Doctor

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

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

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

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

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

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

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

(5)

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

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

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Adde quod ingenuas dedicisse fideliter Artes

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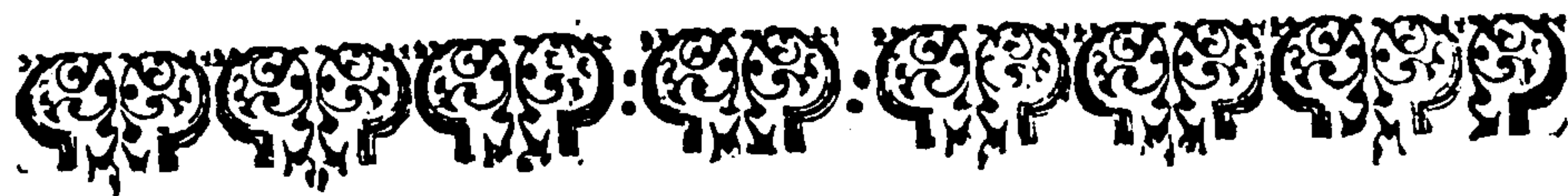
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W. I.



Courteous





FRIEND CULPEPR,

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

Quo semel est imbuta recens servabit odorem
Testa diu.

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

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

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

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

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

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

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

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

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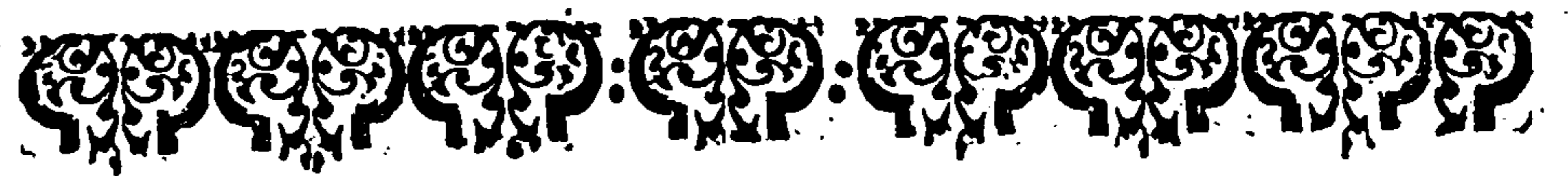
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B practice.

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

Mr.

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

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Transla.

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

Had

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

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

saucy

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

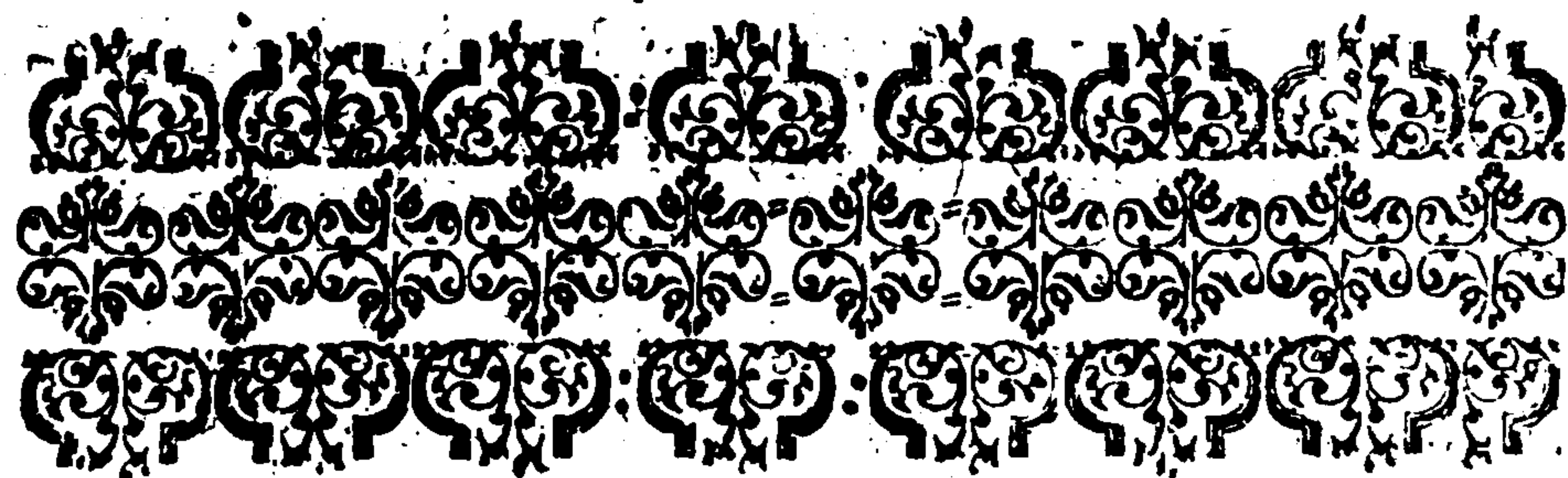
cury or no, he replied he had, and fetched him forth of a
bye corner he had in his shop, of whom Mercury demanded
what price he would aske for it, the Statuary replied, Sir,
If you mean in good earnest to buy the other Statues you
Cheapned, you shall have him into the bargain, whereupon
Mercury went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

**Your wellwiller,
and a wellwisher to
the Substances not shad-**

W. F.

The

**From Amen
Corner,**



The Epistle to the Reader.

COURTEOUS READER,

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

C

Amen

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

W. I. M. B.

A SHORT



A SHORT
DISCOURSE
OF THE
SECRETS
OF THE

Most Famous Knight and Excellent Physitian and Chirurgion, Lord
PHIORAVANT.

CHAP. I.

What thing infirmitie is, and whereof it proceedeth.



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

There are many which disorder themselves in their eating,
and

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

C H A P. II.

To help the falling sickness in young Children.

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

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

C H A P. III.

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

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

C H A P. I V.

To help young Children of the Rupture.

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

C H A P. V.

Of the small Poxe that come to Children.

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

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

C H A P. V I.

Of the Ferfa or Measels that come to young Children.

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

C H A P. V I I.

Of Waxing Kernels, which are called of some Scrophule.

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

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

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

C H A P. VIII.

Of divers sorts of Scabs, and their Remedies.

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

made with Vineger, with the Oil of Roses, and with Litharge.

C H A P. IX.

Against Worms in Children.

THIS is a rare secret against the Worms, the which I have used a long time, and alwaies have had good successe. Take the seed of *Levant*, the which is sweet, and is called in Italian *Sementina*, and the seeds of *Carduus Benedictus*, and of a certain Herb growing on the Sea, called *Corolina*, ana: stamp it very fine, and give thereof one drachm in honey, and it will kill the Worms, also thou shalt understand that I have a great secret against the Worms, the which I will shew thee; for it may be used more safer then any of these Hearbs above named: You shall annoint all the bodie over (leaving no part) with our *Balm Artificiall*, and give the Patient thereof to drink 3.i. with Wine or Broth. Thou shalt understand, though the child have no Worms, yet the Medicine will doe him great good, because it helpeth against all manner of diseases that may happen unto children, and also to other persons.

C H A P. X.

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

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

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

C H A P. XI.

Of the Running of the Reins.

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

Take a certain shell which is smooth, and is called of some *Calcinelli*, and of some *Toninole*, and of some *Telline*; Take them and burn them, make it into fine powder, and take thereof $\frac{3}{4}$ i. the buds of Cankers or wild Eg-lantine that the Rose cometh of, it is called in Italian *Rose canine*, $\frac{3}{4}$ di. Hysope of the Mountain $\frac{3}{4}$ ii. white honie crude $\frac{3}{4}$ vi. Make thereof an Electuarie without fire. The dose is, $\frac{3}{4}$ i, in the morning fasting, and at night before meat. Note, that when you use this Medicine, you shall eat no Pork, nor Fish, nor slimie things.

C H A P.

C H A P. XII.

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

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

C H A P. XIII.

Of Pellarella that causeth the haire to fall off.

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

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this

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

C H A P. XIII.

Of Scabbes that come through the Pox.

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

C H A P. XV.

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

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

C H A P. XVI.

Of Ache in divers parts of the body.

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

caused

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

C H A P. XVII.

Of the Cough in the Stomack.

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

keeping of diet; that is, to eat little meat, and to use things that warm the stomach and help digestion, and this thou shalt doe in this order. Take 3. ii. of our *Aromatico*, which hath vertue to evacuate the stomach, and then use our *Quintessence* of Wine, and annoint the stomach with our *Balm artificiall*, and so shalt thou help this kind of Cough. The third kind of Cough, which is caused of the Fever *Heeticke*, is of evill nature, that I dare say nothing nor shew a Medicine, because the most part that are troubled therewith, go to Church and never return again to their houses, as you may see by experience. The fourth kind of Cough is devilish and evill to help, because it is caused of the Pox, and doth not onely hurt the stomach, but causeth great pains to the partie beside. Neverthelesse, thou shalt understand that this is easie to be helped by Gods grace, for them that know the true secret, which is thus: You shall give him eight or ten daies together our *Soluble Sirrup*, then take two drachms of our *Aromatico*, and then perfume him with *Cinabar* five or six mornings, or so long untill that he feel pain in his gums, and then hee shall be whole. For this is a great secret, to help that kind of Cough caused of the Poxe, as I have proved a thousand times with good successe.

C H A P. XVIII.

Of the white Scab that cometh in the Head.

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

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

C H A P. XIX.

Of *Risipella*.

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

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

C H A P. XX.

Of the *Squinancie*.

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

C H A P. XXI.

Of the Emerodes that come in the Fundament.

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

C H A P. XXII.

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

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

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

C H A P. XXIII.

Another cure of the said Fevers.

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

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

C H A P. XXIIII.

Of the continuall Fever.

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

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

CHAP. XXV.

A great Secret that helpeth the continuall Fever.

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

CHAP. XXVI.

Of the Fever Tertian.

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

contrary

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

CHAP. XXVII.

Of the Fever of Repression.

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

CHAP.

C H A P. XXVIII.

Of the Fever Hectick.

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

C H A P.

C H A P. XXIX.

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

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

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findeth

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

C H A P. X X X.

Of the Fever *Quartane*.

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

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

C H A P. X X X I.

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

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

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

C H A P. XXXII.

Another discourse of a marvellous secret against the said Quartane.

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

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

C H A P. XXXIII.

A secret to help all Fevers in their beginning.

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

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

C H A P. XXXIII.

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

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

C H A P. XXXV.

Of the Gout.

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

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

C H A P. XXXVI.

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

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

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

C H A P. XXXVII.

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

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

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

C H A P. XXXVIII.

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

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

CHAP. XXXIX.

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

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

CHAP. XL.

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

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

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

CHAP. XLI.

A Discourse upon the Sciatica, and his remedie.

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

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

C H A P. XLII.

Of the Pains of the Mother.

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

net,

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

C H A P. XLIII.

Of the pains in the head.

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

good

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

CHAP. XLIV.

Of deafness of the Ears.

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

CHAP. XLV.

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

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

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

CHAP. XLVI.

Of the pains in the Teeth.

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

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

C H A P. XLVII.

Of a stinking breath.

The stinking breath is a putrefaction the which is caused of the stomack, being corrupted and foul, as you may see by experience of those that have that infirmitie, and the remedie is this. You shall give them of our *Aromatico* 3.ii. fasting, every third day for three times, and then use our *Quintessence* for a moneth continually; The dose is 3.i. every morning, and after supper two houres, for this comforteth the stomack and the heart, and taketh away the stinking: That being done, take five or six mornings together, every morning of

of oyle of Turpentine one scruple with white Wine, and so they shall remain helped.

C H A P. XLVIII.

Of spitting of blood.

The spitting of blood is an alteration of blood in the veins, which alteration is so much, that Nature provoketh it to the stomack, from whence it had his Originall, and doth not come of a vein broken as many have said, as thou maist well see the truth; for if the vein were broke, the blood would come forth at one time or instant without any tarrying, and they would die quickly, the which cometh not by spitting of blood, for they spit none untill the alteration cometh, and this is caused of a kind of Fever that cometh inwardly, that ingendereth that alteration, and when his fit cometh, the blood doth alter, and the veins swell, and the blood doth come forth at the proper mouthes of the veins, and so they spit it forth; and when they spit blood, it is the beginning of the Fever *Hellick*, the which when it is confirmed, is uncurable and mortal: But if thou wilt take it at the beginning when they spit blood, it may be helped with ease, and that thou shalt doe with giving them three or four times of our *Petra Philosophale* twelve grains, with halfe an ounce of Sugar *Rosate*, every third day once; that being done, let him take every morning Oil of *Vitriol* iii. grains, with Julep of Violets 3.i. because there is no better medicine in the world that disposeth the alteration of the blood, then our *Petra Philosophale*, and the oil of *Vitriol* mittigateth the heat and extinguisheth the accident. You shall note, that this which I have written is not understood of many as I understand it. And likewise the Medicines to use in that case hath not been put in practise of any man, and the cause is this. That since Physick hath been in use untill this time, the Physicians have not understood of other then the Theorick, and none they cured of practise and experience, and that is the cause that so few have found the truth. But I that continually doe travell in practise,

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have

have found rare things, as I will set forth to the world hereafter.

C H A P. XLIX.

Of diseases of the Liver.

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

C H A P.

C H A P. I.

Of diseases of the Lungs.

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

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

CHAP. LI.
Of the Spleen.

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

CHAP. LII.
Of the Flux of the bodie.

THE Flux of the bodie is a distemperature of the guts and stomach, which is caused also of an evill disposition in the Stomack, as well as of all other interiours, and is very troublesome to the Patient, and hard to be helped. Nevertheless, I will shew thee a secret and that is this. Take of our *Petra Philosophale* twelve grains, which doth evacuate the humour hanging, and dissolveth the Flux. But when it is a hot Flux with a Fever in the Summer, let him stand two hours after supper in a bath of salt-water of the Sea that is cold: for it

it is of great effect. You shall understand, that our *Petra Philosophale* must be taken with *Sugar Rosore di. 3.* Also when you have done the aforesaid things, you shall take our *Sirrup* against the melancholy humours five or six mornings. And so using this order, thou shalt help any kind of cruell Flux, as I have proved infinite times.

CHAP. LIII.
Of Costivenesse in the body.

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

CHAP. LIV.
Of the Flux of Urine.

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

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

C H A P. L V.

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

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

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

C H A P. L V I.

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

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

C H A P. L V I I.

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

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

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

C H A P. LVIII.

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

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

C H A P. LIX.

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

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

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

C H A P. LX.

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

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

C H A P. LXI.

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

THere are divers kindes of difficulty of Urine, and are also caused of divers causes, as aforesaid, of the which one is caused of a corrupt humour of the French Pox, and this is one of the chieft causes that may be in that matter. For we see manifestly, that the said kind of infirmity corrupteth the blood, ingendereth evill qualities in the Liver, and distempereth

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

C H A P.

C H A P. LXII.

To help those that have great burning of their Urine.

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

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C H A P.

CHAP. LXIII.

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

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

CHAP. LXIII.

Another Care for the said Carnositie.

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

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

CHAP. LXV.

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

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

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

CHAP. LXVI.

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

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

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

CHAP. LXVII.

Of the Gravell in the Reins.

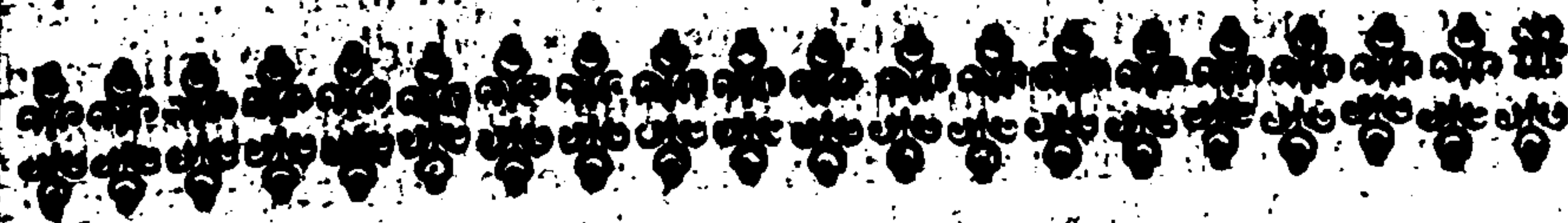
THe Gravell (as is said before; is a disease of the Urine undigested, which is caused of superfluous heat of the reins and blood, the which sometimes doth stay it self in the Conduites, and causeth great pains; and sometimes it doth ingrosse so in the Bladder, that it letteth the Urine, and this is an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

CHAP. LXVIII.

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

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

THE



The Second Book of the Secrets

of PHILORAVANTE.

CHAP. I.

What Chirurgery is.

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

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

CHAP. II.

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

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

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

thee the cure of these Imposthumes particularly by themselves.

CHAP. III.

What Imposthumes are.

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

CHAP. IV.

Of Imposthumes that come in the Groine.

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

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

CHAP. V.

The second kinde of Imposthume that cometh in the Groin.

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

CHAP. VI.

The third kind of Imposthume that cometh in the Groin.

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

great

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

C H A P. VII.

Of Impostumes under the arms.

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

C H A P. VIII.

Of Impostumes in the throat.

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

C H A P.

C H A P. IX.

Of Impostumes in the throat caused of melancholie humours.

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

C H A P. X.

Of Impostumes in the throat coming of the Pox.

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

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

C H A P. XI.

Of Imposthumes in the throat coming of hot humours.

THese Imposthumes in the throat coming of superfluous heat, are caused of the blood being altered with heat, and because of that alteration, it ingendereth gross vapours and viscus in *Vena Capillari*, the which through their grossnesse and want of digestion cannot dissolve, and so ingender that kind of Imposthume in the throat, because in that place there is much blood, and lesse flesh then in any other place, but yet these be not troublesome to help, and his cure is thus: You shall purge him with aperative things, and refriscative that purge the blood; and when the Imposthume is open, you shall dresse it with a digestive untill it be mundified, and then dresse it with *Unguentum de Tutia* untill it be siccatrized: Also you shall cause them to keep diet ordinary, and to drink no wine but onely this drinke: Take Citrake, Liver-wort, and Scolopendria, *ana* a handfull, Anniseed $\frac{3}{4}$. i. common white-Honey one pound, then put them all to infuse in four and twentie pound of fair water, and let it boil untill a third be consumed, and then strein it without expression, and keep it in a glasse close shut, and this shall be his common drink: but let him eat no salt, nor slimie meates in any wise, neither Hogs flesh, nor other hot meats that may alter the blood: And this doing you shall be quickly helped, for the drink cooleth the blood, and purgeth it, and helpeth the Liver of all infirmities, as I have proved divers times.

C H A P.

C H A P. XII.

Of Imposthumes in the throat caused of cold.

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

C H A P. XIII.

Of Imposthumes in the throat coming of hot humours.

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

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C H A P.

C H A P. XIV.

Of Imposthumes in the Eyes.

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

C H A P. XV.

Of Imposthumes in the Eares.

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

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

C H A P. XVI.

Of Imposthumes in the Mouth.

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

C H A P. XVII.

Of Imposthumes in the Joynts.

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

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

C H A P. XVIII.

Of inward Imposthumes.

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

C H A P. XIX.

Of Ulcers, and what they are.

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

C H A P. XX.

To help Ulcers of all sorts.

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

C A A P.

C H A P. XXI.

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

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

C H A P. XXII.

Of Ulcers in the Legs

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

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

CHAP. XXIII.

Of Ulcers that come in the Knees.

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

CHAP. XXIV.

Of Ulcers in the Groin.

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

CHAP.

CHAP. XXV.

Of Ulcers in the Armes.

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

CHAP. XXVI.

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

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

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

CHAP. XXVII.

Of Ulcers that come outwardly in all the bodie.

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

CHAP. XXVIII.

Of Ulcers in the Head.

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

CHAP.

CHAP. XXIX.

Of Ulcers in the mouth, their Kinds and Remedies.

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

CHAP. XXX.

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

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

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

CHAP. XXXI.

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

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

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

CHAP.

CHAP. XXXII.

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

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

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

CHAP. XXXIII.

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

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

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

C H A P. XXXIV.

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

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

C H A P. XXXV.

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

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

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

C H A P. XXXVI.

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

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

CHAP. XXXVII.

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

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

CHAP. XXXVIII.

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

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

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

CHAP. XXXIX.

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

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

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

CHAP. XL.

Of Wounds in the Legs, and those parts.

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

CHAP. XLI.

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

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

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

CHAP. XLII.

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

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

CHAP. XLIII.

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

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

CHAP. XLIV.

To heal a Wound quickly.

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

C H A P. XLV.

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

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

C H A P. XLVI.

To stay the Flux of Blood in Wounds.

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

will

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

C H A P. XLVII.

Another for the same.

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

C H A P. XLVIII.

A Defence to be laid upon wounds.

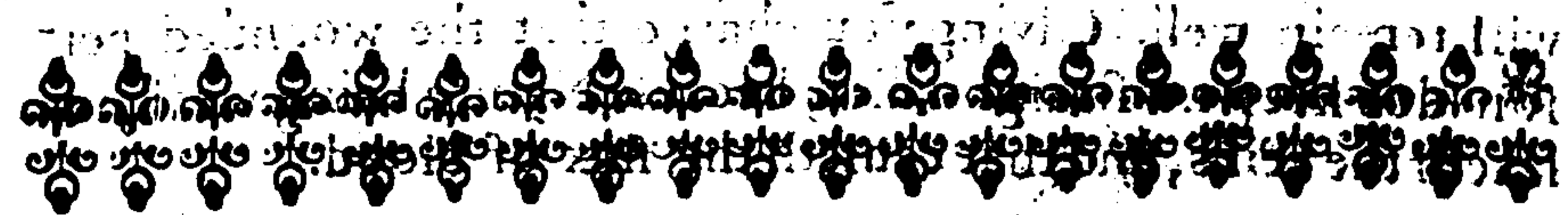
Take perfect *Aqua vita*, of good wine, what quantitie you will, and put therein *Hypericon*, *Millefolie*, *Viticella*, and *Betonie*, ana, then let it stand certain daies close stopped, and when ye will use it, wet a cloth therein, and lay it round about the wound. And thou shalt have thy intent, to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

C H A P. XLIX.

Our Secret Powder for Wounds.

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

THE



The Third Book of the Secrets of LEONARDO PHIORAVANTE.

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

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

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

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

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

Then take Mercury one pound, quick Lime 3. vii. Sope 3. iii. common Ashes 3. i. Mix them together in a Mortar of stone, and then put them into a Retort; and distill it with a strong fire, untill all the Mercury be come forth into the Receiver, then take it forth, and keep it in a glass to make thy Composition, the which is made thus; Take the water that thou madest first, and put it in a Goord of glass being well luted, and then open it with the Mercury that thou didst distill before; and what taketh hold in the plates, Iron also in thin plates 3. ii. Fine Gold in leaves, the weight of 2. ii. and put them all together in the glass, and

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

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

CHAP. III.

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

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

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

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

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

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

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

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

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

CHAP. III.

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

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

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

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

CHAP. IIII.

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

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

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

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

C H A P. V.

Our Sirrup Solutivo, with the Order to use it.

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

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

Yeard,

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

C H A P. VI.

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

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

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

much

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

C H A P. VII.

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

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

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

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

C H A P. VIII.

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

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

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

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

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

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

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

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

C H A P. IX.

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

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

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

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

C H A P. X.

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

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

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

C H A P. XI.

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

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

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

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

C H A P. XII.

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

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

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

Take the Rindes of Pomgranates in fine powder ℥. i. *Lig.*
numm. albes. Jovis. Mirrh. Mastick. Sarcocolla. Sangui. draconis.

Three Curious Pieces of Secrets.

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

CHAP. XIII.

Unguento magno Leonardo.

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

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

Three Curious Pieces of Secrets.

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

CHAP. XIV.

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

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

Take the floures, leaves, and seed, of Saint Johns-wort, as many as ye will, and stamp them together, and put them in a Glasse, with as much strong white wine as will cover it well, then set it in the Sun ten daies together, then put thereto as much pure Callet oile, as the herbs and the wine doth weigh, then let it stand in the Sun other ten daies, giving you warning that you weigh your oyle before you mixe them; that being done, put thereunto for every pound of oyle ʒ. ii. of Turpentine, and ʒ. i. of Saffron, of Nutmegs, Cloves, *Myrrha elect.* of each ʒ. ʒ. *Frankincense* ʒ. i. *Viticella* ʒ. ii. for every pound, stamp them altogether, and put them into a great glasse, and set it to boil in *Balneo Marie*, with a head and Receiver close shut, and to know when it is boyled enough, is, that there will ascend no more vapours into the head, and that will be within 24. hours or thereabout, then take forth the Glasse being yet hot, and strain it, and keep it in a Glasse close shut as a precious Jewell. Ye shall note that this Oyle must alwaies be occupied very warm, and in any wise ~~not~~ wound

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

C H A P. XV.

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

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

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

C H A P. XVI.

Oleum Phosphorum de Terementina & Cera.

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

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

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

C H A P. XVII.

Our Magno liquore, the which is of great vertue.

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

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

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

others,

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

CHAP. XVIII.

Pillole Aquilone of our invention.

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

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

CHAP. XIX.

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

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

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

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

C H A P. X X.

Pillole Magistrale, the which is good against divers infirmities.

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

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

C H A P. X X I.

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

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

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

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

C H A P. X X I I.

Of the hidden Secrets of Frankincense.

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

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

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

CHAP. XXIII.

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

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

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

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

CHAP. XXIV.

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

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

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sorts

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

C H A P. XXV.

A Magistral Unguent that healeth all manner of sores.

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

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

C H A P. XXVI.

A Magistral Cerot of our Invention against the white Scall.

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

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

C H A P. XXVII.

To make a divine and blessed Cerot against divers infirmities.

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

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

CHAP. XXVIII.

To make a miraculous Emplaster for Flegmon, or Erisipella.

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

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

CHAP.

CHAP. XXIX.

To make a resolute Plaister of great vertue.

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

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

CHAP. XXX.

To make a maturative Plaister of great vertue.

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

CHAP.

C H A P. XXXI.

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

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

C H A P. XXXII.

A strange composition of great vertue.

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

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

C H A P. XXXIII.

To make an Unguent of great Vertue against Ulcers.

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

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

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

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

C H A P. XXXIV.

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

There are many sorts of Unguents that are found out, of which I beleieve that many Chirurgians are greatly abused of their operation, but for that which I doe finde, that some sorts of Unguents are occupied for one effect, and they work another; as for example, *Unguento Camphorato* which many doe occupie to cool hot sores, instead of cooling heateth them more then they were before, which cometh by means of the *Camphire* which is a hot substance, as I will prove by sufficient reason that it cannot be denied. For you shall understand, that into *Unguento Camphorato*, is put *Camphire* and oyle

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oyle, both hot materials, as for experience: Take *Camphire* and lay it by the fire, or set it nigh a candle, and thou shalt perceive, that as soon as it feelth the heat, it will flie into the fire and burn fiercely; and the like will the Oyle do; for if you wet a cloth therein and hold it over the fire, presently it will burn, which are manifest signs that they be both hot, because they are friends unto the fire; whereas if they were cold and moist, the fire would not burn them with such force. As for example, take water, earth, stones, and mettals that are cold and moist, and lay them on the fire, and you shall see that the flame of a candle shall not be able to kindle the fire with such ease as it doth with the *Camphire* and oyle. So that you may see that *Camphire* and Oyle are hot and friends unto the fire which is most hot, and earth, stones, and mettals, are moist and cold, and are enemies unto the fire, and therefore I conclude, that *Unguento Camphorato* is very hot, and cannot by any meanes cool hot Ulcers. Also *Unguentum Apostolorum* is a composition in which there is put *Verdigriee*, a materiall which is most enemy unto the sore, for laying it thereto causeth great pain, as you may understand of those that have proved it, and in my judgement this is no Unguent to be laid on a sore, because they cannot suffer it, neither is it possible to heal the sore with that Unguent, for that it corrodeth the flesh and will not let it heal. Also *Unguento de minio* is a mixture not very profitable for Ulcers, because it is too much drying; for applying it unto a sore that is not mundified, it drieth it in *Superficie*, so that if Nature send humours unto those parts, and they find no exhalation or vent by reason of that drying, it will cause the gathering of abundance of humours, and be a means of greater mischief: But if the sore be well mundified and cleansed, you shall have little need of that Unguent, because Nature will doe it alone without any other help, so that this Unguent is of small profit to be used of any. But to the contrary, there are many sorts of Unguents which are most necessary to dresse sores, as *Unguento di Rasino*, which by his Nature is friendly to the sore, because it mundifieth and healeth, helping Nature that it may work with greater speed. The *Dia-*
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chilone commune is also an Unguent very profitable to mundifie or purge sores, and likewise to siccatize them. The Unguent of *Litarge* is refriscative and drying, and healeth scabs, and cooleth the heat of the flesh altered. *Unguento Rosato* doth mitigate the pains of foul Scabs. And thus discoursing from time to time, there are many sorts of Unguents very hurtfull, and not to be used, and also there are many sorts that are wholesome and good, without which in a manner they cannot work. Neverthelesse, it were necessary to know how and where to apply them rightly.

CHAP. XXXV.

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

There are an infinite number of Poysons, and they are differing in their operation, but yet they work in manner one effect, as you may see by experience in those that are poysoned, for after that they be dead, they are swollen and become black, and in their Stomack is abundance of aquositie: And the cause is this, that if a poyson have power to kill or strangle a man or woman, of necessitie it must be corrosive, and being corrosive, it will work this effect, that is, as soon as it arriveth at the stomach, it beginneth to make alteration and quickly congealeth the blood, and enflameth the parts round about it, it draweth unto it great quantitie of water; and it causeth the congelation of the blood on the one part, and the inflammation of the stomach on the other part, and the gathering of the water on the other part. And in a manner all poysons work one effect, and there are great number of these Poysons, of which I would shew their qualities, but that I fear I should cause such as are ignorant to know them, and therefore I leave them. But I will write the order where-with thou shalt help all those poysons that are curable, with as much facilitie as is possible. Poysons, as I said before, do work three evill Effects, they inflame the stomach, congeal the blood, and draw unto them great quantity of water, which three
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things being in a man killeth him out of hand; and the necessariest cure in that matter of poyson is this. First cause the poysoned person to vomit so much as he can, and as soon as he can, and that thou shalt doe with ζ . β . of our *Electuario Angelica*, which provoketh vomit, and evacuateth the stomach of the poyson, and of the matter drawn by the poyson into the stomach, and it is excellent against all kind of poysons; that being done, annoint all his body with our *Balsamo artificiali*, the which will keep the blood liquid, and will not suffer it to congeal by any meanes: after that let him take every morning ζ . iii, of our Pills against poyson, which are written in my discourse upon Chirurgery; and when he hath taken those Pills, let him drink thereon a little good wine: and after let him drink the decoction of *Diptamo bianco*, and dresse his meat with hearbs that are good against poyson, as there are a great number: And this doing, by the help of God thou shalt help all those that are curable, for it is a rationall Medicine and experimented, which worketh incredible operations.

CHAP. XXXVI.

A water that preserveth the Face and Teeth.

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

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

CHAP.

CHAP. XXXVII.

To Clarifie and take away spots out of the Face.

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

CHAP. XXXVIII.

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

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

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Cerot,

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

C H A P. XXXIX.

To make our Sirrup of Bayes.

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

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

C H A P. XL.

The order to make a Sirrup of Cinnamon and Ginger.

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

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

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

C H A P. XLI.

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

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

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

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

C H A P. XLII.

A Magistrall Sirrup of Quinces, the which is Restorative.

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

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

C H A P. XLIII.

A Magistral Sirrup of Lignum Sanctum.

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

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

C H A P.

C H A P. XLIV.

A Sirrup of Juniper Berries.

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

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

C H A P. XLV.

To make a Sirrup of the Bran of Wheat.

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

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

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

C H A P. XLVI.

To make a Sirrup of *Sarsaparilla*, of our invention.

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

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

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

C H A P. XLVII.

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

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

Take ℥. vi. of *China*, and ℥. iii. of *Lignum Aloes* of the best that yee can finde, and ℥. iii. of *Pollipodie*, and ℥. i. of *Coloquintida*, beat all these grossely, and put them into a distilling glasse, with twenty pound of good Wine, then give
T 2 it

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

C H A P. XLVIII.

A. Potion of Alchachengie, and wherefore it serveth.

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

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

C H A P. XLIX.

A. Pectorall Potion, of our new Invention.

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

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

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

C H A P. L.

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

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

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

wort

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

C H A P. L I.

To make a Potion that is good against all Infirmities.

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

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

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

C H A P. L I I.

An Infusion with Wine most precious against the Gout.

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

Take

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

CHAP. LIII.

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

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

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

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

CHAP. LIV.

To make a Quintessence of marvellous vertue.

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

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

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

C H A P. L V.

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

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

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

C H A P. L V I.

A Composition of great value to comfort the Stomack.

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

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

C H A P. L V I I.

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

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

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

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

CHAP. LVIII.

A rare Secret to help the Eyes.

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

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

CHAP. LIX.

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

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

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

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

CHAP. LX.

A Decoction of the Vine, and wherefore it serveth.

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

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

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

C H A P. LXI.

To make a composition of the Hearb Mercurie.

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

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

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

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

C H A P. LXII.

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

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

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

C H A P. LIII.

Of Pollipodie, and his vertues.

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

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

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

C H A P. LXIV.

Of the Olive, and his vertues.

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

C H A P. LXV.

Of Ciperons, and his vertues.

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

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

C H A P. LXVI.

Of Rew, and his vertues.

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

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

C H A P. LXVII.

Of Wormwood, and his vertues.

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

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

C H A P. LXVIII.

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

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

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

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

CHAP. LXIX.

Of Wallwort and his Vertues and Operations.

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

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

CHAP. LXX.

Of Millefolie or Yarrow, and his great vertue.

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

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

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

CHAP. LXXI.

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

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

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

CHAP. LXXII.

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

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

CHAP. LXXIII.

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

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

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

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

CHAP. LXXIV.

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

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

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

CHAP. LXXV.

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

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

CHAP. LXXVI.

Of Hypericon or Saint Johns-wort.

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

C H A P. LXXVII.

Of Nettles, and his vertue in many operations.

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

C H A P. LXXVIII.

Of Hysop of the Mountain.

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

C H A P.

C H A P. LXXIX.

A great secret of a kind of Betonie.

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

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

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accounted

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

C H A P. LXXX.

Of the effects of Wine, and what cometh thereof.

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

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

use

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

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

five

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

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

CHAP. LXXXI.

Of the qualitie of Vinegar, and his Secrets.

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

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

CHAP. LXXXII.

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

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

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

CHAP. LXXXIII.

Of Verjuyce made of Grapes, and his Secrets.

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

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

CHAP. LXXXIV.

Certain Secrets of Animals, and first of the Oxe.

THe fat of the Oxe is very appropriate to Unguents, to help all manner of sores, because it comforteth the place offended, and mittigateth the pain; but when this grease or fat shall be distilled with Turpentine and Wax, it will work Miracles in divers operations, of the which I will not speak in this place. There is in the throat of divers old Oxen certain knots or kernels as a man may term them, the which are of the bigness of an Olive, some are bigger and some lesser, according to the age of the Oxe. Take of those kernells, and hang them up to drie in the shadow, and make thereof powder, and of that powder give every morning, $\beta.$ $\frac{3}{4}$.
unto

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

CHAP. LXXXV.

Of the Goat.

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

CHAP. LXXXVI.

Of the Horse and his Vertues.

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

CHAP. LXXXVII.

Of the Dog and his Secrets.

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

CHAP. LXXXVIII.

Of the Cat and his Vertues.

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

CHAP. LXXXIX.

Of the Hare and his Secrets.

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

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

CHAP. XC.

Of the Frog and his secrets.

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

CHAP. XCI.

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

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

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

C H A P. X C I I.

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

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

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

C H A P. X C I I I.

Of the stone of Iron, which some call Loppa.

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

C H A P. X C I V.

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

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

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

C H A P. X C V.

Of Lapis Lazuli and his operation.

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

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

C H A P. X C V I.

Of the Flint-stones and their vertues.

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

C H A P. X C V I I.

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

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

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

C H A P. XCVIII.

Of the Stone called Lapis Amiante.

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

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

C H A P. XCIX.

Of the Saphire, and his vertues in Physick.

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

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

C H A P. C.

Of Red Corall.

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

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

C H A P. C I.

A Discourse upon the Stone Salt.

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

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

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

C H A P. C I I.

Certain Secrets of Vitriol.

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

CHAP. CIII.

Strange secrets of Roch Allum.

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

CHAP. CIV.

Of Orpiment and his nature.

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

like

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

CHAP. CV.

Of Cinaber Minerall, and wherefore it serveth.

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

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

CHAP. CVI.

Of the secrets of Salt, and his royall vertue.

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

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

C H A P. C V I I.

Of the secrets of common Salt, and his vertues.

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

C H A P. C V I I I.

Certain secrets of Salt-Peter.

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

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

C H A P. C I X.

Certain secrets of Allum du Fece.

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

C H A P. C X.

A great secret of Gold.

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

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

C H A P. CXI.

A great Secret of Silver.

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

C H A P. CXII.

Certain Secrets of Saturn.

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

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

C H A P. CXIII.

Of the secrets of Copper.

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

A great Secret of Copper, as concerning Chirurgerie.

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

CHAP. CXIV.

Of the Secrets of Jupiter or Tin.

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

CHAP. CXV.

Certain Secrets of Iron.

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

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

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

CHAP. CXVI.

Of the Secrets of Mercurie.

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

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

Three Curious Medicines

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

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

The

The vertue of this Balm.

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

If any be touched with the Pestilence, so that the heart or brain be not yet infected, give them 3. ii. thereof to drink, and annoint his stomach with the same, and lay him down to sweat, and in once or twice using it, by the grace of God they shall be helped, for it will suffer no venome to remain within the body: Being taken in the aforesaid order, it helpeth those that have surfeited by any meanes.

Being annointed on the stomach morning and evening, it causeth an appetite, and consumeth cold humours: Also if yee drink thereof every morning 3. i. fasting, it will purge the head and stomach of all superfluous moisture, and sharpeneth the sight, if yee drop now and then one drop into the eye.

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

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

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

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

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

It is good against the Fever quartain, if yee drink thereof ten or twelve dayes together every morning 3. i. or ii. after that the stomach hath been evacuated.

It

Three Curious Pieces of Secrets.

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

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

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

F I N I S.

A
T R E A T I S E
O F
C H I R U R G E R Y:
P U B L I S H E D
W i t h m a n y E X C E L L E N T
E X P E R I M E N T S
A N D
S E C R E T S;

Found out by the Same Author.



L O N D O N,
Printed by G. D. 1652.

I

*How that our Physick and Chirurgerie is better then that,
the which the Ancients have commonly used.*

Here is no doubt, but that our new Physick and Chirurgerie, is better then that, the which the Ancients have used, because it helpeth the sick with more ease and speed, and much more safer, and to shew the truth, the Ancients had never knowledge of our *Dia Arromatico*, nor of *Electuario Angelica*, nor of our *Pillule Aquilone*, nor did not make our *Sirrupa solutivo*, nor yet our *magno liquore*, with a number of other Medicines found out by me, the which are written in the end of this Book, with the which I have done wonderfull cures, as thou mayest read in my *Thesauro de la vita humana*, and truly most necessary for all Professors of this Art, because therein thou shalt find so many goodly experiences, as it would cause the world to wonder thereat: But to return to our purpose, I say that the Ancients, which had not knowledge of our remedies, they wanted also knowledge of the true Physick and Chirurgerie, as by the experience thou mayest see; I say not this to speak evill of those wise and Ancient Doctors, that were Inventors thereof, but I say it to say the truth, and many shall be my testimony of this truth. Because in many countries, where our works that are Imprinted are come, they begin to practise after our order. And this order of curing, I repute it not to my Science, but a work that God would reveal unto the world through my meanes, and to shew the truth, there hath been none, that hath found the Medicines for wounds with so much ease and brevitie, as I have done.

Who hath ever found the true Remedie for the Gout, for the Quartan, for Fluxes, and all sorts of Fevers, as I have done? Or what is he that ever brought the whole Art of Physick and Chirurgerie into eight small Volumes, as I have done? What is he that ever writ of the Pestilence, and of his qualitie, and remedies, and orders to be used in the same, as I have done? And if there be any that doth not credit me, let them make experience of all that I have said; and I promise

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mise you, and swear as I am a true Knight, they shall finde more truth then I will write at this time, being as I have said, a Work given of God, for a universall benefit of all the World, and therefore I exhort every one of the Professors of Physick and Chirurgerie, to follow this our truth, because they are of so great experience, that it seemeth miraculous unto man, as I have seen many yeers ago, to my great honour, and satisfaction of the people of the world, and thus doing and working, thou shalt come to know that our Physick and Chirurgerie is better and wholesomer, then that which hath been used of the Ancients untill this present time.

Certain Remedies for all Captains and Souldiers that travell either by Water or Land.

There are three Infirmities, that offend the Souldiers in the camp above all the rest, the which are these, Fevers, Wounds, and Fluxes of the body, the which thou maiest help in this Order following, with these Medicines, that is, our Quintessence of Wine, our Balsamo, Magno liquore, Quinta essentia solutiva, and Specie Imperiale, and the order to use them is thus. When any hath a Fever or a Flux, then presently, when the disease beginneth, let him bleed in one of the two Veins under the tongue, cutting it overthwart, and this thou shalt doe in the evening, then the next morning, take a dose of our Imperiall powder mixt with wine, and this ye may do without any diet or straight order, that being done, give him three mornings together, half an ounce of our Quintessence solutive with Broth. But if it be a Flux, and that the Patient is not cured, let him stand in a cold bath of salt-water of the Sea, three or four hours or more, and he shall be perfectly helped.

Then as concerning wounds, as well cuts as thrusts, and as well gallings with arrows, as Harquebussé-shot, and other sorts, thou shalt cure them thus. The first thing that ye shall doe to them is to wash them very clean with Urine, and then dry them well, then put therein our Quintessence of Wine, and presently

joyn.

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joyn the parts together, and sew or stitch them close, then put thereupon five or six drops of our Balsamo, and upon the wound lay a cloth wet in our Magno liquore, as hot as he may suffer it, and this ye shall doe the first day. Then the next day follow this Order: First put thereon our Quintessence, and a little of our Balsamo, and then our Magno liquore, very hot, and never change that Medicine, and thus doing the wound shall heal with great speed, and in a quarter of the time, that the common Chirurgians are able to doe it, by the grace of God.

C e 2

A Short

The Preface.

4
A short discourse of the most excellent Doctor and Knight Leonardo Phirravante Bolognesse upon Chirurgery, with a declaration of many things necessary to be known. Never written before in this order; whereunto is added a number of notable secrets found out by the said Authour.

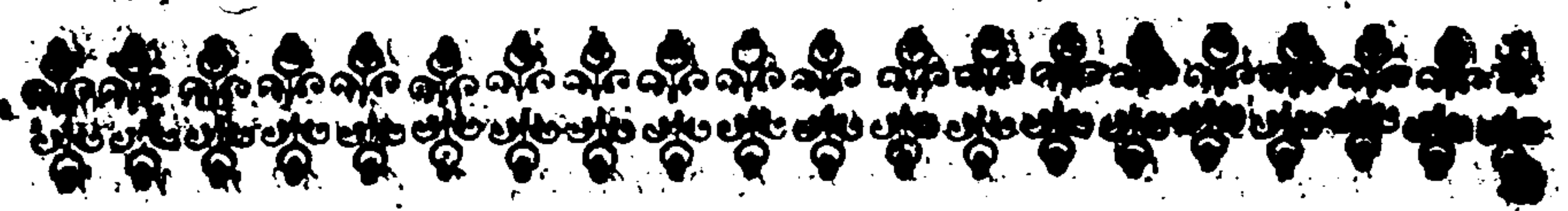
The Preface.

It is to be understood, that when the Almighty Creator had made the world, he also created all manner of Beasts, as well on earth as in the water, with other Fowles, after which, saith the holy Scripture, he created man after his own Image and similitude, and to him gave power over all things created, and with the same grace and reason, through the which he was apt to rule, and have knowledge of all through the Spirit of God, as to have knowledge of all things whereunto he gave his mind and understanding, as it is at this present to be seen among men in the world, that have knowledge of divers and sundry things, all necessary for those that will live in the world with honour: For some understand the Art of Husbandry, which was the first Art used in the world, for so much as without it we cannot well live, as it is plainly seen. There are others that have knowledge in keeping beasts of all kinds, apt or meet for mans body, as Goats, Kine, Hogs, Hens, Geese, Horses, Mules, and such like. There are others that have knowledge in Navigation, without the which also the world would be imperfect, as it is seen by experience. There be others that have knowledge in Cosmographie, whereby they know divers parts of the world whether men may travell. There be others that have knowledge in the Art of Warres, whereby they may help to defend their Prince and Countries in executing of justice. There be others that understand Astrologic, by the which they know the course of Planets, and their effects: Others understand the Mathematicks, whereby they measure land and all other things: Others study Musick to accord voices together: And others understand Physick to help the diseased bodies of humane Creatures, and also Animals of divers and sundry infirmities. There be others that understand Chirurgery, to help all manner of sores that happen unto
men:

The Preface.

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men: upon which Chirurgery we will write a brief discourse, and pleasant reason, and will leave apart the Science that is doubtfull, because there is no Science in the world wherewith a man may doe, if therewith be no practise or experience, as a man may say. The which experience is master of all things, as it is plainly seen; and therefore we will give you to understand, which of those parts be best or most necessary in this Chirurgery, either to help those that are hurt, or the Science, or experience. And we will shew the meer truth without any dissimulation or fraud, as I have alwayes done in my Works which are printed, and at this present doe intend to doe, if Almighty God give me grace, and quicken my spirits or wits, in writing that which shall be to his honour, and profit to the world.

What



What Chirurgery is.



Chirurgery is both Science and practise, and to say the truth, he that will know the composition of mans body, must of necessity have some Science, and be Anatomist, although the same Science be a thing to be learned by practise, for I have seen many times, those which were unlearned, to be expert in the Anatomy of mans body, and those were Painters and Drawers, the which was necessary for them to know to frame their figures accordingly: and therefore I take not that for Science, but practise: For Science is onely that wherewith the causes of every infirmity is found out, and is of small effect to our purpose, because Chirurgery helpeth not onely the cause, but also the effect after it is known, and therefore I may say, that Chirurgery is no other then a pure and meer practise, and that it is onely necessary for the Chirurgian to know how to stich a Wound well, to mundifie an Ulcer, and to keep it from putrifaction, and keep it from alteration, so that there run no ~~more~~ humours unto the place offended, and to know all kind of Unguents that are apt to heal all kind of Wounds and Ulcers, which thing must be known by practise, And likewise to make all manner of Unguents necessary for Chirurgery, and for that cause I conclude most truly, that our Chirurgery is onely practise or experience. And that which ~~causeth me to beleve it is,~~ that I have alwayes seen the most part of Chirurgians, when they should have any case in Chirurgery, they knew not what Unguent would help the sore, but many times they prove this, and that, and so continue untill they have found one that is convenient for the sore, whereunto it is applyed, and therefore this is a certain signe, that they kuow not by Science their Medicine to help the sore, but with experience they search it. Therefore if it be so, it

it is a sign that I have said the truth, and so conclude, that Chirurgery is a practise to help sores on mens bodies, and also on beasts, when occasion shall serve.

What Wounds are.

Wounds are those which in Latine are called *Vulnus*, and of the vulgar *Vulnera*, and they are of two kinds, that is, simple, and compound. The simple are those that are onely in the flesh, the compound are those where are cut Sinewes, Veins, Muskles, and Bones, and these are of divers and sundry kinds, And the difference that is among them is, by the variety of the place where they are wounded, and by the difference of the weapon wherewith they were hurt, for some goe right, some overthwart, some long, some broad, some are thrusts or stocate, that offend divers parts of the body. The simple are of small importance, because if yee keep them clean and close shut, nature will heal them without any kind of Medicine. But those where Veins are cut, have need of some art or practise, with the which they may stop the bloud, and in any wise not to suffer the wound to remain open, but to sow it up very close, so that the Vein may heal. Also those where Sinews are hurt are of great importance, and would be healed with great speed, so that the Sinews may joyn with more ease. But those where Bones are hurt, are of greater importance, for if the Bone be separated from the other, of necessity it must be taken forth before the Wound be healed. So that by this means every one may know what Wounds are, and their kinds.

Of Ulcers, and what they are.

Ulcers are of divers and sundry kinds, and are ingendered of many causes, as hereafter I will shew. But first I will write of those kind of Ulcers that are caused of Wounds. You shall understand, that Wounds, in what part of the body soever they be, being imposthumated, or cancrenated, they change their names, and are no more called Wounds, although

though the originall was a wound. For when it is cancrenated, it is called *Ulcer a corrosiva*, because it goeth eating and creeping on the flesh. But when the wound is imposthumated and full of matter, it is called, *Ulcer a putrida*, that is putrified, and it is because it is filthy and stinketh. But when it is neither cancrenated, nor yet aposthumated, but that through some evill disposition the wound is closed, and that there cometh in it evill qualities without alteration, then it is called *Ulcer a sordida*, because therein is evill qualitie, and it appeareth but a little, but it is evill to heal. There be other sorts of Ulcers also, the which are caused of divers and sundry kinds of tumours, and the most evill and mischievous are those that are of tumours caused of the Pox, for unto those there runneth abundance of evill humours that augment the Ulcer, and they be the worst sort, for they cannot be healed by themselves, except the body be well purged and evacuated of all the humours that are offensive. There is another kind of Ulcer the which cometh of an Imposthume, as well hot as cold, and those are more gentle and easie to be helpt, if yee know the Medicines that are apt to help and dissolve those kind of Ulcers.

These are the three kind of Ulcers that commonly happen unto men and women through divers causes, as it is said before, so that these are the principall causes of those malign Ulcers.

Of Imposthumes, and their kinds.

Imposthumes are a certain kinde of Tumour that are called after divers manners, because they come in divers places of the bodie, as those sorts of Imposthumes that come in the Groin, which in *Venice* are called *Pannoche*, in *Rome*, *Tencone*, in *Naples*, *Dragonfelly*, in *Spain*, *Incordi*, and the Ancients called them *Buboni*, and some with other names. There are other that come in all parts of the body, and when they come they cause great pain, and then they ripen and break of themselves for the most part, and these in *Naples*, are called *Autrax*, and in *Rome*, *Chicholini*, in *Venice*, *Un-nafsto*, in *Lumbar-die*, *Un bungo*, and in *Spain*, *Un nacido mui viliaco*. There is another

another kind of Imposthume, that is ingendered of a contusion or bruise, and is properly called *Apostumarie pro Amacatura*. In the Head there grow certain kinds of sores that are called *Talpa*, or *Topinare*, the which are of small importance, for they may be healed in short time, and these are seen in childrens heads, that are often troubled therewith, and sometimes in their throats, and for the most part about the eares.

Of Fistulaes, and their kinds.

All-manner of Sores that doe not siccatrize perfectly, and have communication with the inward parts, are called *Fistulaes*, and we term them in Italian *Safio*, or *Spiraculo*, as yee may see by experience, and this is perillous, when a *Fistula* closeth, being in the body, and specially those *Fistulaes* that are in the Fundament, for Nature her self doth ingender it for ease. But these *Fistulaes* that come in divers parts of the body are troublesome, but not perillous: Also all such sores as tarry long before they be incarnated come to *Fistulaes*; and many times it cometh through their being long curing, by tenting with their tents, which are the causes that Nature maketh a *Callow*, and leaveth the sore so hollow, that it will never be filled with flesh, but so remain hollow, as it is seen easily by experience. There be other sorts of *Fistulaes* in form of a sore, and they be those sores that most commonly come on the leggs, the which doe purge a long time, and are also very hard to heal, because if yee heal one of them presently, there will rise another hard by it, and that is a kind of *Fistula*. There is another kind of *Fistula* that is caused of those sores that are upon the bone, the which by his continuance doe break and consume the skin and the bone, and these many times remain *Fistulated*, but who so taketh away the cause of the sore, nature it self will prevail mightily, and will heal it, as may be seen daily by experience, in those that be so troubled. The *Fistulaes* that come in the eyes, are called *Fistula Lachrymosa*, and they have

some communication with the inward parts; and are evill to be healed. Because first the cause must be taken away inwardly; and then nature will heal it by it self, as I have seen by experience, so that these are the kinds of Fistulaes most known unto all men, and the causes of these Fistulaes are two, and for my part I am fully perswaded it is so. The First is of wounds evill healed, that remain Fistulated. The Second cause, I find to be of sores caused of the Pox, and to shew a truth, yee shall cure them of the Pox, and their Fistulaes will heal of themselves without any other help, as it is daily to be seen. There may be many other causes the which as yet I know not, but these two are a sufficient reason, and to be considered of the Professors of this Art, if they desire to come to any excellency; and therefore I will reason no more of the matter, because the Science, and my experience will reach no further.

Of all sorts of Scabs.

THere be divers kinds of Scabs, but I will onely treat of those in which I have had most experience, and will set them forth as plainly as I can, that every one thereby may have profit. The first kind of Scab is that which is caused of *Ription* of the body, by eating much meat of great nourishment, and then not to digest it, so in that cause nature, to ease it self, sendeth forth that humiditie, and when it joyneth to the skin, it ingrosseth and causeth an Imposthume, and passing to the outward parts, it is already corrupted, and so causeth the Pustulaes, as by experience may be seen, and this kinde is a viscous and fat humour with great humidity. There is another kind of Scab that is alwaies dry with rednesse, and is small, with great heat and itching, and the same in my judgement is caused by much heat of the Liver, and aduotion of blood, and may be healed easily. There is another kind of great scab that hath a great dry crust on them, and they grow big, and the same is of the French Pox being new taken. There is another kind like *Serpigo*, that goeth creeping, and hath

hath a dry crust, and hath no matter under it; and the same is also of the French Pox inveterated. There are also divers other kinds, the which I will leave at this time, because they are of small importance, and may be helped with those Medicines which are fit for the kinds aforesaid.

Of Formicola, and his Effects.

THose kind of Ulcers that are commonly called *Mal di Formica*, are so called, because they are a kind of malign Ulcers and corrosive, that goeth creeping upon the flesh, and maketh many holes that are lifted up on the sides, and are red, and these for the most part are caused of the Pox, as may be seen by experience, and these sores are evill to be healed, because thereunto runneth abundance of humours, the which cannot be resolved but with inward Medicines, that is, with exquisite Purgations that purifie the blood, and that cutteth away the evill humours that run thereunto, and cause great alteration with burning. This kinde of sore cometh many times in the head, and when it cometh in that part, it is called *Tigna*, or the white scall, and to shew that this is the truth, yee may see that those Medicines which heal *Formicola*, doth also heal the white Scall, for this is a kind of the Pox, as by the Effects yee may plainly see; for if any should say the contrary, I would answer him again, that this may well be, because the same infirmitie may be taken in the mothers womb, or as soon as the child is borne, it may take it of the Nurse that giveth it suck, if shee be infected with that disease, so that I conclude it may be so. But there are a number of that kinde of disease, which I let passe, because I have seen no experience of them.

A Discourse of Wounds, and other kindes of Inward Soreness.

Wounds that are within the body, as in the stomach, or belly, or *Intestinals*, in the bladder, reins, or guts; The Milt, Liver, Lungs, Heart or other Muskles or Arteries, as there be a number, I confesse to know nothing therein, and

I will shew you the reason: You shall understand, that when a wound doth offend the Interior parts, the Physitian or Chirurgical, or great Anatomist whatsoever he be, cannot know all those parts offended in the body, for after the weapon is within the bodie, it may turn, and with the point hurt other parts afar off the wound, and offend divers particular parts one different from the other, and therefore I beseech you, excellent Chirurgicals, when such a case cometh, how doe you know or discern which parts are hurt? but to say the truth, I beleve in that case they know all alike, but what should I say of the cure of such a wound, if the Chirurgical know not where it is, nor of what importance; but worketh by imagination, and if that Nature doth prevail, and that the wound doth heal, it is by the good fortune of the Physitian; so that for wounds inwardly I conclude no other at this time, but will leave it to those that know more then I, and hereafter I will discourse of Ulcers and Imposthumes inwardly, what they are, and how to cure them with our order: yee shall understand that there are a number of kinds of Ulcers and Imposthumes that may ingender inwardly, but it seemeth to me so hard to understand, that I can determine nothing that were true, and the cause is this, that we have seen an infinite of Physitians and Chirurgicals that have visited one Imposthumated, or Ulcerated, and the Physitian could not know the place, and particular of that Imposthume or Ulcer, if that the Patient do not tell him and shew him, and cause him to feel with his hand, and this is most true, and therefore if one cannot resolve him of outward things, that he may see and feel with his hand, how can he resolve him when one of those accidents is within the bodie, where the Patient knows not himself, which is grieved? Truly, I would gladly know what judgement they would give of that matter, for because if there be any Imposthume or Ulcer in any part of the bodie, the sick shall feel great offence and pain, neverthelesse he cannot tell where it is, nor what part is hurt, so that I conclude, if that the Patient know not, much lesse the Physitian knoweth, and of this I have made a large discourse in *Caprici medicinale*, for as I have said before, in this case I know nothing. Neverthelesse, when

it shall come to his place, I will write a discourse of the order to cure the most part of Ulcers, and Imposthumes, but touching wounds, I will promise no more then I have said before. Also I will write excellent Remedies of great experience, with the which all wounds, so they be not mortall, may be helpt and healed, and also the reasons convenient in that matter.

An order to use in healing all manner of Diseases appertaining unto the Chirurgical.

Wounds and all other sorts of sores, are of sundry and divers kinds, as is aforesaid, neverthelesse the order to helpe them is not much different one from the other, if we should say onely the truth without abuse. For yee shall understand, that Nature is the master of all things created, and the Physitian and Chirurgical are helpers of that Nature, as the antient Professors of the Art have affirmed. Then seeing this is so, what need we to make such adoe, having Nature that worketh so gently, if it be not hindered by the Minister, and therefore if we will speak of Wounds, I say, that the Minister hath three operations to doe and no more, and the rest leave to Nature that worketh gently. The three operations that the Master hath to doe are these: To defend the Wound so that there runneth no humours to it, and that it putrifie not, and to keep it clean, and when the Minister hath done that, let Nature work that which she will work well, and if any desire to see if it will be so in effect, yee may see by a Dog, for if he hath a great wound upon his body, he healeth it without any Medicine, onely with diet, and keeping it clean with his tongue, and this is most true, that those which doe help Wounds by inchantment, doe nothing but keep the Wound clean, and cause the Patient to keep a diet, and so nature worketh as well on a Man as on a Dog, therefore let none marvell of this authority of a Dog, although I approve the like of a Christian. But for so much as it would be good to help Nature, that it might work with more speedinesse, as Husbandmen and Gardners doe, who because they would have Nature to work the better, and quicker in their ground, doe cast thereon divers sorts of dungs, &c. The which is done onely

to help Nature to work the quicker, and to conclude, I say, that the Chirurgian should doe the same in helping of Wounds. But as for Ulcers of divers sorts, it were necessary to find out the cause, because they come of divers causes, for when the cause is found, it will be more easie to be helped, because Ulcers cannot come but by great distemperance of Nature in our bodies, as by great heat or cold, or by repletions of the body. Therefore in this case it is necessary to purge the body: First, to ease Nature which is offended, and to extinguish the superfluous heat or cold that is in the bodie: That being done, the minister or helper of Nature hath three things to doe. The first is to mortifie or kill the sore, the second to mundifie, and the third to incarnate, and then Nature will cicatrize it, and these three operations are to be used in Ulcers. Also Imposthumes are caused of divers accidents, in the which it is also necessary to seek out the cause, whereby to know what purgations are fit to purge the body of the superfluous humours, and then the Minister hath three things to doe in that case. First to bring it to maturation quickly, then when it is ripe and broke, to mundifie it well, and thirdly to incarnate it, and these are the three operations that are to be done in an Imposthume to help Nature to work well, and so following this order thy work shall prove well, and goe the right way, as hereafter I will shew in his place, the operations to use in the effect, with the order to help them, and also to make thy Unguents, shewing their quality and vertue, and will prove by reason those things that are doubtfull, so that every one shall be satisfied in that matter.

Of Medicines to be used in all kind of Wounds outward, with ease and brevity.

HAVING declared what outward Wounds are, it is also necessary to shew the order how to cure them, with as much speed and ease as it is possible, and therefore I will begin first with simple Wounds that are onely in the flesh, without offence of Veins, Sinews, or Bones, although these need no help, but onely to joyn the lips close together, and if

need

need be, to stich them close, and then let Nature work, the which in short time will heal them, but if thou by Art wilt help nature, thou shalt annoint them with oyle of frankincense once a day. But Wounds, where Veines are cut, have need of present help, and artificiall meanes, and sufficient remedies to help it, with as much speed as may be, so that the Veins cut may joyn again together, without any great offence of the Wound, and that is done in this order. The first thing is to joyn the parts close together, and stich it well, not as the common Chirurgians doe, but as they doe use to stich bags, and when it is stiched close, annoint it onely upon the Wound with our *Magno Liqueore*, and lay thereon a cloth wet in the same Oil very warm, then take *Hypericon* with the seed, *Millefolie*, *Vitisella*, ana. and make thereof a powder, the which thou shalt strew upon the Wound being dressed, and round about it, for this Medicine doth assubtiliate the matter that runneth unto the Wound, and taketh it forth with great ease, and without pain of the Wound, for this is the most sovereign Medicine in that case, that Nature with Art may make, and hath been proved a thousand times by experience in divers places. But those Wounds where Bones and Sinews are hurt, have need of great artifice and cunning, because they be of importance; But when the Sinews be onely offended, it were necessary to stich them presently, as I have said of those where Veins are cut, but not to dresse it with *Magno Liqueore*, but instead thereof to take our *Oleum Benedictum*, and Oil of Frankincense, of each alike, for those Oils doe exceedingly comfort the Sinews that are cut, and when it happeneth that a Sinew hath a puncture, or is cut half way, in that case it were necessary to cut it overthwart, because it shall bring no *Spasmus* to the Wound, but if so be then that the Bone be hurt, and that there be any part to come forth, it were necessary to leave the Wound open untill the Bone cometh forth, and then to incarnate it, and this thou shalt doe with our artificiall Balm, for the same serveth for Wounds, and lay thereupon the Cerot of *Gualtifredo di Medi*, the which healeth it with speed, and so with these orders thou mayest help all the aforesaid sorts of Wounds, and the defensive to use in these

Wounds

Wounds is this. *Rec. Aqua vite* made of pure wine, and that will burne all away, and put therein *Hypericon, Millefolie, Viscella, Betonica*, and then wet a cloath in that infusion and lay it for a defensive round about the Wound, and so thou shalt have thine intent to the great satisfaction of the Patient. Wounds in the head are helped as those are where the Sinews are offended, there are also divers other sorts of Wounds which are helped with the Remedies by us formerly mentioned.

To help Ulcers of all sorts.

Seeing that Ulcers are of divers and sundry kinds, it were necessary to know of what kind and qualitie they are, so that thou mayest help them in form and order convenient, and first I will write of the corrosive Ulcers of a wound *cancrenated, mal di Formicola*, and other sorts of Ulcers that go creeping upon the flesh. The cure of these kinds of Ulcers is to apply quickly our *Caustike* to mortifie the evill, the which thou shalt doe thus, wet a little bumbaste in our *Caustike*, and therewith wash all the sore, and then leave it so open twentie four hours without binding it fast, and when twentie four houres are past, wash the sore with strong Vinegar and water, of each a like quantitie; with charge, that there remain none of the *Caustike* in the sore, then lay thereon butter washed, with a colewort leaf untill the asker or dead flesh fall away, then take our *Cerot Magistrale*, with a little Precipitate strewed thereon, and then annoint it with *Magno liquore*, and lay it upon the sore, for this *Cerot* helpeth all manner of corrosive Ulcers without any other help, and every Plaister will serve three or four dayes, taking them off every twentie four hours, and make them clean, and then lay them on again, and as for the filthy Ulcer that I have shewed of in his Chapter, ye shall dresse them onely with our *Unguento magno*, the which without any other help will heal them quickly: But ye must every four dayes touch them with *Aqua fortis* drawn from Precipitate, the which water draweth forth the offensive matter, and leaveth it putrified
and

and clean; and in all other sorts of Ulcers, our Balm artificiall, our *Magno liquore*, Oyle of Waxe and Turpentine, the Black *Cerot* of *Gualtrifredo, di Medis*, our *Cerot Magistrale*, with Precipitate, are able to help, be they never so evill.

The Order to be used in curing Imposthumes of divers sorts.

There be many sundry kinds of Imposthumes that cometh to mans bodie, that are caused of divers and sundry accidents, and therefore must be cured by divers orders, and with sundry Medicines according to his kind, because some Imposthumes are caused of a contusion or bruised flesh, some are certain griefs, that Nature would discharge her self of, and so sendeth forth that matter, some are caused of cold, others of melancholy humours, and others are caused of corruption of the Pox, and these are the kindes of Imposthumes that commonly come, and hereafter I will shew the order to cure them one after another.

And first of those that are caused of a contusion, because it is bruised flesh, for every contusion must be putrified and brought to matter, therefore make a maturative, and bring it to suppuration, and when you know there is matter, presently launce them, and dresse them with this Medicine as well within as without, the which without any other help will heal any great contusion. But you must make the Unguent fresh every day, and with new Eggs, yee shall mix the yolk of an Egg with our *Magno liquore*, and therewith dresse them. And as for those Imposthumes that come by indisposition of Nature, are certain *Sborine*, a word so called in Italian, by the which Nature would prevail: it were necessary to let those have their cures according to Nature, untill they break of themselves, and when they are broken, dresse them within with this Unguent. ℞. Oyle of Roses, ℥. vi. Litage of Gold in fine powder, ℥. ii. *Storax liquida*, ℥. i. Turpentine two ounces, yellow Wax, ℥. iii. mix them and boyl them one the fire untill it be black, and if it be too hard, put thereto more oyle of Roses, and make it in form of an Unguent, and therewith dresse those kindes of Imposthumes,
and

and lay thereon the Cerot *Diapalma*, and therewith will be wrought miracles. Also for those Imposthumes caused of cold, yee shall use hot Medicines and attractives: The Cerot of *Oxicrocii* is excellent in those kind of Imposthumes, our Balm artificiall, or the water, and such like things as are temperate by Nature. But those Imposthumes that have their Originall of the French Pox, are evill and malign, because their cause is malign and evill, and therefore their cure is with great purging, and to let the Imposthume ripe of himself, and when ye launce it, dresse it within with our *Unguento magno*, mixed thus, R. *Unguento magno* ℥. ii. *Magno liquore* ℥. i. *Precipitate*, ℥. ss. mix them well together, and therewith dresse the Imposthume, the which will heal quickly and well, and lay thereon our *Cerot Magistrale*, with this charge, that in all the cures aforesaid yee purge the body well, so that the humours run not unto the place offended, and use defensives according to the kind of Imposthume, as oyle of Frankincense, of Turpentine of Wax, of Honey, *Aqua vite*: all these are excellent defensives by themselves, anointing them round about the Imposthume.

The Order to cure all manner of Fistulaes.

Fistulaes, as I have said before, are of divers kinds, and caused of divers accidents, and so likewise they have need of divers Medicines, and first I will write of those Fistulaes that come of Wounds evill healed, and that have made a callow in that order that Nature cannot siccatize, and so remain fistulated, and the cure of these kind of Fistulaes is to put therein a Rupture that doth cut and mortifie the callow, and causeth it to fall away, and then with incarnating Medicines, incarnate them, and siccatize them, and this is the true cure of these Fistulaes. But those kind of Fistulaes that nature causeth to ease her self of some accident, commonly come in the lower parts about the fundament, and they be very perillous, and and not to be healed as they before were. But they must be with purging the body, stomach, and head, the which is to be done thus, First, purge them ten or twelve daies with our Magistral

gistrall Syrup, then give them our *Aromatico*, and drinke thereon a little white Wine, then purge the head with a perfume made of *Myrrha* and *Cinaber*, after these things be done yee shall rectifie the Liver with some decoction fit for that purpose, as of *Lignum Sanctum*, or *Sarsa parilla*, or such like that work effect, for this Medicine doth also help *Fistula lachrymosa*, that commonly come about the eyes or eares. There be other Fistulaes in form of a sore, which must be helpt with purging, and lay upon the sore our *Cerot Magistrale* with Precipitate, and anoint it with *Magno liquore*, for with this Cerot one-ly may all fistulated sores be healed, for it doth mundifie and afterwards siccatize it, there be also divers such like matters that are easily cured, if ye apply thereunto those Medicines that are appropriate.

To help all manner of Scabs.

The kinds of Scabs be many, and caused of divers causes, and their cures are also divers wayes. Those that are caused of repletion of the body, and of grosse blood, the which are caused by eating abundance of such meats as are of great nourishment, the which if thou wilt cure them, it were necessary to purge them with our *Sirrupo Solutivo*, ten or twelve daies, then give him or her one drachm of our *Aromatico* in the morning fasting, and drinke thereon a cup of sweet Wine, then let him sweat three or four times, and after anoint him with our *Unguento magno* two or three times, and it will heal him of those kind of scabs.

Now to cure that kind of scab that is red and small, and causeth great itching, you shall make a decoction of Hearbs, that cool the liver and purifie the blood, as Borage, Buglosse, Endive, Maiden-hair, Liver-wort, Harts-tongue, Agrimony, Citrach, Succorie, and such like Hearbs, then purge with *Albes*, the juyce of Elder roots, *Hiera pigra solutiva*, and such like, as doth cool the Liver and Blood, and then anoint them with *Unguento di Lithargirio*, and therewith you shall help all those kinds of scabs. There be also certain great scabs over all the body, the which are very thick, and those

are a kind of the Pox, the which may be helpt with giving them our *Pillole contra il mal Francese*, the quantity is according to the discretion of the Physitian, and these Pills yee shall take three times every third day, and then annoint them with our *Unguento magno*, and he shall be helped. There is another kind of scab that goeth creeping with a dry crust like unto *Petigine*, and those are the meer Pox inveterated, and the order to cure them is thus, give them our Sirrup against the melancholie humour, because it purgeth the blood and cooleth the Liver, and dissolveth that viscous humour that ingendereth that crust, that being done, give them our *Aromatico*, and annoint them with our *Magno liquore*, and he shall be perfectly helped in short space. There are other kind of Scabs that come through great cold, and those are healed onely with annointing them with oyle of Frankincense three or four times.

To help *Mal di Formica*.

Those be certain Ulcers which go creeping in the upper part of the flesh, and have many orifices or mouthes, and these are caused of the Pox being inveterated, the which are cured in that order that the Poxe is, and that is this: First, purge the bodie with our *Electuario Angelica*, the which purgeth away grosse and malign humours, and evacuateth the stomack of choler and slegm, this being done, cause the Patient to sweat, for that will assubtiliate the humours, and cause them to come forth, that being done, take our *Ceron Magistrale*, and strew thereon Precipitate, and then annoint it with our *Magno liquore*, and lay it upon the sore, and there let it lye twentie four hours before ye change it, then make it clean, and lay it on again, for that Plaister may serve four daies, making it clean every 24. hours, and when the Plaister will draw no more matter, you shall use our *Unguento magno*, the which will help it in short time. But if it doe happen that this Order doe not cure them, then it would be necessary for them to be annointed with the Uction for the Pox, and to annoint them so long till the mouth be sore, and when that sign

sign doth appear, annoint them no more, for he will spit or vapour at the mouth for twelve or fifteen dayes, and as soon as he vapoureth make a Bath and wash him well, and wash the mouth with Wine, and without all doubt it shall help him God willing; now hereafter I will write of certain things which are used of common Chirurgians, with a brief discourse upon them.

Of the Tow which is laid upon Wounds by common Chirurgians.

THE pleggits of Tow, which are laid upon Wounds when they are first stitched is made in this order. R. The white of an Egge, Salt, and Rosewater, and beat them together, and when the Wound is stitched then lay it thereon, because the bloud should stint, and the Wound remain shut, so that it may be helped with more ease. Now touching this, I will shew thee a reason why they use it in their first cure, yee shall understand, that every like desireth his like to succour him, or keep company with him, and therefore the Antients, our antient Professors of Art, willed the white of an Egge to be occupied in Wounds, because it is a substance of flesh like unto the other flesh; and to declare the truth, I will prove it by naturall reason, for yee shall understand, that the white of the Egge is that part which ingendereth the flesh, the skin, and the feathers of the Hen, and the yolk ingendereth onely the guts and other intrals of the Animall, then seeing the white is that which ingendereth the flesh onely, it is like unto flesh, as it is said before; then the Salt is a materiall which preserveth all things from putrifaction, as is seen by experience daily, and for that consideration it was put in this Composition to preserve the flesh, the Rosewater by nature is cold and dry, and by his coldnesse defendeth the inflammation, and by his drinesse is repercussive, and mittigateth, so that these are the reasons why the said Tow is laid upon Wounds, but I would to God that such things were used, as by their excellent operations would help and heal from the beginning to the latter ending, and to leave of such trifling orders.

*Of the digestive with the which they dresse wounds after the afore-
said Tom.*

After that the Tow is taken away from the Wound they dresse it with a Composition called digestive, because it digesteth the Wound, although this Medicine be somewhat scrupulous, and against Science, and the reason is this, yee shall understand, that when a man is wounded, the place before was sound, and therefore being wounded, our true duty is to help the same Wound, and not to digest or rot it, as commonly all Chirurgians doe, for by rotting of it in that order it is perillous, and more dangerous to be cured, as is daily seen by experience, and this no man can deny. But now I will follow our Regiment in shewing what this digestive is, the which is made thus.

Re The yolk of two Eggs, Turpentine washed ℥.i. Oil of Roses ℥.β. mix them in an Unguent, and this is the digestive wherewith they dresse it untill the fore have made matter enough, and then they use to dresse it with Medicines much differing from the same; but I marvell much at the diversity of this matter, that this digestive being applyed to a putrified Ulcer worketh divers effects, for it healeth it divinely: and moreover, yee shall understand, that if it be applyed unto when they be incarnated, it will sicatrize them marvelously, for truly these are things worthy to be known, and he that understandeth the reason, I accompt him to be wise, for if this digestive be laid on fresh wounds it putrifieth and rotte them, again being laid on a filthy sore it doth mundifie and heal, and then if it be applyed on a Wound incarnated, it sicatrizeth and healeth it, for this I have done divers and fundry times, the which is to be wondred at.

Of the mundificative Unguent wherewith they dresse the Wounds after they are digested to mundifie them.

Vhen Wounds are come to digestion, and that they purge, alwayes they change Unguents, and they apply

apply Unguents that have vertue to mundifie the Wound and make it clean, so that it may the better incarnate, and that Unguent is called properly a mundificative, the which is made of Early flower, and Hony, or Hony of Roses, and Oil of Roses, and this is the mundificative they use eight or ten dayes together, for if the Wound were not well mundified, it would never incarnate well, so that this Unguent is most necessary in that operation, in respect of the ingredient.

Of their incarnative wherewith they dresse the Wound after it is mundified.

Vhen that the Wound is mundified, so that thereunto cometh small quantity of matter, then it is necessary to apply Unguents that incarnate, so that they may sicatrize with more ease, and this kind of incarnative is in the most use among the common Chirurgians, the which is made of Turpentine, Wax, and Frankincense, and a little Oil of Roses mixt on the fire, and this is their incarnative.

A rare secret, the which this Authour did send unto a speciaall friend of his, being in the warres in Africa, the which helpeth all Wounds, either by cut, thrust, galling with Arrows, or barquibush-shot, or otherwise.

The first thing that yee shall doe is, to wash the Wound very clean with Urine, and then dry it very well, then put therein our Quintessence of Wine, and presently joyn the parts close together, and stitch, or sew them well, but in any wise sow nothing but the skin, for otherwise it would cause great pain, then put thereon five or six drops of our Balsamo, and upon the Wound lay a cloth wet in our Magno liquore, as hot as he may suffer it, and this doe the first day, then the next day follow this order, first put thereon our Quintessence, and a little Balsamo, and then our Magno liquore very hot, and never change this Medicine untill it be whole.

Of those Unguents that siccatrize Wounds.

THe Unguents that siccatrize Wounds after they are incarnated be of divers kinds, although they work one effect in siccatrizing, or causing a skin. The digestion that is written of before, being applyed upon a Wound incarnated, doth siccatrize it with speed, the like doth *Diachilon*, and *Unguentum de Tutia*. The Cerot called *Gratia Dei*, although these be sundry Compositions one differing from another, yet in effect they serve all to this siccatrization, as yee may see by experience, and this they doe, because they be temperate and of good qualities, and so they help nature to work more quickly, and they are called helpers of nature. But these kind of Unguents that work by themselves, as *Unguento Apostolorum*, the *Causick*, *Egyptiacum*, the *Rottery*, and such like Unguents as work with violence, and suppress nature, and doe that which nature cannot doe by it self without help, but all those Unguents that are not violent neither in heat or cold, are apt to siccatrize Wounds, and all sores, that are mundified and incarnated.

A Remedy to help a Wound with great speed, of our invention.

Wounds of divers and sundry sorts are very perillous of life, but to help them quickly, because the Patient may take no harm, yee shall use this secret, wash the Wound with our water of Balm, and cleanse it well, and lay thereon clothes wet in Oil of Frankincense made by distillation, and therewith thou shalt heal any great Wound in short time, as I have proved divers and sundry times, in sundry causes.

An excellent secret to heal Wounds of Gun-shot, or Arrows, without any danger.

IF thou wilt help the aforesaid Wounds, it were necessary first to joyn the parts close too, and wash it with our
Aqua

Aqua celestis, and lay thereon our *Oleum Balsami*, and therewith thou shalt save the lives of many wounded persons.

A Discourse upon old Wounds that are not yet healed, and their Sovereign Remedy.

When that Wounds are evil healed, and that they imposthume, and that the Arme, or Leg, or other parts where they were wounded, is indurated and full of pain, thou shalt use this secret of our invention, never known before of old nor new Writers, for it is of great vertue, and many times proved: first yee shall wash the Wound well, and make it clean round about, then wash the Wound with our *Quintessence*, and make it to fume, because our *Quintessence* doth open the pores, and assubtilieth the matter, and causeth the humour to come forth, that being done, annoint it all over with our *Magno liquore*, and thus doing, before three dayes end he shall feel great ease, and in short time it shall be helped, because this Medicine taketh away the hardnesse, and healeth the Wound, and comforteth the place offended.

To dissolve a Bruise in short time, when it is new done.

These are called Contusions, unto the which nature sendeth quickly great quantity of humidity, and in that place it causeth *Imposthumation*: But if our Chirurgians would be diligent and quick, all Contusions might be helped with great ease in short time, and therefore if thou wilt work miracles in the cure, use this our meanes, and it will turn to thy great honour, and the remedy is this.

R. Liquid Vernish three pound, yellow Wax ℥.iv. common Ashes ℥.vi. *Aqua vita* rectified two pound. Putt the aforesaid matters in a Retort of glasse, and distill it with a gentle fire untill all the substance be come forth, the which will be Oil and water, the which yee shall separate, and keep them, and when occasion serveth, annoint the Bruise therewith, and lay thereon a cloth wet in the same, for this is a marvellous Medicine, experimented and proved by reason, for

an experiment without reason is as a man without clothes, and therefore if thou wilt know great and rare secrets never written before, looke in my *Spechio del scientia universalis*, and in my *Thesauro del vita humana*, and therein thou shalt find strange things proved by reason and experience, the which books God willing, I mean to set forth in the English tongue to the profit of my Country.

To help a wound quickly that is in perill of any accident.

Wounds in some parts of the body are very dangerous of life; and especially where Sinewes be cut or peirced, or Veines or Muscles hurt, or Bones broke, and by an infinite of other particulars, which being open or evill healed, the Patient may be in danger of life, because the winde entereth in, and they cause pains and inflammation, and therefore to avoid all these aforesaid matters, so that the Wound shall have no detriment, use this remedy. First joyn the parts close together, and put therein our *Quintessence*, and lay thereon a cloth wet in our Balm, and bind it fast that the air get not in, for it is very hurtfull; yee shall understand, that these are two of the excellentest Medicines that may be found, because our *Quintessence* doth assubtiliate the blood, and taketh it forth, and taketh away the pain, and the Balm doth warm and comfort the place offended, and will not suffer any matter to run thereunto by any meanes, for this is most true, as I have proved divers and sundry times, and alwayes have had good successe.

To stop the flux of blood in Wounds with great speed.

When there is any great flux of blood in Wounds, by reason of some vein that is cut, and that the Chirurgians would stop it, it were necessary to stitch it well, but not as the common Chirurgians doe, with wide stitches, but stitch it very close and hard, and put therein our *Quintessence*, and upon the Wound strew the blood of a man dried in powder, and lay upon the blood a cloth wet in our Balm artificiall

artificiall very warm, and upon that bind the Wound with ligaments very streight, and every day twice wash it with our *Quintessence*, and round about annoint it with our Balm, and also cast thereon our secret powder for Wounds, and that doe morning and evening every day, without opening of the Wound, and in that time the Wound will remain well, and the veins will be in a manner healed so that they will not bleed, giving you charge, that the Wounded man keep no diet, because the vertue being weak relaxeth the veins, and that causeth the flux of blood.

Another Remedy to stay the flux of blood in a Wound.

When there is a great flux of blood in a Wound, the perfectest remedy is to stitch it very close, then take mans blood being dried, and made into powder, and cast it upon the Wound, and bind it somewhat streight, and so let it remain four and twenty hours, and when yee unbind it, take heed that yee remove nothing, and cast on more dried blood upon the Wound, annoint it round about with our *Oleum Philosophorum de Turpentina & Cera*, and bind it up again other four and twenty hours, and then bind it gently, and annoint the Wound with Oil of Frankincense, and so in short time it will be whole, giving thee great charge, that yee put in no tent or such like, and then thou shalt see miracles.

Of our Cerot Magno, that helpeth against all sorts of Sores and Wounds.

This Cerot is of great vertue, and healeth all manner of Sores and Wounds, if it be spread on a cloth and laid thereon, and the order to make it is thus.

R. Galbanum ℥. i. Ammoniacum ℥. ii. Oppopanax ℥. ii. Aristolochia longa ℥. i. new Wax ℥. xviii. fine Mirrh, Olibanum, Verdignieco, ana ℥. i. Bdellium ℥. ii. Gum of the Proin tree ℥. ii. Lapis hamatissos ℥. ii. Turpentine, Frankincense, of each ℥. iii. Oil of Wax ℥. iii. Beat all those that are to be beaten,

and scarce them finely, and keep every one by himself, then dissolve the Gums in distilled Vinegar, according to Art, and then vapour away the Vinegar again, and strain the gums through a cloth, then take the Wax with as much sweet oyle and melt them on the fire, and when they are melted, put thereunto ℥. ii. of Litarge of gold finely searced; and stir them continually untill it be boyled, the which ye shall know by this token. Put a feather therein, and if it be boyled enough, it will burn straightwaies, or else let it boil untill it burn it, then take it from the fire, and cool it a little, and then put in the gums and stir them well together, and set it on the fire again, and it will rise with a great noise, and therefore let it boyl untill it do fall down again, then take it from the fire, and put thereunto all the aforesaid powders, and stir it untill it be cold, and therewith thou shalt work marvellous cures, if it be made well, according to Art.

Of our Magistral Unguent that helpeth divers sorts of Sores.

THis Unguent is appropriate for many kind of sores, because it comforteth the sore, and taketh away the pain, and draweth the matter from the lower parts or bottom of the sore, the which matter is cause of the pain: It keepeth also from accidents, giving you charge that it be made artificially, for otherwise it will not be of so much vertue, and this is the Unguent.

R. Litarge of Gold, four ounces, Oyle of Roses, two pound; boil them in a Copper pan so long, as if yee put a feather therein, it will burn it, then it is sod; then put thereto of new Wax, ℥. vi. *Starax liquida*, two ounces, common Honey, three ounces, then let it boil awhile untill they be well incorporated, then take it from the fire, and put thereto *Olibanum*, *Myrrha*, *Mercurie Precipitate*; Oyle of Wax, Oyle of Turpentine, Oyle of Frankincense, of each two ounces, mix them well till they be incorporated, then put thereto pure rectified *Aqua vite*, ℥. iiii. and mix them well, and

and then it is ended; and this is of my invention, wherewith I have done very strange cures.

To make Oyle of Frankincense.

TAKE a Retort of glasse well luted, and fill it half full of Frankincense, and for every pound of Frankincense, put thereunto ℥. iii. of common Ashes finely searced, then distill it in sand, and the first that cometh forth will be water, the which will be clear, then increase the fire, and there will come forth an oyle of the colour of a Rubie, the which keep close in a glasse, the first water is of marvellous vertue in divers operations, but one miraculous experiment I will not leave to write of, because it is a thing very necessary, and it is this. For those that have chilblains, or kibes, or chops in the hands or feet that cometh through cold, yee shall first perfume the parts that are sore over the fume of hot water, so that they may sweat, then dry them and wash them with the aforesaid water, and put on a pair of gloves, and in short time they shall be whole; it helpeth also the white scall and scabs, and such like things. The Oyle serveth in many operations, and specially in all cold diseases; if they be inwardly, give thereof every morning one scruple to drinke, and if they be outward annoint. Also it helpeth all manner of wounds be they never so great: If yee annoint them therewith, and keep them close from the ayre.

And in any wise use no tenting to keep them open; but wet a cloth therein, and lay it thereon, and in short space they will be healed, also it dissolveth a bruise in short space if yee annoint it often therewith, this oyle serveth also for Painters to make Varnish.

Of Oyle of Wax, and his Effect.

THis Oyle of Wax is marvellous excellent, for so much as it serveth for the most part against all diseases; which Oyle *Raymond Lull* doth approve to be a more heavenly and divine Medicine then humane, and is most rare for wounds, but

it is not good for common Chirurgians, because it helpeth a great wound in ten or twelve daies at the most, but as for small wounds, it healeth them in three or four daies; annointing onely the wound therewith, and lay thereon clothes wet in the same. Also this oyle worketh miracles against divers diseases inwardly, if yee give thereof one drachm with white wine, and as for those whose hair and beard doe fall away, it is a rare thing and of great profit, and the order to make it is thus.

R. A retort of glasse well luted, and put therein what quantity of Wax you will, so that it be not half full, and for every pound of Wax, put thereunto four ounces of the powder of Bricks, then set it in a furnace, and give it gentle fire untill all the substance be come forth, the which oyle will be congealed hard, the which is his perfection, for if you will distill it so many times that it congeal no more, it will be too hot and sharp, and not to be used within the body in any wise, but the first distillation you may use safely inwardly, and make Unctions for any kind of disease where need shall require, and alwaies it will be good, and doe no hurt in any wise in any disease, and therefore this Oyle ought to be had in great regard of all men.

To help the Tooth-ach, that is caused of rotten teeth, or that cometh of a descension of the Head.

THE teeth being rotten or corrupted alwayes causeth great pain, and many times it cometh of a descension from the head and such like humours, as *Catarrs*, *Erisipella*, but let it come of what cause it will, I will shew a remedie of great importance, and it is very short, yee shall take our *Aqua reale*, and hold it in your mouth a good while, and then spit it out again, and this yee shall doe for three dayes together every day once, then afterward it were necessary to wash your mouth in like manner with our *Aqua balsami* for the space of a moneth, and so the tooth-ach shall be taken away with ease; for this is our Secret, and may be used in all times of the year.

Against

Against a stinking Breath.

THE Breath may stink through many causes, as by Ulcers in the mouth, or by corrupt and rotten teeth, and sometime it cometh of the stomack, and that is evill to be helpt, and therefore if thou wilt help these, thou must use divers Remedies, and first to help those that have their mouthes ulcerated, yee shall give them a quantity of our *Pillule aquilone*, and then let them wash their mouthes with our *Aqua reale*, and so the Ulcers shall be helpt, and the mouth shall not stinke. But when the stench cometh of rotten teeth, use the aforesaid remedie or Medicine that is written for the tooth-ach, the which will make the teeth as white as snow, and will ake no more, but when the stink cometh from the stomack, it were necessary to purge the body with our *Sirrup Solmido*, six or seven dayes, and then to take our *Aromatico*, that being done, take rectified *Aqua vite*, and the water of Honey, and oyle of Turpentine, of each alike, mix them well together, and every morning drinke thereof ʒ. ʒ. fasting, for the space of of a moneth or thereabout.

To help all such persons that have a great Cough in the Stomack.

THE Cough doth come of divers and sundry causes, but let it come of what cause it will, it alwaies offendeth the stomack and the head, for alwaies when the stomack is offended, of necessitie the head is offended, because it hath communication with the Stomack, so that the Stomack is cause of the pains in the head, and therefore it is necessary to help the stomack first, and that thou shalt doe with our *Pillule aquilone*, the which is written in this Book following, and if so bee you cannot take Pills, take our *Aromatico*, this being done, if there be no Fever, give him every morning, ʒ. i. of our *Electuarie Magistrale per la tosse*, and every night annoint his stomack with *Magno liquore*, and also his head and nostrils, but if it happen that the aforesaid things help it not, then take

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take the bloud of the Liver-vein, and purge the body with our Sirrup against the melancholie humour, and so by the grace of God they shall remain healed.

To help those that cannot hold their water.

THis proceedeth of two causes principally, the first is, of superfluous heat of the body, through the which heat, nature doth assubtiliate too much that humid part, and continually doth send it down into the Bladder. The second cause is, that the pores are too much relaxed or opened, by the which operation the Urine doth passe without retention, and these are the two causes why the Urine cannot stay, and this cometh commonly to young children, because they are very hot of complexion, and the order to help them, is this.

Give them our *Pillole Aquilone* three times, the quantitie is from 3. i. to one and a half; that being done, yee shall make them a decoction of Hysope of the mountain, and put therein Sugar, and this they shall use ten or twelve daies at the least, for this mundifieth the place offended, and disposeth it to solution. Then after this is done, yee shall give him for ten daies together half a drachm of Mastick, with a little Plantain water, for this is hot and restringeth the pores, and ingrosseth the Urine, and so the Patient shall remain whole of that infirmitie, by the vertue of the aforesaid three Medicines, and it is a very easie cure, and soveraign for that purpose. But sometime there happeneth a Flux of Urine somewhat like this, and it is not of the aforesaid causes, but of causes much different from them, for this is in men and women of age, and this I find to be caused of the Pox that causeth the Flux, and they void certain threds which some call *Gonorea*, and the remedie thereof is onely with great purging and sweating, and then to annoint them five or six nights with our *Unguento magno*, and keep them warm in bed until ye have ended to annoint him, and then go to the stow, and he shall be helpt of that infirmitie.

To help those that cannot make water.

THe Urine is staid through divers and sundry causes, and the principall are three, of the which one is the Stone that ingendereth in the Bladder, for alwaies it hangeth down in the neck of the Bladder, and stoppeth the *Meatus*, or pores that the Urine cannot passe, the which grieveth the Patient marvellously. The other is caused of gravell, or grosse and viscons humours that cannot passe the pores, and so cause that retention of Urine with great pain. The third is caused of an obstruction or restriction of the pores or conduits, where the Urine doth passe, and so keepeth the Urine within with great pain, so that these bee the three chiefest causes of the retention of Urine.

The cure of the first cause which is the Stone, is to purge them well, and then to use our most soveraign Remedie that is written in this Book following, the which is of great vertue to break the Stone, as I have proved many times, but when this Medicine is not able to break it, then it is necessary to cut it forth, and this is all concerning the first cause.

To help the second cause, it were necessary to use Purgations that purge the Reins well, and then to give them our *Aromatico*, and then to annoint the Reins six dayes every day once with *Unguento magno*, and with this Medicine thou shalt help him perfectly.

To cure the third cause it were necessary to purge with aperative things, and then to annoint his Reins, and under the members and belly with our Balm artificiall, and give him to drinke the powder of Hoglice, or *Centum pedes*, that are found under stones, and by the grace of God he shall be perfectly whole.

To help those that have great burning of their Urine.

THe burning of the Urine may come of divers and sundry causes, but I find four principall, of which one is the Stone in the Bladder being great or small. The second cause

is a certain heat, the which corrupteth the place where it passeth and carrieth forth, as it were, certain long threds, the which causeth that burning. The third cause is a certain viscosnesse, the which holdeth to the bottome of the Urinall, and it will not well break, and this is called *Gonorrhœa*. The fourth cause is certain fluxes of Urine caused of some kind of the Pox, as yee may see by those that use company with evill women, and take harm, for presently this burning cometh, and therefore this sheweth me plainly, that it is the Pox that causeth the burning of Urine.

But if thou wilt help the aforesaid four causes, thou mayest doe it with ease having the true Art of a good Physitian, and the remedie of the first cause coming of the Stone, is to take it forth of the Bladder.

The second cause is to be helpt with purging with our *Sirrupo Solutivo*, and then after that, to use our oyle of *Vitriall* compound, taking thereof every morning ʒ. i. and so they shall remain helped.

The third cause is helpt with taking every seven dayes a quantity of our *Aromatico*, and so with this onely Remedie they shall be helped.

The fourth cause is helped with Medicines appropriate for the Pox, and to annoint them with *Unguento magno*.

To help those that have great pain of the Gout.

The Gout is a corrupt and malign infirmitie, and properly ingendered of corruption, as it is plainly seen in those that are troubled therewith, and to prove it to be true, Nature doth shew it well, because you may see how great the alteration is of that accident, and seeing that humour is caused of a windie humour, and alteration of the blood, as is seen by experience, I beleve the same disposition hath his originall and beginning of the stomach, for so much as all those that are troubled with that disease, the first sign that appeareth unto them, is a great pain in the Stomack, three or four dayes or more before the grief cometh, and then the pain increaseth exceedingly, so that by the said sign, I judge

this

this accident cannot proceed of other place then the stomach, and to affirm it better, yee shall understand, that those which are troubled therewith can find no better remedie then to evacuate the stomach from all corruption, and therefore if thou wilt help them of that accident, the first thing that yee shall doe is, to give them a quantity of our *Aromatico* in the morning fasting, and drink thereon a little white Wine, that being done, it would be necessary to make a fomentation with Nettles that be well boiled in water, and then to annoint them with our *Balsamo artificiato*, and so for that time the Gout will be gone, and will remain away for a long time.

But if God permit me life, I will hereafter set forth the order to help the Gout that it shall never come again, with a certain order to be observed in the same, found out by this Authour, and hath been proved an infinite number of times in divers places, and on divers noble men, as yee may well understand in his *Thesaurus della vita humana*.

A remedy against the Pestilence, that preserveth those that use it.

The Pestilence is a certain corrupt humour, which is the cause of the evill disposition of the air that is corrupted and poysoned, and it is so contagious, that in six and thirty hours it corrupteth the body, and causeth them to dye, and therefore if any will defend them from that infection, they may doe it by the help of God and the Physitian with these Medicines; the first thing is to confesse our selves unto Almighty God, and to pray heartily unto him, and then as concerning Physicall Medicines, three things are to be used, which may save the lives of many: The first thing is to evacuate the stomach, the second to sweat, the third unction. And touching the first, yee shall use every three dayes our *Pillole Aquilone*, for they evacuate the contagiousnesse, and will not let it corrupt the body. For the second, yee shall cause them to sweat by artificiall means, for that evacuateth a certain matter very apt to corrupt. And the third is, to annoint all

the body with our Balm artificiall, for that preserveth the body, and defendeth it from the contagiousnesse, so that by these three meanes men and women may be preserved from that violent death.

To help Pellaria, that is a disease which causeth the hair and beard to fall away,

THis *Pellaria* is a certain kind of fantasticall infirmity, of the which we by practise doe know the cause, which is by using company with women corrupted with the Pox, and by the same practise we see, that those whose hair doe fall away, doe fall into great infirmities of the Pox, although not all, yet the most part, and therefore if thou wilt help that accident, it were necessary to purge them with our *Sirrupo Solutivo* eight or ten dayes together, that being done, give them our *Aromatico*, and then annoint the place where the hair is fallen away every evening with our Balm artificiall, so that with the use of these three Medicines the Patient shall remain perfectly whole of that matter, because the Sirrup purgeth the whole body universally, and the *Aromatico* purgeth the stomach and the head, and the Balm comforteth and defendeth the place where the hair is fallen, so that it shall fall no more, for this I have proved an infinite of times. You shall understand, that there be two other kinds of *Pellaria*, the which will not be helped in the aforesaid order, for the one cometh of a great fear, and the other cometh because they have had *Mal di Massuca*, and their heads be corrupted by that meanes, and for these two I know no remedy, but to let nature have her course.

To help a Carnositie in the Yeard.

THe Carnositie that cometh in the Yeard hindereth the Urine so that it cannot passe, and groweth in the mouth of the bladder, and is a kind of matter ingendered in that place, the which is much like unto an *Emerode* that cometh in the neck of the intestine about the fundament, and because it is a

grosse

grosse and ulcerated matter, the urine passeth with difficultie and great burning, the which is very painfull unto those that have it, but if thou wilt, helpe that inconvenience, it were necessary to purge the body well, and to keep a diet, and to drink the Decoction of *Hypericon* made with Hony, and use to eat dry meats as much as is possible, and then make certain little wax Candles of Wax and Frankincense, and then make this Unguent.

R. Red Lead ʒ. i. white Hony ʒ. i. Butter ʒ. ii. white Wine as much as will suffice to incorporate them in a liquid form on a soft fire, and then take ten quills that hath blood in them, out of the wing of a young Pigeon that is fat, and there-with stir the Unguent when it boileth, and when one quill is dried take another, and so change them untill the Wine be consumed, and then it is made, and when thou wilt occupie it, take one of the said Candles of wax, and upon the end put of this Unguent, and put it into the Yeard untill it touch the Carnositie, and this thou shalt use day by day, untill the Candel passe without any impediment, and then the Patient shall be helped, for this is most true, and I have proved it an infinite of times, to my great credit, and content of the Patient.

To help the white Scall.

THis disease being so odious is a corrupt humour, which is not onely in the head as many doe think, but it dependeth of the inward parts, and hath communication with the head, and this humour is like unto the Fume, for continually it vapoureth up, and when it can ascend no more because it is hindered in the skin, then it settleth, and ingrosseth, and causeth the head to break forth in that grievous order as is seen. But I will shew a secret to help it, so that it shall never come again, and the order to make it is thus: You shall give them our *Sirrupo Solutivo* eight or ten dayes together, that being done, give them our *Pillole Aquilone* three times, the which pills must be taken every three dayes once, that being done, take *Sinaber* finely beaten ʒ. ii. *Olibanum*, *Mirra*, ana. ʒ. i. mix them together, and divide it into five parts, and make thereof

thereof

thereof five perfumes in five mornings, and cover their heads with a cloth, so that it touch not the head, then let the powder be cast on by little and little untill it be spent, upon a chafing-dish of coals, and so let them stand covered one hour without moving, and this doe every one of the times, that being done, annoint the head for the space of a moneth with Oil of Wax, and Turpentine, and they shall be helped, for this is a remedy that cannot fail, for I have proved it an infinite of times, in *Palermo*, in *Mesina*, in *Naples*, in *Rome*, and in *Venice*, and alwayes I have had good successe, to my great credit, and profit of the diseased person.

To help those Carvols that come upon the Yeard, and their causes.

Those *Carvols* that come upon the Yeard are of divers kinds, as by reason and experience thou mayest see, but the most part are taken by using the company of lewd and corrupt women infected with the Pox, and those are the worst kind, for they are the first originall of the Pox, and of those *Carvols* come, *Pannochi*, or Botches, and certain great Scabs, *Pellaria*, Aches, and Tumours, and an infinite of other evill effects, and these are the first kind. There are another kind, which commonly come of their own accord by reason of heat, and those are easie to be helped, and are not perillous or painfull. There is another kind, the which is as though it were scorched or burnt, the which cometh through debility of the Yeard, and having company with women, and these are also of small importance.

The first kind are certain Ulcers that come upon the end, and some upon the proper substance of the Yeard, and some upon the skin, and the order to cure them is thus. Yee shall mortifie them within and without with our *Caustick*, and when they are mortified yee shall dresse them with our *Magno liquore*, and they shall be whole quickly.

But yee shall well note, that many times after they are healed before fifteen dayes doe passe, there will come a certaine alteration in the throat, so that they can scarce swallow their

meat,

meat, and this alteration many times endureth eight or ten daies, and then it resolveth by it self, and that is a certain sign of *Pelaria*.

And therefore if thou wilt avoid that inconvenience that the hair shall not off, as soon as yee feel any of the aforesaid griefs, then presently take a quantitie of our *Electuario Angelica*, and then take our *Sirrup Magistrale*, four or five dayes, and annoint thy head ten or twelve daies with our *Magno liquore*, and so by these meanes the hair shall not fall. Because our *Electuario Angelica*, doth evacuate the stomach, and cleanseth the head, and drieth up the matter, the which is already altered by that disease. Also our *Sirrup magistrale*, doth evacuate the body, and purifie the blood, and slacketh the fury of the disease. Our *Magno liquore* preserveth the hair from drying and falling.

There cometh many times, after those *Carvols* are healed, certain *Impossthumes* in the groin, of the which we will speak in another Book particularly. The other kind of *Carvols* that come upon the Yeard, are helped onely by washing them with some Bath, that is restrictive and comfortative. The other kind which are like scorching or burning, are helped by keeping them clean, and annointing them with a Liniment of *Tusia camphorata*.

And thus I make an end, giving to understand to those that practice, how that they may avoid that disease called *Pelaria*, or falling of the hair or beard, for this is one of my Secrets, whereof I mean to write a great number, if God permit me.

A Discourse of those Sores that come of the Pox, and how to help them quickly.

The Pox, as I have written of divers times, being a putrid and corrupt disease, the sores coming thereof of force must be of his nature, that is corrupt and stinking, therefore if thou wilt help them, and take away their pain quickly, thou shalt use three operations, the first is to give them our *Pillole Aquilone*, and then to wash the sore with oyle

of

of Sulphur, and then lay thereon our *Cerot magistrale*, with Precipitate, and annoint it with *Magno liquore*, and therewith thou shalt help them quickly, because those Pills are appropriate for that disease, and the oyle of Sulphur draweth forth the filth from the Center, and the Precipitate draweth forth the grosse matter, so that of force it must heal.

The cure of one that had the Pox in his head.

BEING in Naples, among all other that I cured, there came unto me a Spaniard called, *Il Siegnior Diego di Menas*, a man of the age of 36 years, of complexion cholericke adust, the which had the Pox, and in his forehead he had a certain tumour, the which had perished a great part of the skull, and was open, and he had been taken in hand of divers men, and none could doe him good: I seeing that took him in hand, and gave him our *Sirruo solutivo* eight or nine daies together, afterward I gave him our *Aromatico*, and then gave him the roots of *Cina* in decoction, and then perfumed him with *Olibanum*, *Mastick*, *Myrrha*, and *Sinaber*; and so by these meanes hee was helped of that infirmitie, but the bone remained bare, and I laid thereon our *Cerot Magistrale*, and so in short time, the bone did separate of his own accord, and one day I took it off altogether, it was so great, that it covered the fourth part of the head, then presently this *Seignior Diego* went abroad, shewing what was taken from his head, as divers can testifie.

The cure of a Wound in the Head, and in the Hand.

HERE was a certain Gentleman called *Gionan Jacobo Veniciane*, the which had a great Wound one the head, and in one of his hands, the which being taken in hand of divers Chirurgians, was brought to a very evill case by reason of great alteration in the Wounds; and the Physitian that had him in hand, was one called *Realdo Polumbo cremense*, the which dressed his head with Wine and Oyle, and the hand with Turpentine and Oyle of Roses. Than I being in company

company told him, that it were good to change those Medicines, because in wounds of the head, those Medicines were not convenient, for the oyle being crude, putrifieth, and the Wine is repercussive and will not suffer the Putrefaction to come forth that the oyle ingendereth, and for that reason the said Medicine would not be used.

And as for the Medicine for his hand, I say that the Turpentine is not convenient, for where there is offence of skin, veins, sinnews, and bones, Turpentine is not good, because it is hot and putrefactive, by means of the Oyle, and causeth inflammation, and therefore it ought not to be used.

But if thou wilt help the head and hand both, yee shall use a kind of Medicine that comforteth the place offended, and that doth assubtiliate the matter, and incarnate, to the which the said *Realdo* answered and said my reason was good, if I could find Remedies that will doe that Effect, the which I sent for to my house, and used them in this order.

First, I did put our *Quintessence* into his wound in the head being cold, and then a little of our *Balsamo* cold, the which seemed strange to *Realdo*, and then I laid thereon our *Magno liquore*, and upon the cloth I laid a little of our secret Powder, and the like I did to the hand, and so in fourteen dayes the wounds were whole, to the great marvell of a number.

A great Secret particular for the Flux, and Dissenteria.

THE Fluxes of the body are no other but a distemperance of Nature, and are of two kinds, the one is caused of an evill qualitie and distemperance of the Liver, and that is called *Flusso Epatico*. The other is caused of great heat, Fever, and distemperance of Nature, and this is called *Dissenteria*, that is a distemperance of the guts, and both these sorts are hard to be helped of the ancient Doctors, as it is well seen by experience of those that practise, for they will help them with represson and restrictives, but that is not the way if wee shall beleve *Galen*, the which writes, *Fluxum Fluxum curat*, the which is most true, for I have cured a thousand of the

Flux with giving them our *Aromatico*, and three or four doses of our *Sirrup solutio*, therefore *Galen* saith true.

But the *Dysenteria* is cured with giving them our *Electuarium Angelica*, and then every day after dinner stand in a bath of water of the Sea cold two hours at the least, and so in this order thou shalt help any crude kind of *Dysenteria* in short time, and with great ease, use this as a Secret.

The cure of one that was poysoned with Arsenick.

There was a certain man poysoned with Arsenick given him in a messe of Rice-pottage in an evening at supper, and as soon as it was in his stomach, he began to groan, and sweat, and vomit, in such order as it was strange to see, and it happened that at the said time there was a learned man in the house, who seeing this man in that case, suspected him to be poysoned, and so sent for me, and when I came, the poor man was almost dead, then presently I called the wife of the house, and told her that her husband would die, and that she should have the Law for poysoning of him, but if that she would tell him what poyson shee had given him, perhaps he might recover him again, with many words more: so to conclude shee told him, that shee had given him two grains of Arsenick in Rice-pottage, then presently I called for a cup of Sack, and caused him to drinke, and then he vomited and went to the stool, and then I annointed him with our oyle of *Hypericon*, and *Scorpions*, all the body over, and still caused him to drinke that he might evacuate that poison, but all his mouth and throat remained swollen, and he did spit great abundance, and I caused him to use that Unguent, and every morning gave him Triacle with Wine, and every three dayes, I gave him a quantitie of *Pillule Aggregative*, and last of all I caused him to use *Aqua vite* compound, and so ere fortie daies he was perfectly whole, and rid of a terrible disease, the which he had before he was poysoned.

The

The cure of an Ulcerated Leg.

There was a certain man of the age of six and thirty years, of complexion choleric and sanguine, the which had his left leg all ulcerated, in such order that the Physicians and Chirurgians of the Citie would have cut it off, but in any wise I would not consent thereunto, but took it in hand, and gave him first our *Magistral Sirrup* in the morning eight or nine daies together, and in the mean time I washed the leg with Wine wherein was boyled Mallows, *Consolida major*, *Carduus benedictus*, and Honey, and then wet clothes therein, and laid them on twice a day, then I caused him to use a decoction of *Lignum vita*, and the bark with *Iva artetica*, *Carduus benedictus*, *Pollipodie*, *Ripontico*, Wine and Sugar, and his common drink was wine and water boyled on the Fesses of the same, and this he used four and twentie daies, then I perfumed him with *Cinaber* three times, and ere three monthes were past, he was perfectly whole, for his disease came of the Pox, and those sores are commonly called *Mal di formica*.

The Cure of the Gout on a certain Gentleman.

In the aforefaid year, in the moneth of *August*, I was called to visit a noble Gentleman called, *Il seignior Don Christofalo, della roca*, a man of five and thirtie years, of complexion choleric, and sanguine, the which was sore troubled with the Gout, and because it was in the beginning of *August*, our ancient Doctors have forbidden to take any soluble Medicine in that time, in respect of the Canicular dayes. Neverthelesse, I called *Armellio*, and *Leonardo Testa*, two excellent Physicians, the which gave their counsell to take no Medicine, neverthelesse I proved that the Gout was extream hot, and for that I ordained a cold Sirrup to mitigate the superfluous heat, the which was made of Liverwort, Harts-tongue, Dates, Raisins, Figs, Sugar, and Succorie water, and aromatised it with Musk and Rosewater, of the which he took every day four ounces,

and for the alteration of the Gout, I washed it three or four times a day with our *Aqua del Balsamo*, because it penetrateth and openeth the pores, and assubtiliateth and dryeth the humour offensive: also I ordained him bread of Barley, because it cooleth the bloud, and is of good digestion, and caused him to refrain from all fat Brothes, and his drink was temperate, and to this one of the Doctors did agree, but the other would not, nevertheless the Gentleman was content with my advice, then I began to give him the aforesaid decoction, with our Soluble *Quintessence*, and therewith he had every day two or three Stools, and I washed the Gout three or four times a day with our *Aqua Balsami*, and the first day he began to feel ease, and the second he felt more, so that in seven daies all his pains were taken away, and then I applyed thereunto our Secret of Secrets for that kind of disease, the which in three dayes delivered him; then I caused him to use certain Medicines to defend the Gout from coming again, and so he continued whole to his great satisfaction.

Of the causes of the Sciatica, and how yee may help it.

THE *Sciatica* is a disease so called, because it cometh in that place of the bodie called *Sio*, and is caused of an evill qualitic, and grosse humours that are staid in that place, because they cannot passe down, and this is seen by experience daily, for where that pain is, there is alteration, and the cure thereof is with Glisters, Vomits, Purgations, and Unctions, because the Glisters doth evacuate those places next unto it, and so easeth the humour, the vomit cleanseth the Stomack, the Purgations doe evacuate the body downwards, the Unctions dissolve the Winde, and so by these means thou mayest helpe the *Sciatica*, as I have done many times to my great honour, and satisfaction of the Patient.

A mss

A most excellent remedie to helpe the flux of the body, with a certaine discourse thereon.

IF thou wilt helpe the flux of the body, it were necessary to know first from whence it proceedeth, for he that knoweth not the cause, is lesse to be credited to cure the effect, and therefore I will shew thee what the Flux is, and from whence it cometh, and then I will shew the order to cure it, and also to make the Medicines.

The Flux of the body is caused of a superfluous heat conceived in the stomach, the which make a continuall solution inwardly, as yee may see by experience of those that are troubled therewith, for so long as the cause is not taken away, all their meat doth turn into that matter, the which if it be so, that is true which I doe say, that the Fluxes are a distemperance of the body, caused of hot and corrupt humours in the stomach, and therefore if thou wilt cure it, it were necessary to extinguish the heat, and to take away the corruption, the which thou shalt doe with the rednesse of *Marte Militare* written in this book following; for that is the most soveraign remedy that can be found. But first yee shall take twelve grains of our *Petra Philosophale*, with ℥. ii. of *Mel Rosarum*, and then take for four mornings together one scruple of the rednesse of *Marte*, with ℥. ii. of Sugar Rosat, and therewith thou shalt work miracles.

A discourse as concerning Cornes in the feet or elsewhere, with their remedies.

THIS callous matter is a certain hot humour, of the which Nature would discharge her self, and when that humour is driven forth of Nature, it goeth unto the lower parts into the end of the Toes, for in that extreame part of the toes, that skin, that is called *Epiderma*, is hard, and will not suffer it to passe or exalate, and there many times it ingendereth a tumour in the skin with great hardnesse, and many times that tumour doth increase and cause such pain, that it doth not onely

onely hinder their going, but hindereth them from sleep in the night, and this kind of tumour is called commonly *Callo*, or Corns in English, and I thought it good to call them *Creste*, because they are alwayes growing, and are of great importance among the Chirurgians, for an infinite number of persons are troubled therewith, and therefore I will shew thee our secret to help them quickly, and with great ease; which secret was never known before of any. First yee shall pare them with a sharp knife unto the bottome, and there yee shall find a certain thing like matter, but if yee find no matter, yee shall pare it untill the bloud doth appear, then touch it once with Oil of Sulphur, and then dresse it with our *Balsamo artificiato* once a day untill it be whole. Keep this as a secret.

Of an Infirmity of Importance, that cometh upon the extremity of the toe upon the nail.

Here are many men that are troubled with a certain infirmity under the nail of their great toe, the which seemeth as though that the nail grew in the flesh, which is not so, but the flesh groweth over the nail, and although this seemeth to be a thing of nothing, and that the Ancients have had small consideration thereof: Neverthelesse, it is an infirmity of great importance, and to be considered of, because many are troubled therewith, and especially men of authority, and especially those that are troubled with the Gout. I call to remembrance, that in the time that I was in *Naples*, I cured a great number, and especially those that were of great authority, to my great honour and profit. The first thing that I did, I cut the nail on the part which was grieved and took it away, the which was done easily and with little pain, which thing being done, I touched it with our *Caustick*, and so let it remain three dayes together, and then I dressed it every day with our *Magno liqore* untill it was whole, which was in short time.

A discourse upon the Emeroids, with the order to cure them with most excellent Medicines of our invention.

The Emeroids are a certain kind of evill tumour, caused of the bloud in the veins Imerodiall, and these come alwayes in the extremity of the Intestinals about the Fundament, and some of them cause great pain, and some of them doe burn excessively, or doe scald; the which cometh through the quality of the good and evill humours, as yee may see by experience, how that some have such burning that they cannot rest in the night, the other have such pain that they cannot sit, the other are so scalded that they cannot abide it, yee shall understand, that this infirmity is more painfull in one complexion then in another, and the cure thereof is difficile. Neverthelesse it may be cured, and the order is this.

First take our *Aromatico*, then take our *Sirrupo Solutivo* three or four dayes, then take our perfume three or four times on the Fundament, that being done, annoint the place with our Balm artificiall, for that drieth and taketh away the pain altogether, and so the Patient shall remain perfect whole.

There is also a great secret in the tooth of a Horse-fish, if it be worn on a mans finger, to take away the Emeroids, the which tooth I have known proved at the least seven or eight times, for I have a ring made thereof, and have used it.

A great secret to help those that are burst, or have the Rupture.

This is a rare secret, never known before of any man, and especially for those that have not been burst long time, and that the Rupture hath not yet made a Callow, and the order to cure it is thus.

First yee shall give them our *Aromatico* every ten dayes once, and every morning fasting give them one ounce of fine.

fine Tartar beaten into powder, with water or wine to drink, and likewise in the evening, two hours before supper give him as much, and his bread shall be Bisket made of Rye, also he must wear a Trusse made fit for that purpose, and use this remedy.

℞. Rectified *Aqua vite* without flegm ℥. xii. Rosin of the Pine tree that is dry, *Olibanum*, *Mastick*, *Sarcocolla*, ana. ℥. ℞. Mix them altogether, and with this water wash the Rupture every day twice, and then cast thereon presently the powder of a hearb called *Bislingua* and *Balsamina*, ana. and then wet a cloth in the said water, and lay it thereon, and bind the Trusse very hard, and keep thy house with as much ease as thou mayest, and strain not thy self in any wise, and thus within a hundred dayes thou shalt help any great Rupture, keeping the aforesaid order.

A rare secret and divine, to help those that are troubled with the Spleen.

THE Milt is altered and becometh hard, by reason of a superfluous humidity, which it receiveth by the evill disposition of the Liver and Lungs, and therefore if thou wilt help it, it were necessary to use Medicines absterfive and drying, and to give them our *Aromatico* once, and then to use this Electuary, the which is of marvellous vertue in that operation.

℞. *Squamma ferri* ℥. i. *Scolopendria* ℥. i. *Spicknard*, *Lapis Lazuli*, ana. ℥. ii. *Cinnamon* ℥. ℞. beat them fine, and make thereof an Electuary with purified Hony according to art, and take thereof every morning a spoonfull, and as much at night two houres before supper, and annoint the place where the Milt lieth with our *Balsamo artificiato*, and so by the grace of God, and meanes of these Medicines, thou shalt be helped quickly.

Another

A great secret to help the Spleen with great speed.

THE Milt, as is aforesaid, is grieved through abundance of humidity which it receiveth, and therefore thou must onely seek to dry that humidity, and for that purpose I will shew thee two great secrets wherewith thou shalt work miracles, and are of great reason and experience. The one is to be let blood under the tongue in one of these two veines, that is on that side where the Milt lieth, that being done, yee shall take Mustard, and mix it with the Urine of a Boy, and lay it between two clothes, and lay it on the sore place one night, and then if it be not well, use it still untill it be helped, for this I have proved an infinite of times.

The cure of a certain Spaniard called Carabafall di Cordonet, the which was troubled with the Pox.

THIS Souldier, being of the age of two and thirty yeares, was mightily troubled with the Pox, with extream paines and sores, among the which, he had all his thigh so eaten away, as though he had been gnawn with Dogs, with most extream pain, and the way that I cured him was thus. I gave him twelve grains of our *Petra Philosophale*, with Sugar Rosate, the which caused him to vomit and to evacuate downward, of the which he found great ease: that being done, I prepared him our decoction of *Lignum sanctum solivivum*, the which is written of hereafter, with a certain drink made with Wine, and *Lignum vite*, and this he used five and twenty dayes, and then I annointed him with our *Unguento magno*, and in the space of forty dayes he was perfectly helped to the sight of all men.

The cure of the Stitch in the side with retention of Urine.

THERE was a certain Gentleman called *Marco di Chiuffano* of the age of six and thirty yeares, the which was troubled with a terrible stich in the side, and had proved many Medicines

Medicines, and none did him pleasure, the which, after I took him in hand, I gave him our *Aromaticq.*, and after that the pain slacked, than I caused him to annoint all those parts with the oyle of Nutmegs, and the oyle of Eggs mixt together, and so he remained quite whole, for in this order I have cured an infinite of persons to my great honour.

A cure of a certain Spaniard wounded in the head in Naples.

There was a certain Spaniard called *Zamora*, of the age of four and thirtie years, of complexion choleric and sanguine, the which was wounded in the left side of the head, with incision of the bone; also you shall understand, that in Naples the ayre is most evill for wounds in the head, by reason that it is so subtil, and for that cause the Doctors did fear the cure, neverthelesse I dressed him with our *Magna liqmore*, and *Balsamo artificiato*, keeping the wound as close as was possible, annointing it onely upon the wound, and so in fourteen daies he was perfectly whole, to the great wonder of a number of Chirurgians of that Citie.

The cure of a certain Gentleman that had Mal' di formica.

There was a certain Gentleman Neopolitan, the which was called, *Il Seignor Giovan Francisco Gaetano*, of the age of thirtie eight years, the which was marvellously tormented with a sore arm, and a sore leg, called *Mal' di formica*, and he was of complexion choleric and melancholic, and these sores went creeping upon the flesh, healing in one place and breaking out in another, and in his arm he had nine sores, and in the leg fourteen, and this Gentleman had sought help the space of two yeares, and could find none, and had twice taken the Diet, and yet could find no help, the which Gentleman I took in hand, and the first thing that I gave him was this: $\frac{3}{i}$ of *Hierapiera Galeni*, with twenty grains of our *Petra Philosophale*, the which provoked both vomit and seege divers times, that being done, I gave him our *Sirrupe Solutivo* 12 mornings together, that being done, I gave him a Medicine with our *Petra Philosophale* and *Eleborus niger*, the which caused him also to vomit

mit and purge downwards, that being done, I caused him to make a Sirrup of *Lignum Sanctum*, and the Bark, *Iva Arctica*, and *Carduus Benedictus*, in the which I put seven pound of Wine, and one of Sugar, and then I caused him to make a drinke with water, and wine, and Honey, to drink continually, and that I caused him to use five and twentie dayes, and then I annointed him with our *Unguento magno* five times without fire, the which Unguent caused him to spit abundance of filthy matter, and at the last it caused him for to spit blood, after the which I caused him to make a Bath the which is written in our Regiment of the Pestilence, called the Joyfull Jewell, and I laid on the Sores our *Cerof Magistrate*, and thus within thirty eight dayes he was perfectly whole.

Certain Cures that this Authour did when he travelled into Africa.

IN the year 1550 he travelled into Africa, and there he was chosen by *Il S. Don Pietro di Toledo viceroy di Napoli*, to be Physitian unto the camp under *Don Gracia* his son, and so in the year 1551 in the moneth of May he departed from Naples with all the army of the Emperour, *Carolo quinto D' Austria*, and so having a prosperous wind, arrived in *Barbarie* by a certain old citie called *Monasterio*, and there gave an assiege, and took it without any remission or ransoming, and made slaves of all those that were left alive, and it remained utterly destroyed, but not without great mortality of our Christian Souldiers, and beside those that were killed, there was a great number wounded, the which were brought into the Gallies, and carried to the Isle of *Sicilla*, in a certain citie called *Tarpano*, the which say they, was builded by a great Idolater called *Tarpos*, and there in the Hospitall those wounded persons were left, with certain Chirurgians that were under my jurisdiction, and with certain Medicines of my invention, and so in short time the most part were helped, and then the Armie returned unto Naples again, and refreshed them with new men and victuall. And then on the fiftenth of June, we set up sail and sailed, and

when we were in the midst of the gulf between *Naples* and *Palermo*, there happened a great misfortune, the which was thus.

In the Gallie of *S. Giordano* Captain General of the Gallies Duke of *Florence*, it happened that he being at the table with divers Captains and Gentlemen, and as they were at dinner, a certain Captain being grieved with another, multiplied words, and took a loaf of bread, and threw it at his face, without any reverence or respect of the said General, *Sig. Giordano*. That being done, the said General rose from the table, and took him by the bosome, and gave him five stocadoes in the breast, the which pierced within the bodie, and there he fell for dead: that being done, the said General repented himself of his rashnesse, and presently sent for me being in the Gallie of *Don Gracia* to come and dresse him, and so my Generall caused me to doe with all diligence, and when I came, this poor Captain lay as though he had been dying, nevertheless I dressed him with great diligence, and the Medicines which I used were these: First, I put into the wounds, of our *Quintessence*, and upon the wound I dressed it with our Balm artificiall, and gave him a vomit, the which caused him to cast great quantitie of blood, and then every morning I gave him half an ounce of our *Aqua Balsami*, and thus within two days after we arrived at *Palermo*, the Captain was perfectly whole, to the great marvell of a number. After that we departed from *Palermo*, and went to the Citie of *Trapano*, where the rest of the gallies were, and there continued four dayes, and then on *Saint Johns* even, we went to an Island called *Fanigiana*, and there kept the feast of *Saint John*, and then we departed with all the army, and went on the side of *Africa*, and on *Saint Peters* day we landed in the Gardens of that Citie, and there began to offer battell, and there remaining about 24. or 25. dayes, the army began to be infected with a certain kind of flux, whereof a great number dyed every day. My Generall seeing that called me, and asked if it were possible to find some remedie for that flux, unto the which I answered willingly, and said, I would devise by the help of God some remedie, because it was my dutie, to labour for the health of

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the Soldiers of the Emperour, the which thing I did in short time thorow the whole camp, as I will write hereafter in the next chapter.

The cure of the Flux, wherewith I helped the Armie of the Emperour in Africa.

BEING as I have said before in the camp, where they were marvellously tormented with a Flux, and many died thereof, and could find no help, although they had Medicines. Then I which had the experience in hand, began to laugh to my self, and the remedie wherewith I helped them all, was this. First, I caused them to eat well, and then in the morning I gave them a vomit, and then every day after they had eaten, I caused them to go into the water of the Sea, and there to remain four or five houres, and so doing within four or five daies they were helped, for I swear as I am a Knight, that if I had not been there, the whole Armie had died of that Flux, for of fourteen or fifteen thousand that were there, there was not left two thousand but they were infected with that Flux, or distemperance of the Liver caused of superfluous heat, the which heat distempereth the Stomack, and causeth the continuall Flux; you shall understand that our vomit doth evacuate the stomach of the putrefied humour, and the salt water cooleth the heat, and restraineth the Flux, so that by these meanes they were helped.

A goodly Remedy found out by me for Wounds in the head.

WOUNDS in the head were very perillous in that place, so that if a hundred were hurt in the head, it was not possible to recover ten, and that came through two things, the which were much contrary in that Region, for the day was so hot that it burned all things, and the night to the contrary so extreame cold, that it was intolerable, and not to be credited, and so by this distemperance, when the *Cranium* was uncovered that the aire might touch it, presently they died without any help, then I seeing that, began to consider of the matter

matter, desiring to find some mean to help them, and to staye dying, it came in my memorie, that the air was cause of their death, as it was in truth. Then presently I commanded all those Chirurgians that were under my jurisdiction that they should not meddle with any wound in the head without my presence, the which thing was done, and as many as were wounded, the first thing that I did, in stead of cutting or lancing or discovering, according to the common order, I joyned the parts and sowed them close, and dressed them upon the wound with our Quintessence, and with Balsamo, and Magno liqore, and so in short time the most part were helped, and there did none so desperate as they did before, and therefore to my judgement, this was a good invention, and never used of any before, and this order of curing is very naturall, for Nature doth shew it in hearbs, plants and stones, how that they cannot stand dis-united, then much more our flesh cannot stand dis-united, without great torment of the Patient, for untill it be joyned together again, it is impossible to be helped, then seeing that is true, it is most naturall for the wound to be joyned together, and to use those Medicines, that where they be applyed, will not suffer the humour to come thereunto, nor purrifie the place that is hurt, and seeing it is so, as by experience is seen, we must beleve this to be a naturall and most wholsome remedie, so that I affirm that the joyning of the parts of the wound in the head, and other parts of the body is most soveraign, and of great satisfaction to the sick, for they never felt pain, nor have no Fever, nor other sort of accident, for of those I have cured a great number with good successe.

The cure of one that had his nose cut off, and set on again.

IN that time when I was in *Africa*, there happened a strange land that was thus.

A certain Gentleman a Spaniard that was called *Il Seignior Andreas Gutiero*, of the age of twentie nine yeares, upon a time walked in the field, and fell at words with a Souldier, and

began

began to draw the Souldier seeing that, struck him with the left hand and cut of his nose, and there it fell down in the sand, then I happened to stand by and took it up, and pissed thereon to wash away the sand, and stitched it on again very close, and dressed it with our Balsamo, and bound it up, and so let it remain eight dayes, thinking that it would have come to matter: neverthelesse, when I did unbind it, I found it fast conglutinated, and then I dressed it onely once more, and he was perfectly whole, so that all *Naples* did marvelle thereat, as is well known for the said *Sig. Andrea* doth live yet, and can testifie the same.

The cure of an arme of S. Giordano Ursino.

AT the same time the said *Sig. Giordano Ursino*, and *Si. Antonio Savello Romano*, and *Sig. Astor Baglione*, with divers others, took their Horses and rid about two miles from the Camp, and there perceived certain *Mores* on horseback, the which did assault these Gentlemen, and one *More* with his Lance did thrust through the arme from the elbow through the shoulder, then the said *Sig. Giordano* returned to the Camp with great pain, and presently I was sent for, and when I had seen it, I put therein our Quintessence, and upon the Wound I laid our Balsamo, and Magno liqore, and bound it, streight, and so left it, and in five dayes it was whole and sound, and then went to the assault most valiantly, as many can testifie, because he was generall of *Firenze*.

A great chance that happened in the assault in Africa.

AT the same time there was a Gentleman *Florentine*, that was with the said *Si. Giordano Ursino*, that was called *Millematti*, the which fought with his Sword and Target, and defended many shot of Calivers, and such like, at the last one pierced his Target, and struck him upon the breast, and bruised him marvellously, and yet broke no skin, and therewithall he fell to the ground for dead, and the carrier of dead men, or *Becamort*, as they call them, would have buried him in a Myne,

Myne, I then being present, caused him to be brought into the Tent of Sig. *Astor Baglione*, and there I put our *Quintessence* into his mouth, and that caused the blood to liquify and come forth at the mouth, and laid upon his stomach a plaister of *Affies* and Oil as hot as he could abide, and then I changed morning and evening, and alwayes I gave him of our *Quintessence* to drink, so that in short time he was helped, and yet liveth in health: and this was one of the most strangest things that ever I saw, that a pellet of a *Caliver* could not break the flesh, and that came by certain words that the said *Millematti* did carry written upon his breast, as he perswaded me afterward, for he said, *In verbis, & in herbis, & in lapidibus sunt virtutes, &c.*

The care of Wounds being poisoned, and of other Sores.

WHILE that warres dured in *Africa*, many times the Christians were poisoned with venomous Arrows and such like, for the *Moors* commonly when they fight against the Christians, they stick the heads of their Arrows in a Squill, and poyson it with the juyce, and when those Arrow heads or other weapon goeth into the flesh of a man, it causeth so great burning, that it bringeth *Spasmus*, and so in short time they dye. And untill this time there hath been no other Medicine found, but to cut away all the flesh that the weapon hath touched, or else to cauterize it two or three times with a red hot Iron to extinguish the venome, but I, through the grace of God, have found the true and perfect way to help them quickly, and with great ease, and without detriment of the wounded, and the remedy is this; yee shall put our *Quintessence* into the Wound, and lay thereon our *Magno liquore*, the which are two Medicines that kill the poyson of the Squill, and therefore if any will prove this to be true, to see the experience, take a peice of a *Squilla*, and scratch it with thy nail, and then put thy finger into thy ear, or scratch any other place that yee may touch the flesh, and presently thou shalt feel a terrible burning, and to quench it, presently take of our *Quintessence*, and wash the place there.

therewith, and presently the pain will cease, and therefore use this as a secret, for therewith I have cured a great number.

A remedy found out by me against the poyson of a Fish.

WHEN that I caused so many sick of the Flux to goe into the sea, whereby they were helped, there was a certain kind of fish, that as soon as they touched the flesh of a man, presently it inflamed, and the poyson so increased, that in two or three dayes it caused corrosive Sores, the which caused many to dye, and many were stung with that fish which never could find help: I then seeing that desperate case, upon a time visited a young man being a *Romane*, the which was hurt on the Cods and Yeard with such a *Spasmus*, that it was wonderfull to behold, and having a glasse full of my *Quintessence* in my hand, I opened the sore and washed it therewith, and presently the pain ceased, then afterward I dressed it with an Unguent made of the fat of the fish, and so therewith he and a great number more were helped in short time, and these are secrets of my invention.

Of the taking of Africa and his destruction

IN the year 1551. the eleventh of *September* about the nineteenth hour the generall assault was given to the City of *Africa*, and in the space of two hours it was taken, and destroyed by the souldiers of *Carolus Quintus* Emperour, whereat was slain a great number of both parts, and there was such a number hurt, that it was to be wondered at, the which were healed with our *Magno liquore*, and *Balsamo*, and when the City was taken and all ended, the Gallies remained there all *September*, and the fourth of *October* every man went to serve at their ports appointed, and so we returned to *Naples* to passe the winter, but yet we remained but a while, for there was occasion to goe to *Siena*, the which rebelled against the Emperour, and so we went with *Don Pietro da Toledo* the which died after at *Firenza*, &c.

The cure of a great wound on the head.

In this yeare 1551. in the moneth of *November*, there came unto my house a Spaniard, the which was called *Giowan Ruiz di Zamora*, the which had a great wound over the eare, on the left side that reached halfe over the head, with great fracture of the bone, the which I presently stitched with diligence, and put therein our *Quintessence*, and upon the wound I dressed it with *Magno liquore*, and *Balsamo*, and made a gentle ligature with a piece of silke, and sent him home to his lodging, and commanded him to come againe the next day about the said houre, and those that were about me, fell a laughing at my words, and said that he would die of that wound, because I let him goe forth in the ayr, to the which I answered that he might safely goe forth, and so the next day he came againe, and I took off the ligament, but not the cloth, and thereon I put of our *Quintessence* and Balme, and so in three dayes I touched it not, and then I took off the Ligament againe, and dressed it upon the cloath, and let it remaine untill the 8. day, and then I opened it, and took away the cloath, and found the wound so healed that yee could scarce perceive any scarre, and many said that it was impossible to be healed, for it would come to imposthumation, neverthelesse it remained perfectly whole for five or six moneths that he remained in that Citie, in the which time I cured a great number in the same order that were wounded in the head, to the great wonder of those that dwelt in *Naples*, for they count all wounds in the head to be mortall, because the ayre is so pestilentiall-, for as soone as it toucheth the skull it corrupteth the wound.

But using our order thou mayest safely helpe them, so that the wound be not mortall, for by keeping it close shut it is preserved.

A very strange thing that happened in the aforesaid year.

THere was a certaine young Marriner of the age of 26 years, the which was called, *Franciseo di Giovanni Raguseo*, of the Isle

Isle of *Mezo*, the which being in fight fell downe, and the other that fought with him cut him over the side and backe a handfull long, in so much that a piece of the Milt was cut overthwart, then he was carried to a Chyrurgian, and he stitched him up, then the next day I was called, and there I found the Wound not well stitched, the which I ripped up againe, and found the belly full of bloud, and when I saw that, I caused divers to make water, and therewith I washed him, and with taking forth of the blood, there came a piece of the Milt that was cut, the which I washed, and gave it to a Marriner that stood by, and the Patron of the ship tooke it from him and carried it away, then I stitched him up againe and left a little hole or orifice beneath, where the matter might come forth, and dressed him with our *Quintessence*, with *Balsamo*, and *Magno liquore*, and in the space of 22. dayes he was whole perfectly.

The cure of a Fistula in the lower parts.

In the yeare, 1552. in the moneth of *March*, I was brought unto a man of the age of fourtie years, of complexion cholerick and melancholly, the which had a Fistula in the lower parts, the which was of this Nature, that it had altered the cods, the member, and all the parts thereabout, with eleven holes infistulated, at the which holes he made water with great burning, and intolerable paine, and which are accidents of a Fever in manner continuall, the which Patient had beene taken in hand of divers, and none could doe him pleasure. Then the first thing that I did, I gave him our *Aromatico*, that being done, I gave him xii. dayes together our *Quintessentia solutivo*, that being done, I gave him a quantity of our *Electuario Angelica*, and then he used one of my secrets, the which I will not write in this place, that being done I caused him to spit with one of my confections, written hereafter, and so by these meanes he was perfectly whole.

Of many that I cured in Naples.

IN that time that I remained in the famous Citie of Naples, untill the year 1555. in the Moneth of February, and then I thought it good to go to Rome, vvhether at this time I cured a number of persons, and have helped so many by the help of God, vvhich if I should record them, it vould be sufficient to fill a great volume, for there came such a number to my door, that the people wondered thereat, and with four Medicines compounded by me, I helped in manner all of every disease, and the Medicines were these, one Pill made with our *Petra philosophale*, *Elbero negro*, *Olio di sulpho*, *Olio di melle*, mixed with Marchpane, and made in Pils. The second Remedy was soluble Pils, made with *Aloe hepatico*, *Colloquintida*, *Siena*, and oyle of vitrioll made in paste with sugar, and common honey. The third Remedy was an unctiō, made with Sage, Rosemary, Wormewood, Rew, Mint, Nutmegs, Cloves, Cinamon, Mastick, Frankincense, Turpentine and wax with common oyle. The fourth Remedy was our *Quintessence*, and these four Remedies, I gave unto those people to helpe their griefes: and I willed them that tooke these Medicines to eat well, and of good meats, and so alwayes they prayed these Medicines, the which was not without great reason, because the Pills first evacuate the stomach of all Impediments, and leaveth nature eased, the second Pills evacuate the body of the corrupcion.

The unctiō comforteth the stomach, and helpeth digestion, and mitigateth the paine. The *Quintessence* comforteth the stomach, causeth good digestion, purifieth the blood, and comforteth the head, so that by these aforesaid Reasons, ye may understand that these foure Remedies may helpe against all indispositions inwardly, and for cause of those Remedies those people honour me like a Prophet, and alwayes have had me in great Reverence, as long as I remayned among them.

A cure

A cure of Ulcera putrida which was in the arm.

IN the year aforesaid, and in the moneth of August, there came to my hand a certain Gentleman of the Embassadors of Portingall, that was called *Il signior Jari*, a man of the age of two and thirtie yeares, of complexion melancholie, the which had a putrified Ulcer about the left shoulder, that he had carried above three yeares, and was as big as a hand, and very deep, which could not be healed of the common Chirurgians, nor yet be eased of his pain, then I reasoning with this Gentleman, told him that the cause of that sore, was corrupt and putrified blood, and by that meanes the Liver received evill qualities, and that if he would be helped, the cause must be removed, the which was hard to be done, because the blood must be evacuated a little, and then the stomach must be evacuated of moist matter that offendeth it, and hindereth digestion of the meat, and will not suffer good blood to ingender; then will it also be necessary to evacuate the body downwards, that the corruption send not up his vapours unto the upper parts of the body, and hinder the cure of the Ulcer, all this being done, it were necessary to evacuate the humour between the skin and the flesh by sweat, so that all the parts of the body may remain purified, and so by these meanes the Ulcer may easily mundifie, incarnate, and siccatize, and shall be a perfect cure: to the which thing the Gentleman was willing, for he had as willingly dyed as lived, and so in the name of God I took him in hand, and the first thing that I gave him was a vomit that purged the stomach, and took away great part of his pain: then I purged him with our *Quintaessentia solutio* eight daies together, that being done, I made him a Fomentation that caused him to sweat well, and to spit abundance, then I caused him to be let blood under the tongue, and then I annointed all the Ulcer with our *Caustick*, the which mortified all the filthinesse therein, and then I dressed it with *Magno liquor*, and our *Cerot Magistrale*, and so with these Remedies in short space the said Gentleman was cured, to the great marvell of the

the said Ambassadour, and all those that saw it: By reason of that cure came another of the same house unto me, called *Il Signor diego Iames*, the which was troubled with a difficulty of Urine, which did trouble him mightily, to whom I gave three times our *Petra Philosophale*, and once the juyce of Elder Barks, and he was helped: I cured another in the same house of a Fever with our Oyle of Honey, and with *Balsamo*: The Ambassadour likewise being troubled with the Gout, willed me to take him in hand, the which I did, and cured him, so that in three years after while I continued in *Rome* he never felt paine, and of these cures I helped an infinite in *Spaine*, as is well known to the Inhabitants thereof.

The cure of Ethesia in the beginning.

IN the yeare 1555. in the Moneth of March, there came to my hands a young man of *Millayne*, the which was a Painter, of the age of five and twenty years, the which was fallen into a spise of Etisie, and did spit much bloud with a continuall Fever, whom I cured in this order.

First, I let him bloud under the tongue on the right side, and after that I gave him a quantity of our *Aromatico* with Plantaine water, because the bleeding taketh away the superfluous bloud of the breast, which nature sendeth forth by it selfe, and the *Aromatico* with Plantaine water is cold and dry, which are most necessary for that disease, for they evacuate the stomach, repercute and mitigateth the alteration, those things being done, I caused him to use our *Quintessence solutive* to evacuate the body in respect of the Putrefication already conceived within the intestinals, also I caused him to use the *Quintessence* of the Flower of Flowers, and I annointed his stomach with *Magno liquore*, and also he used our *Electuarie* of *Althea*, and so by these meanes he was helped perfectly.

The cure of a certaine man wounded in thirteen places.

IT happened that a certaine man called *Alessandro Orefice*, was wounded before my lodging in thirteen places, and there fell for

for dead, and then by a certaine friend was brought into my Lodging, and there I laid him upon a Table, and took off his clothes, and sowed all those wounds which were to be sowed or stitched, and dressed him with our *Quintessence*, and *Balsamo*, and *Magno liquore*, and our secret Powder, and so by those meanes in 15. dayes he was perfectly whole.

Of Remedies that helpe many diseases.

THERE are divers and sundry diseases, and they be helped with divers and sundry Medicines; therefore I will make a note onely of those which are most used.

And first I will write of those Remedies that help the Fevers of all sorts, which are these, the Sirrup of Burrage, Bugloss, Endive, Cicory, Hops, *Fumitorie*, Rhabarb, Cassia, Scamony, Sine, Barly-water, Sirrup of Scytrones, and such like.

The Remedies that helpe the Pox are these, Aloes, *Coloquintida*, Turbit, *Hermodactils*, *Scamony*, *Precipitate*, *Oriola*, *Olivella*, the Unction of *Mercury*, *Lignum sanctum*, *Cina*, *Salsa perilla*, the perfume of *Sinaber*, a stove of hearbs, our *Ceroto Magistrale*, and such like things. Those Remedies that helpe the Cough, are *Enula Campana*, Garlike, Sulphur, Honey, *Lapaciotte*, the Oyle of Sulphur, and such liket: Those Remedies that help the Scabs, are the juyce of *Aureola*, Sulphur, *Litarge*, *Aqua Reale*, *Roch Allome*, those that are troubled with paines in the body, may use *Genciane*, Nutmegs, *Dictamnus albus*, *Euphorbio*: those that are wounded shall use Turpentine, our *Balsamo*, *Magno liquore*, *Aqua Balsami*, *Elixar vita*, *Ceroto Magistrale*, Oyle of *Hipericon*, of our invention, and such like. Those that provoke vrine, are the flours of Mallows, *Alkekengi*, Hogs life, *Cantharides*, and such like, and therefore I will not trouble you further, because I have written sufficiently in my other Books in sundry places, and hereafter I will write of divers, and sundry Medicines of our invention never found out before of any man.

Here beginneth the order to make divers and sundry Medicines of our invention never found out before by any man. And first to make our Petra Philosophale, that helpeth against all manner of diseases that happeneth unto man, or woman, or any other Animall terrestriall.

There hath alwayes been a great questioning among the Philosophers, whether that one Medicine might help against all diseases or no. The which I affirm, and will approve with sufficient reason, that the *Petra Philosophale* made of our invention may help against all the infirmities that cometh unto mans body, and two onely reasons I will shew thee with brevity, the first of them is this, that all sorts of infirmities have their Originall and beginning of the stomach, and to know the truth, yee may see manifestly, that if the body be never so little infirmed, the stomach is also greived: For yee may see how the Animals terrestriall never help themselves of other infirmity then of the stomach, and when they will help themselves, they eat hearbs, the which causeth them to vomit, and this doth signifie, that they have no other infirmity then the aforesaid, so by the experience of the Animals I approve that the infirmity is caused of the stomach, and this is the first reason. The second is, that all the Medicines, wherein our *Petra Philosophale* is put, as soon as they are come into the stomach, it draweth unto it all the evill humours of the stomach, and also of the whole body, and mixeth with them, and so natrue sendeth them forth by vomit, or by seege, or both, and so the stomach shall be evacuated of that matter, and the body remain free from all impediments of infirmities, so that by this reason I affirm, that our *Petra Philosophale* may help against all sorts of infirmities, and to know the truth, I have proved it by experience in all manner of infirmities, and alwayes have found it to doe much good unto all men, and hurt none unto my knowledge, and the order to make this *Petra Philosophale* is thus.

℞. *Sal niter*, Roch Allum, Vitrioll Romain, of each two pound.

First

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

Then take *Mercury*, lib. i. Quick-lyme, ℥. vj. Sope, ℥. iiij. Common ashes, ℥. iiij.

Mix them together in a Morter of stone, and then put them into a Retort, and distill it with a strong fire untill all the *Mercury* be come forth into the Receiver, then take it forth, and keepe it in a Glasse, to make thy composition, the which is made thus.

℞. The water that thou madest first, and put it into a goord of Glasse being well luted, and then put in thy *Mercury* that thou diddest distill before. After that, take Steel in thinne Plates, j. ℥. Iron also in thinne Plates, ℥. ii. Fine Gold in leaves, the weight of two French Crownes, and put them altogether in the Glasse, and presently set on the head, for it will begin to boyle, and cause red fumes like bloud, the which thou shalt receive in a Receiver, and presently set thy Glasse in the Furnace, and give it fire untill all the water be come forth with the fume. Then let it coole, and keep that water close in a Glasse, then break the other Glasse that stood in the fire, and in the bottome thou shalt find our *Petra Philosophale*, the which thou shalt grind finely, and searce it into most fine powder, and then wash it well with Vinegar distilled, and dry it againe, and at the last wash it with Rose-water, and dry it very well, stirring it continually over the fire, then

L. I

keep

keep it as a precious Jewell close in a Glasse.

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

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

This *Balsamum* hath all the vertues of the natural Balme, although not in quality, yet in vertue, and the order to make it is thus.

R. Venice Turpentine, pound 1. Oyle of Bayes, that is perfect without mixture, ℥.iiij. *Galbanum*, ounces iij. Gum Arabie, ounce. iij. *Olibanum*, *Mirrha elect*, Gum *Hedera*, of each, ℥. iij. *Lignum Aloes*, *Galingal*, *Cloves*, *Consolida minore*, *Cinnamon*, *Nutmegs*, *Zedoaria*, *Ginger*, *Diptamnum album*, of each, ounce 1. Muske of *Levant*, *Ambergreece* of each one Drachme. Beat all those aforesaid things together, and put them into a Retort of Glasse well luted, and put thereto vj. pound of Rectified *Aqua vite* without steame, and so let it stand viij. dayes, and then distill it by sand, and there will come forth a white water mixed with Oyle, and so keep thy fire small, untill there come forth a blackish Oyle, then change thy Receiver, and set thereto another, and increase thy fire untill all the spirits bee come forth, then separate the Oyle from the black water, and keep them by themselves and the like shall yee doe by the first water. The first vwater that is white, is called *Aqua del Balsamo*, and the Oyle separated from that is called *Oleum del Balsamo*. The second vwater that is black is called *Mater Balsami*, and the Oyle separated from that vwater, is called *Balsamo artificiato*, which would be kept as a precious Jewell.

The first Water is most excellent to clear and preserve the sight of the eyes, also if the face being washed therewith, it ma-

keth

keth it very faire, and preserveth it youthfully, it keepeth back age, it breaketh the gravell in the reines; and it provoketh Urine, the which is stopped thorow carnosity; it helpeth all manner of Wounds, in what place of the body soever they be, if yee wash them with the said vwater, and wet therein clouts, and lay thereon, for his operation is so strange, that it seemeth rather divine then humane. It helpeth much against the Etisie, and against all sorts of of Catarres, and Cough. If ye wash a *Sciatica* therewith, and lay thereon a cloath wet in the same, it taketh away the paine presently.

The other water called the Mother of Balme, helpeth scalls in short time if ye wash them therewith; so doth it helpe the white scall, *Lepra*, and all sorts of Ulcers that are not corrosive most miraculous to see, and without any trouble; it serveth also against a number of other infirmities, the which I will let passe at this time.

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

The Balme artificiall is a most miraculous Liquor, if any have the stich in the side, and take two drachms thereof, it presently will helpe him. It is also good against the Cough, and Cattare, coldnesse in the head and stomack, and for Wounds in the head. It is a most soveraign Remedy, if yee annoint all the head therewith once a day; because it pierceth into the brains, and also unto the stomack beneath. It resolveth all tumours in all parts of the body with speed. It resolveth a Quartaine in short time, if yee annoint all the body therewith, leaving no part.

And to be short; I know no disease neither hot nor yet cold, but that this Balsamum doth good unto, as well the hot diseases as the cold, because it cooleth the hot, and heateth the cold, and this it doth by his quality and hidden vertue, so that I have found in this precious Liquor such great vertues, that I am not able to declare them all; so that every one which is furnished with this precious Balme, may be kept from

infirmities, and shall not need to seek the naturall Balm with so much expenses and danger of the life, as hath been many times seen.

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

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

℞. Fine white Sugar ℥.iv. pure Pearles, Musk, Saffron, Lignum Aloes, Cinnamon, ana. ℥.i. Petra Philosophale ℥. iv. Mix them together, and make thereof Lozanges with Rose-water according to art, the which yee shall keep in a box of wood close shut, and the order to use it is thus, when the Physitian doth goe to visit any sick person, and that he will prepare him some Medicine to take inward, the best and most perfectest Medicine that he can ordain is our Aromatico, because it evacuateth the stomach by vomit, and the body downward, and his operation is such, that it doth in manner helpe any crude sort of infirmity, and the quantity is from one drachm to two drachms, and may be taken in broth, in wine, in water, or mix it with any pills, or potion, giving you charge, that when yee put it in any potion, that yee leave none in the bottome of the cup where yee drink it out, because the Petra Philosophale is heavy, and will remain in the bottome, for if that remain, it will not work at all, giving you also charge, that the said day that yee give this Medicine, that yee let the Patients drink as much crude water as they will, and give them
little

little meat to eat that day, and this is the order to use this Medicine.

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

Electuario Angelico Romano, is so called, because it was compounded by me in the City of Rome, in the time of Pope Paulo quarto, and because this Composition worketh suddenly, I called it Angelico, and is most excellent against many diseases, it is good against all sorts of Fevers, giving it Perminorativo, and for the stich in the side it is most rare, because it taketh away the viscosity in the stomach, and openeth the pores, and is good against the Gout, for if they take it every third day once, in ten dayes they shall be helped, it is also good against the Cough, Catarre, and for the Milt, and for those that have the Pox, or the running Gout, and such like influences, and the order to make it is thus.

℞. Saffron, Lignum Aloes, Cinnamon, red Corral, ana. ℥.iii. Elleborus niger without preparation ℥. ii. Electuario de succo rosarum Mesue that is not too much boiled ℥.vi. Sugar Rosate ℥. viii. Musk of Levant ℥. i. Petra Philosophale ℥. iii. our Quintessence of Wine ℥. ii. purified Hony as much as will suffice to make it in form of an Electuary, mix them on a small fire in an earthen pan, and when it is made, keep it in a vessell of glasse, for any other vessell will not be so good: This Electuary yee may mix with any soluble Medicine, but yee must take it fasting, the quantity is from two drachms to four drachms. Yee shall understand, that this in a manner reviveth the dead by his great vertue, as hath been seen many thousand times in Venice, and in Rome, most worthy of memory, and therefore if any Phisitian desire to get fame in the world, let them use our Electuario Angelico, which worketh miracles on the earth.

Of the vegetable stone of our invention, to transmute a body of one complexion into another, and to make him sound for ever.

THe way to make the vegetable stone is rare, and his vertues are infinite, and without comparison, and the cures that are done therewith are so miraculous, that the world will not beleve them, although it be the meer truth, and the order to make it is thus.

Rx. Tartar of white Wine that is thick and shining, Turpentine that is clear and pure: The hearb called **Alloes**, that hath leaves as long as an arme, and dented on both sides, and some call it *Semper-vive*, take of each of these one pound, and stamp them together, and put them into a Urinall with a Head and Receiver, and distill them in a Wine Furnace untill all the substance be come forth, then take the Fesses out of the glasse, and grind them with the said water, and then distill them as thou diddest before, and alwayes at the last give it a strong fire that the fesses may remain well burnt, then take out the fesses again, and grind them with the water as thou diddest first, and distill it again, and this thou shalt doe fifteen or twenty times, untill all that water be consumed, and the fesses remain white like salt, then lay that fesses on a smooth stone in a moist place, and it will turn into water, the which keep in a glasse close shut, and that is the water of the vegetable stone, which water is of so much vertue, that one scruple thereof being put into two ounces of Julip of Violets, and given to drink to any that is infirmed or evill complexionated, in lesse then four and twenty dayes he shall be helped of any grievous disease, and this must be taken in the morning fasting, when the stomach is empty, for then it worketh better his operation.

This is also an excellent remedy against the wormes, giving it in the aforesaid manner, it mundifieth the Liver, and drieth the humidity of the Milt, it dissolveth the Cough, and Catarres, it provoketh Urine where it is let, with divers other vertues, the which I will let passe untill another time, for if I should

write

write them all, they would not be credited, and therefore we Physicians should not rest to practise in all things that seemeth to us convenient, and I promise thee truly, that hee which shall occupie this thing, shall work miracles on the earth, and win great fame and honour. Yee shall understand, that this is the stone that the Philosophers have long sought to fix their Medicine Minerall, so that making the projection they joyn the Medicine with metalling bodies, and not to goe away in fume, because this stone resisteth all great fires without consuming, and fixeth Sulphur and Orpiment, so that they shall abide the fire, and maketh them white: If yee make projection therewith on Copper, or on Lattin, it will turn it into the whitenesse of pure silver, and that I have seen with my eyes, so that yee may see of what importance this vegetable stone is, the which worketh such goodly transmutations, as well in metalling bodies as in humane bodies, and therefore it is to be accounted of, because it may save the life of many that use it in their Medicines.

Our soluble Sirrup, with the order to use it.

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

Rx. Sage, Rosemary, Wormwood, Cicory, *Carduus sanctus*, Nettles, Organy, of each a handfull, Figs, Raisins, Dates, sweet Almonds, *Sal gem*, ana \mathfrak{z} . iiii. *Coloquintida*, *Aloes hepatica*, Cinnamon, *Mirabolani citrini*, ana. \mathfrak{z} . ii. common Honey two pound.

Stamp them all grossly, and put them to infuse in eighteen pound of fair water, then boil it till half be consumed, then strain it, and distill it by a filter, and aromatise it with two carrets of Musk and a pint of Rosewater, and then it is made, which yee shall keep in a bottle of glasse close stopped, the quantity is from four ounces to six ounces.

In

In Winter you shall take it very warme. And in the *Spring* and *Autumne*, yee shall take it but warm. In Summer yee shall take it cold, for this purgeth the grosse humours of the body, and hurteth not the stomack, yee may use it in a Fever, four or five dayes together, and it will helpe it. In crudity of humours, as the French Pox, Gouts, Catarres, *Doglie*, *Artetica*, and such like matters, where there is no accident of Fever, yee may take it ten or fifteen dayes together, and cannot hurt by any means, for it purgeth most excellently: it is given against the Cough, against Flux of the Vrine, and paines in the head, and Carnosity in the yeard, or the Hemeroids: And in summe it is good against all diseases caused of corrupt humours; for it hath such vertue, that it draweth from all parts, and evacuateth the humours intestinal, for of this Sirrup I have had great experience, in such persons as were in manner banished, and had lost their taste, and presently using this, they came to good temperature; and I have used it an infinite number of times, in persons that were ulcerated, and full of fores, evill handled of Fortune, and of the infirmity, and finding no means to cure them as they should be, I gave them this Sirrup fourteen or fifteen dayes, and then they were cured, with a number of other things, the which would be too long to write; and therefore I would wish every one to use this, not onely in the aforesaid matters, but in all other diseases.

Our Sirrupo Magistrale Leonardo, which serveth against an infinite number of diseases, and is a rare Medicine.

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

℞. The leaves of Sine, two ounces. Fumitory, Mayden-hair, Harts-tongue, Lyver-wort, *Epitemum*, *Elleme*, *Pollipodie* of the Oke, the floures of Borrage, of Buglosse, Lycorice, of each three ounces. *Colloquintida*, *Elleborus niger*, *Aloes hepatica*, *Mirabolani Indiana*. ʒ. j. Proynes 14. *Sebestien*. 12. *Tamarise*. ʒ. i. Stamp

Stamp them grossly, and infuse them in ten pounds of Fumitory water, then boyle it untill the consumption of the third part, and then straine it, and in that which is strained put these things: Sirrup of *Stacados*, ℥. i. Saffron, one scruple, *Mel rosarum*, six ounces: Rectified *Aqua vita*, four ounces: Muske, ʒ. i. the Musleage of Marish Mallowes, four ounces, Benjamin, one ounce, Rose-water, three ounces And then it is made, which ye shall keep in a Glasse close stopt, and keep it in a temperate place, and this you must take warme, the quantity is from two ounces to foure ounces, and it is a most safe Medicine to be used without keeping of any dyet. It helpeth those much that have *Pellaria*, scabs, Hemeroids, and such like diseases, and may be given unto a woman with child, without any danger, when she shall have occasion to use any.

Our Sirrup against the Melancholly humour, and especially where there is ventositie in the stomack.

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

℞. Water of Fumitorie, of Hops, of Wormwood, of Mayden-haire, of each five pound. Then with this water thou shalt make a decoction with these things that follow.

℞. *Pollipodium* of the Oak, one pound, Sine leaves, *Epitimum*, ana. four ounces Cordial flours, two handfuls. Mayden-haire, one handfull, Licoris, Rayfins, Cinnamon, of each two ounces: The four Cole seeds two ounces. Make thereof a Decoction according to Art, and straine it, then take foure pound of that Decoction, and put thereto the juyce of Burrage, of Buglosse, of Hops, of each two ounces; Common Honey, vi. ounces. Then with white Sugar, make a Sirrup in good forme, and aromatise it with Muske and Amber, putting thereto one ounce of *Plyris* without Muske, and then it is made. The quantity is from three ounces to four ounces in the morning warme, and fast thereon at the least three or foure houres, for this purgeth marvellously the melancholly humours, and all other grosse humours, and dissolveth wind, and comforteth the heart, &c.

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

BEcause the Pox is a disease contagious, putrefied, and corrupt, and worketh many evill effects, as I have written in my *Caprici medicinale*; therefore it were necessary to prepare most excellent and rare Remedies to dissolve the same, which Medicines are infinite.

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

Rx. The barke of *Lignum sanctum* grossly beaten ℥. i. and lay it to steep in ℥. xiiii. of faire water 24. hours, then boyle it untill foure pounds be consumed, then put thereto *Pollipodie* of the Oak, two ounces, Cicory one handfull, *Aloe Epatike* ʒ. iiii. and let them boyle for an houre: Then put thereunto the leaves of *Syve*, *Epitemum*, *ana*, ʒ. i. *Coloquintida*, ʒ. vj. Sugar, seven ounces, then let it boyle till halfe be boyled away; and that there remaine ℥. vii. then straine it, and put it in a Glasse with 12. graines of Muske; and keep it very close stopt; and this is the SIRRUP which yee shall take twise a day, that is morning and evening; then make this drinke following, which shall be the common drink at all times to your meat.

Rx. One pound of *Lignum sanctum*, *Raspead*, and steep it in ten pounds of white Wine that is ripe; and let it boyle an houre, then put thereto ℥. xv. of faire water, and let it boyle a little more; and then straine it, and keep it in a glasse bottle, for this is to be used all the day time; and the order

to use these is thus. First, when any feeleth himselfe grieved with the Pox or any such like disease, he must keep his bed at the least twenty dayes, and use to take of the first SIRRUP or Potion every morning a good draught, being as warme as hee may suffer it, then cover him well with clothes that he may sweat as much as he can; then take off the clothes by little and little, and dry him with warm clothes, and so let him repose for two hours, and then let him eat, and his meat must be dry, as Bisket, rost-meat, Rayfins of the Sun, Almonds, and sometime a raw egge, and his drink at meals, and all the day beside shall be the last made with Wine and Water, then at night give him of the first SIRRUP as yee did in the morning, and cause him to sweat; and then dry him; and this order thou shalt use twenty dayes together not comming forth of thy Chamber, and by the grace of God thou shalt be helped of any such grievous infirmity; as I have seen the experience thereof an infinite of times, to my great honour; for it may be occupied in all complexions with safety, as by the ingredients thou maist see.

A most marvellous water and rare, to cause a man to avcid the gravell in Vrine, and to mundifie the Reines.

THe gravell in the Reines of the back is caused, and engendered of great heat, and drynesse in those parts, as thou maist plainly see by those which are troubled therewith; for their Reines are so hot that they cannot abide any heavy garment to lye thereon, and they alwayes make their water with great paine and burning: therefore if thou wilt helpe that infirmity, it were necessary to refrigerate the Reines, and moisten it with good juyce, and take away that burning of the Vrine; and so in that order the Patient shall be helped; and this thou maist doe in short time, and with great ease with this Remedy.

Rx. The seed of small Lemonds, the seed of Oranges, and one pound, *Saxifrage*, six pound, Balme, *Scolopendria*, Pellitory of the wall, *Sparagus*, *Crisoni*, Isop, Fenel-roots, Parsly roots, *ana*. ʒ. vi. stamp them altogether, and make them in forme of a li-

quid Unguent with the juyce of Lemons, then distill it in a common tin Stillitory being luted, untill the matter remain dry, then keep the water in a Glasse close stopt, and when yee will occupy this water, yee must first purge the body of the crude and viscous humours, and likewise evacuate the stomack of choller and flegm; that being done thou shalt take every morning and evening ℥. vj. warme, and it would be necessary for those that take it, to use a dyet, and to refrain moist and cold meats, and use onely dry things, and so this water shall help those aforesaid griefs; as I have proved divers times.

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

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

℞. *Lignum sanctum*, Rasped small one pound, the bark being beaten ℥. iii. infuse them in twelve pound of fair water one night, and the next morning put therein one pound of Hony, the which is put in, because it is aperative and warme, and helpeth to provoke sweat, and causeth it to have a good tast, then boil it till half be consumed, then put thereto *Carduus sanctus* ℥. iiiii. strong Wine three pound, then boil it untill a third part be consumed, and then it is made, then strain it, and take forth the *Carduus sanctus*, and put therein twenty pound of fair water, and one pound of Hony, and let it boil untill four pounds be consumed, and strain it, and keep it in a glasse bottle, for this is the common drink to drink all the day long, and the order to take it is thus: First before yee will take this water, it were necessary to take our *Sirrupo Solutivo* seven or eight dayes, after that take of our *Electuario Angelica* ℥. β. that

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

Our distillation for the Etesia, which is of marvellous vertue, and without comparison, with the order to use it.

HAVING written sufficiently of the quality of the Fever Hectick and his cure, in my *Caprici Medicinali*, Next I will

will write of nothing but the order to make this precious Liquor, with the order to use it, as well for that disease as for other such like, and the order to make it is thus.

℞. A young Hen that hath not yet laid Eggs, and pull her quick, and then take forth her guts onely, and stamp her in a stone Morter, and put thereto as much crumme of white bread as the flesh doth weigh, and stamp them together, and put thereto a handfull of fresh Scabious, and as many leaves of Gold as weigheth a French Crown, then put thereto as much water of *Mortella* as all the aforesaid matter doth weigh, and so leave it one night, and then distill it in a Urinall of glasse, with three pound of strong Wine in *Balneo Mariae*, untill the fesses remain dry, and then it is ended.

Then for every pound of this distillation, put thereunto ℥. i. of the water of Hony made according to our order, and keep it in a glasse unstopt, that the strong favour may goe away, and the order to use it in the Fever Hectick I have written in his Chapter, this serveth also for those inward causes which are most troublesome, and for those that have a burning Fever. Also for women that have a Fever in their child-birth.

Our vegetable Sirrup, which is miraculous and divine.

THis Sirrup is one of my seven secrets, with which I have done many miracles many times, in divers operations on many infirmities, and have been so chary of it, that I meant never to set it forth in my life time, but yet I considering what great benefit it might be unto the world, I thought good to set it forth, that every one might be served according to his pleasure: and the like I will doe of many other secrets of great importance, which shall be dispersed among my books, and the order to make this Sirrup is thus.

℞. *Lignum Aloes*, *Riopontico*, *Eupatorio*, red Saunders, of each ℥. ii. Beat them, and make thereof a decoction in good form, and with ℥. iv. of this decoction make a Sirrup, and put thereto these things following while it is hot, Saffron ℥. i. Ginger ℥. i. Musk two Carets, the solution of our *Petra*
Vege-

Vegetable ℥. iii. Cloves, Nutmegs, of each ℥. i. and a halfe, then keep it in a glasse close shut, and this is our vegetable Sirrup which worketh miracles in divers infirmities, for by his nature it purifieth the Bloud, mundifieth the Liver, comforteth the Heart, preserveth the Stomack, provoketh Urine, dissolveth gravell in the Reines, it helpeth the Cough, and helpeth digestion, and quieteth all the humours in the sick person, with divers other vertues, which I will leave till another time. This may be taken with broth, with distilled waters, or with any Decoction, or Medicine fasting, the quantity is from one drachm to two drachms, and happy shall they be which shall use it.

An Eleatuary that helpeth the Cough with great speed, and ease.

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

℞. *Enula campana*, ℥. iiij, Marsh Mallowes. ℥. xij. Quinces ℥. xvj. But if yee cannot get Quinces, yee may take Marmalade ready made, and boyle it in faire water with the said roots, untill they be dry, then stamp them in a Morter, and straine them thorow a strainer, then take for every pound of that matter two pound of white Hony, and boyle them together, but boyle them not too much, then take it from the fire, and put thereunto for every pound of the aforesaid matter, one scruple of Saffron, and one Drachm of Cinamon, and two ounces of Sulphur, and one scruple of Licoris, and then incorporate them well together, and aromatise it with Muske and Rose-water, and this yee shall use morning and evening; for this is of so great vertue, that it is to be wondered at, because the Mallowes doe mollifie, the *Enula campana* doth warm and causeth digestion, and comforteth the stomach; the Quinces are cordial and warm; the Sulphur is a great dryer, the which destroyeth the evill humours of the body; the Saffron comforteth the heart; the Cinamon is stomachall, the
Licoris

Licorice is mollificative, and digesteth the matter; so that of force this Electuary must help any kind of Cough, except it come of the Pox; for then it will doe small pleasure; as I have proved.

Electuario benedicto Leonardi, the which purgeth the body without any grieffe, and is miraculous in his operation.

This *Electuario benedicto*; is a compound of our invention many years agoe; and is so called, because of his marvellous operation, and the order to make it, is thus.

℞. Of a certain kind of fruit called of some, *Spina merula*, of other *Spini cervini*, with his berry they make a kind of sap green, take of these berries when they be ripe, and stamp them, and take thereof the juyce, and straine it by a filter, and for every pound of the aforesaid Juyce yee shall put therein these things; Cinnamon, Safron, Cloves, Nutmegs, Ginger, ana. 1. Drachm *Sena*, *Allocs*, ana 3. Drachm mix them well together, and set it in the sunne till it be dryed like a paste, and then make it liquid again with these following.

℞. Rose-water, our *Quintessence*, ana ʒ. ii. for a pound. Muske 2. carretes for a pound, *Mirra* 1 Drachm for a pound. Incorporate all the aforesaid things together, and set it in the sunne untill it be thorow dry, and may be made in powder, of the which yee shall take what quantity yee will, and mix it with as much Honey purified, and that is our *Electuario benedicto*, the which purgeth the body without paine, and preserveth the stomach, purgeth the head, and helpeth putrified Fevers, with divers other things the which I will not write at this time. Yee may keep this mixture 6. moneths after it is mixt with Honey: the dose is from halfe an ounce to a whole ounce. Yee may take them in Pills in broth, in an Electuarie, or in Wine, or how yee will, and alwayes they shall make his effect well.

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An Electuarie against the evill disposition of the Liver and Stomack.

THe Liver is troubled with divers and sundry causes: but for the most part it is of heat: For the heat sheweth some outward sign, as is seen by experience; for their Face and Nose are red; they have heat in their Legs, chops in the palms of their hands and feet. It ingendereth Fluxes in the body, burning of Vrine, running of the Reins, and such like effects. And the order to cure them is thus.

℞. *Citraca*, *Scolopendria*, *Epataca*, *Eupaterio*, ana ʒ. iij. beat them in fine powder, *Lignum aloes* three Drachms, Safron ij. scruples, Cinnamon, two Drachms, white crude Honey one pound and a halfe, mix them and incorporate them together without fire, then take thereof morning and evening ʒ. j. at a time; but before yee begin to take this Electuary, yee shall take a quantity of our *Electuario Anglica*, and then in short time they shall be helped, as thou maist well see by the ingredients that goeth into this composition.

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

AS the fire hath vertue to heat and dry materiall things, so hath the Sulphur vertue to warme, and to dry the humidity and coldnesse of our bodies; for I have occupied it divers and sundry times, and alwayes have seen divers and sundry good effects; but for the better commoditie, and more ease to use it, I have compounded this Electuary, the which thou maist use with ease and benefit unto a number, and the order to make it is thus.

℞. Very fine Sulphur that is without earth, and make it in fine powder, one pound, Cinnamon halfe an ounce. Safron one scruple, Ginger ij. Drachms, Muske dissolved in Rose-water, ij. Carrets, white honey crude as much as will suffice to make it in an Electuary without fire, then keep it in a dry place: and this yee shall use in the morning fasting, and his quantity is

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from four Drachms to seven. This dryeth up scabs, provoketh Urine, breaketh the stone in the reins, it helpeth the Cough, dryeth up the watering of the eyes, causeth a good appetite, with divers other things, the which I will leave to the experimentors.

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

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

℞. The root of *Consolida majore*, one pound, and boyle it in water untill it be consumed, then stamp them in a Morter, and passe them thorow a strayer, then put thereto as much white Honey as the matter weigheth and boyle them on a small fire untill it be come to the forme of an Electuary, and when it is boyled, put thereto these things.

℞. The shels of Pomgranads in fine powder, ℥. j. *Lignum Aloes* vj. Drachms, *Mirra*, *Mastike*, *Sarcocolla*, *Sanguis draconis*, in graine, anij. Drachms. Cinamon, j. Drachm, Muske of *Levant* dissolved in Rose-water, one Carret, then incorporate them well whiles it be warme: Yee shall note that the body must first be well purged ere yee take this Electuary, and yee must also keep a dyet that the Medicine may work the better; for this helpeth all the aforesaid diseases inwardly, as is said before: yee may use it implaister wise upon Wounds, and on broken bones, and use it inwardly, and so the Patient shall remaine helped. With this I have seen men of great age helped, that were burst below, and wounded from one part to the other; and also broken bones and bruises, the which if I should write them, it would not be credited.

Or

Our Imperiall Electuary for the Mother.

THis Electuary for the Mother, is by Nature temperate hot, and by his heat provoketh Menstrua, and comforteth the Matrix, and all other weak parts, of what causes soever they be; and the order to make it is thus.

℞. Cinamon, elect, ℥. j. Nutmegs, Maces, Cloves, Ginger, ana one Drachm, *Cassia ligna*, six Drachms. *Marmalade* ℥. xij. *Lignum aloes* iiij. Drachms, red Sanders ij. Drachms, *Aqua vite* well rectified ℥. iiij. fine Muske two Carrets, purified Honey ℔. ij. then make thereof an Electuary according to art, which is most excellent against the indisposition of the Mother: But first ere yee begin to take this Medicine, it were necessary to take a quantity of our *Pillole Aquilone*, and then to take this Electuary in the morning fasting thereon four or five houres, the quantity is from halfe to one ounce; also that time that yee eat this Electuary, yee shall eat no evill meats, as Hogs flesh, fryed meats, or baked meats, or such like as might hinder the operation of the Electuary: This Electuary yee shall use at the least forty dayes together; and so thou shalt see marvellous effects thereof, as I have done a thousand times in *Cicilia*, in *Naples*, and in *Rome*; and also in *Venice*, and alwayes it fell out in one order, and yet the Regions are much different one from another, and the inhabitants are contrary of complexion; neverthelesse this Medicine wrought alwayes one effect in operation, as well in one place, as in another; and therefore I approve it to be a most blessed Medicine, and of great experience.

Pills against poyson, the which are of marvellous vertue.

THese Pills are of such experience against poyson, as is not to be beleaved, and the order to make them is thus.

℞. *Imperatrice*, *Bistorta*, *Tormentilla*, *Valeriana*, *Dittamobianco*, *Carlina*, *Ariostogia rotunda*, *Gencyana*, *Agarico electo*, *Sal gemma* of each alike quantity, beat them in fine powder, then take the juyce of Carlike, and of Onions as much as will

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make

make it into a paste; also put into the juyce ʒ. i. of Saffron, then let the said paste being mixt dry in the shadow, and then beat it into powder again, and mix it with the aforesaid juyce in good forme, and keep it in a vessell of Lead untill thou hast need, and when thou wilt occupy it, take thereof ʒ. iij. and make thereof Pills with *Sirrup Acetoso* in good form; which thou shalt give unto him that is poysoned; and in short time thou shalt see Miracles of that Medicine: for all the aforesaid simples in manner alone are sufficient to deliver one that were poysoned, but being mixed together it worketh greater effect.

Unguento magno Leonardo.

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

℞. *Otnegra ovin*, ʒ. vj. *Oximel squilliticum* halfe an ounce, mix them together in an earthen dish untill the *Otnegra ovin* be become like ashes, then it is deistrom, then put thereon ʒ. ij. of vinegar, and wash it well, untill it remain pure and cleare, then take *Olibanum* halfe an ounce, *Cerusa*, ʒ. i.

Beat them fine, and mix it in a stone Morter with as much *Magno liquore*, as will serve to incorporate them well, then put thereto the *Otnegra ovin*. and mix them very well together; that being done, put thereto *Auxungia porcina*, ʒ. viij. And mix them all together, and then it is made, which keep in a vessell well glased; for it will keep a long time without corruption, and is apt to help those that are lame, full of paines, sores and swellings, paines of the eyes, the stone in the reins, and such like matters, It helpeth all manner of French Pox, if yee annoint them therewith untill their Gums be sore, and then leave. But yee shall note that the body must first be well purged before yee annoint them. This Unguent cooleth all corrosive Ulcers, and helpeth them in short time, it helpeth all paines in the eyes, if yee put it therein, and taketh away all burning with speed; and to be short, it helpeth those diseases in most short time, so that it is to be wondred at.

Oyle

Oil of Hypericon, which is most miraculous for Wounds and Bruises.

THis Oil of *Hypericon* compounded by us, is of great vertue in divers and sundry accidents, and especially in Wounds, for it helpeth them without any pain, although the Veins, Sinews, or Bones were hurt, or cut, and that in very short time, it preserveth the Wound from corruption, and taketh away the pain, and incarnateth, and siccatizeth, as by experience thou mayest plainly see. It dissolveth Contusions, and is most marvellous against poyson.

It helpeth against any crude sort of venomous Fever, if yee annoint all the body therewith leaving no part, and the order to make it is thus.

℞. The floures, leaves, and seed of Saint Johns Wort, as many as yee will, and stamp them together, and put them in a glasse, with as much strong white Wine as will cover it well, then set it in the sun ten dayes together, then put thereto as much pure Sallet Oil as the Hearbs and the Wine doth weigh, then let it stand in the sun other ten dayes, giving you warning, that yee weigh your Oil before yee mix them, that being done, put thereunto for every pound of Oil ʒ. ii. of Turpentine, and ʒ. i. of Saffron; of Nutmegs, Cloves, *Mirra electe*, of each ʒ. ʒ. Frankincense ʒ. i. *Viticella* ʒ. ii. for every pound.

Stamp them altogether, and put them into a great glasse, and set it to boil in *Balneo Mariae*, with a Head and Receiver close shut, and to know when it is boiled enough is, that there will ascend no more vapours into the Head, and that will be within four and twenty houres or thereabout; then take forth the glasse being yet hot, and strain it, and keep it in a glasse close shut as a precious Jewell; yee shall note, that this Oil must alwayes be occupied very warm, and in any wise tent no Wound, but wet clothes therein and lay it thereon, and thy cure shall prosper well, for this I have proved a thousand times in divers places.

I

To make our *Oleum benedictum*, which healeth Wounds divinely.

THis *Oleum benedictum* serveth chiefly for Wounds in all parts of the body, and especially for Wounds in the head, if there were fracture of bone, and offences of the Pannicle, and in other places where Sinewes are hurt, or Muskles, or Veins, or in any other noble place of the body, with this *Oleum benedictum*, and with our vegetable *Quintessence* thou mayest help them easily, and in short time, without any danger or detriment of the wounded person, as is said before, and the order to make it is thus.

R. The whites of Eggs being hard sod in water ℥. xii. clear Turpentine ℥. xiv. pure Mirrh ℥. iii. Mix them, and put it into a Retort of glasse, and give it gentle fire at the first, and then increase it according to Art, untill all the substance be come forth of the Retort, which will be both Water and Oil, which separate, and keep the Oil by it self in a glasse as a precious Jewell, for this worketh miracles in Wounds of what sort soever they be, moreover it causeth hair to grow on the head or beard which is fallen away, and that it doth in short time, by onely anointing the place therewith, also if any have a stitch in his side, and retention of Urine: let him take a Glisten, wherein he shall put a little of this Oil and he shall be helped, and this effect it doth, because it drieth mightily that alteration made in the secret parts of the Reines inwardly, where no locall medicine can be applied.

A Magistrall Water, which preserveth the sight a long time, and mundifieth the eyes of all spots.

IF thou wilt make a water that shall have vertue to preserve the sight long, and to mundifie the eyes from all spots, that are therein, it were necessary, that therein were simples that are preservative and mundificative, as I will shew thee hereafter.

R. The best and strongest white Wine that thou canst
find

find ℥. xii. new Bread well risen ℥. iv. Celandine, Fennell, Cipolla squilla, ana. ℥. iv. Cloves ℥. ℞.

Stamp them, and then distill them altogether in a goord, in *Balneo Mariae* untill yee have received five pound, which keep by it self, for that is most excellent against pain in the eyes.

Also if any drink every morning for a moneth the quantity of one ounce, it will help him of any grievous infirmity. Also I never applied this Water to any thing, but alwayes it did great pleasure.

To make Oyle of Vitriol compound, which preserveth nature in his strength.

THe order to make this Composition is thus.

R. Fine Sugar ℥. iv. *Risponico* ℥. i. *Rhabbarbaro* ℥. i. the floures of Mercury ℥. i.

Stamp them altogether, and make thereof a paste, that being done, take pure rectified *Aqua vite* without flegm ℥. iv. And put them altogether in a Retort of glasse close stopped, then set it in warm horse dung six dayes, then take it forth and distill it in *Balneo Mariae*, untill there will come forth no more substance, then take forth the fesses in the Retort, and put it in a canvas, and presse it forth very hard: Then take Buglosse water, Fumitory water, Scabious water, of each ℥. vi. and with the said waters wash well the fesses, and presse it forth again as hard as yee can; then cast them away, and distill that water by a filter untill it be clear, then mix it with the first that was distilled by *Balneo*, then take the best Oil of Vitrioll that yee can get, and for every pound of the said matter, put thereunto ℥. ℞. of the said Oil of Vitrioll, and keep it in a glasse close shut. This Composition I have caused to be used in the summer time, and yet continually doe use it, whereof I have seen great experience; it procureth a good appetite unto those that have lost or spoiled it, it helpeth the Milt, it dissolveth the pains of the head and teeth, with many other vertues, which I will not write at this time, it preserveth old men in their strength and lustinesse, so that it hath been a thing

thing to be wondered at, and the order to take it is thus. Yee shall take ʒ. ʒ. in the morning fasting as it is, and fast thereon four houres at the least, and that day eat but little meat, but let it be of good nourishment, and whosoever followeth this order long, shall live in perfect health of body, as I have seen divers and sundry times.

Oleum Philosophorum de Terebinthina, & Cera.

THis Oil of Turpentine and Wax is a most precious Balm, and his vertues are infinite, because it is made of Simples in manner uncorruptible, and is most miraculous for those that are corrupted or stricken with the Pestilence, because it is most penetrative, and of nature drying, and comforteth all weak parts in mans body, of what infirmity soever they be, and the order to make it is thus.

℞. New yellow Wax ʒ. xii. clear Turpentine ʒ. xviii. Benjamin ʒ. ii. fine rectified *Aqua vita* ʒ. xxx. common Ashes ʒ. vi. Mix them, and put them into a Retort of glasse well luted, and then distill it in a wind Furnace, untill all the substance be come forth, and in the Receiver thou shalt find three things, the first is the Water, the second Oil, the third flegm, which thou shalt separate one from another, and keep them close stopt in a glasse, which is most excellent in time of the Pestilence, as well for unction as for to help the sores, for if yee put it in a sore, or botch, that is broke, presently it taketh away the pain, and being mixed with other of our Medicines, as I have shewed in my Regiment of the Pestilence, it helpeth them with great speed. If any annoint all his body with this Oil twice a moneth, it will preserve him youthfull, and in health a long time, it preserveth also dead flesh or fish that is put therein from corruption, also if any be wounded in any part of the body, let him annoint it with this Oil four or five times and it shall be whole: Also if any cannot make water, give him ʒ. ii. of this Oil to drink, and presently he shall make water, it is also good against the stitch in the side, and Plurisie, and Worms, and the Cough, and Catarre, and against the pestilent Fever, and such like indisposition, if yee
drink

drink a little thereof, it hath a number of other vertues, which I will leaye unto the Experimentours.

Our Magno liquore which is of great vertue.

THis is of my invention, and the order to make it is thus.

℞. Sweet fallet Oyle ʒ. ʒ. white wine ʒ. ij boyle them together untill the wine be consumed, then put it in a vessell of stone, and put thereunto these things following.

℞. The flours of Rosemary, ʒ. iii. *Lignum alces*, ʒ. vj. *Olibanum*, *Bdelium*, ana. ʒ. x. then stop it very close, and bury it in the ground four foot deep, and this would be buried in the beginning of *August*, and there remain untill the moneth of *March*, then take it forth of the ground, and set it in the sun, and put thereto these matters following. Sage, Rosemary, Rew, Betony, Millifolly, Comfery roots, *Tamaro*, *Viticella*, ana, one handfull; Gallingall, Cloves, Nutmegs, Spikenard, Saffron, ʒ. j. *Sarcocolla*, *Sanguis Draconis* in graine, Mastike, ʒ. j. *aloes epatike*, *Rasa di pino*, ana, ʒ. viij. yellow Wax, *Auxungia*, ana. ʒ. xvij. *Colophonie*, ʒ. j. *Hipericon* with the seed and all, ʒ. ij. Muske, ʒ. j. Mix these all well together, and boyle them in *Balneo* untill the herbs become dry, and have no more substance, then it is boyled, then take it forth and straine it; and put thereunto for every pound ʒ. vj. of our Balme artificiall; and when the moneth of *September* commeth, put thereunto ʒ. ij. of the fruit of the herb called *Balsamina*, which is red, and then it is ended, which thou shalt keepe in a Glasse close shut; for the older it is, the better it is; and is of such vertue, that it helpeth the Etisie, and Hidropsie, if yee give them every morning iiij. Drachms, with ʒ. j. of Sirrup of Roses warme the space of xl. dayes, as I have proved: And this is the true and perfect Unction that helpeth the *Petocchie*, a disease so called in the *Italian*: If any were wounded, and had cut veins, sinues, and bones, let him joyne the parts close together, and dresse it with this Oyle very hot upon the upper parts; and in short time it shall be whole, without any alteration; it helpeth also the white scall if yee annoint it therewith: It helpeth coldnesse in the head and Catarrs, if yee

annoint it within the nostrils at night when yee goe to bed; if yee annoint the stomach therewith, it causeth perfect digestion of the meat, it provoketh Urine where it is let thorow cunnity or *Gonorrea*, or such like matter; it causeth hair to grow, it preserveth the beard black, and is good against worms; and all these experiments are true, and proved of me divers and sundry times in the aforesaid infirmities, and also in divers other which I leave untill another time: Yee shall note, that if yee annoint any all over that is griev'd with the Pox with this Oyle, it will increase his paine; and so by that means yee may know whether he be infected or no.

Pillole Angelica, which evacuate the body without any Impediment, and are most profitable.

IT is most necessary that all kind of Pills should be well prepared, and artificially handled; because they shall make no alteration in the stomach of those that take them; and therefore I will write a kind of Pills of our invention, and are called *Pillole Angelica Leonardo*, which may be used in any kind of infirmity, and may be given to a woman with child without danger, for they dissolve the body without trouble, they purge choller and flegme, and purge *partibus* along, and are good against all paines, they dry up Ulcers in all parts of the body, dissolve the Catarrous humour, and in a manner all Fevers, and the order to make them is thus, *R. Coloquintida*, ℥. iiii. and put it in j. pound of pure rectified *Aqua vite* without flegm, and there let it remaine three dayes, then straine it hard into a cleane vessell, and put therein *Aloes epatike*, *Mirrha*, *Eleborus niger*, ana, ℥. i. Beat them in fine powder, and mix them like a paste, then fet it in the sunne untill it be almost dryed: Then put thereto Saffron, Cinamon, yellow Sulphur, ana, ℥. iiii. and mix them well together, and let them dry altogether, then make it into a paste with white crude Honey, and keep it in a vessell of Lead, for that is best, the quantity is from one Drachm to two Drachms, for these are *Pillole preparate*, that may be taken without keeping of dyet, and they doe purge all humours hanging in the body, and preserveth the body from putrefaction

putrefaction, as I have seen the experience thereof divers times.

Pillole Aquilone of our Invention.

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

R. Conserve of Damaske Roses made with Honey three ounces, *Lignum aloes* ℥. i. Oyle of Vitrioll twelve graines, Cinamon elect. ℥. ii. *Petra Philosophale* of our invention halfe an ounce, Sugar-candy, two ounces.

Mix them and make thereof a paste with *Sirrup acetoso*, and keep them in a Glasse. The vertue of these Pills I will not write at this time, but onely I say they help against all sorts of infirmities, and hurteth none in any wise; the quantity is from ℥. i. to ℥. ii. in the morning fasting, but yee may not guild them in any wise, but drink after them a cup of water or wine, to carry them downe, then sleep thereon, and that day eat little meat, and light of digestion.

Our Quintessentia solutiva, which is of marvellous operation in divers matters.

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

R. Lignum Aloes, Cinamon, Turbit, *Aloes hepatica*, ana, one ounce, *Colloquintida*, two ounces, Cloves, Saffron of each ℥. iii. Musk of Levant ℥. i. Julip of Violets, ℥. i.

Mix all the aforesaid matters together in a Glasse, and put thereon two pound of our *Quintessence*, and so let it stand twelve dayes, and then straine it; and put it into a vessell of Glasse close shut; this may be taken with broth, wine, or with

what Sirrup or Potion yee will; the quantity is from ʒ. ii. to ʒ. iiiii. in the morning fasting without keeping of any dyet at ll, and it shall worke well without trouble at all.

Our Sirrup of Quintessence, which is of marvellous vertue.

THis Sirrup is of marvellous vertue, as is seen daily by experience, and the order to make it is thus.

℞. Of that pure rectified *Aqua vite*, whereof we make our *Quintessence* ʒ. xii. Oil of Sulphur, Oil of Vitrioll; of each ʒ. i. Oil of Tartar perfect ʒ. ii. Julip of Roses ℥. iv. Musk two carrets, Saffron ʒ. i. Cinnamon ʒ. i. Mix them together, and keep them in a glasse, for his vertues are innumerable, and in manner reviveth those that are half dead. It helpeth the Fever in short time if yee use it. This Sirrup may be mixed with any kind of potion that is given to the sick, and may be given alone in broth, wine, or water, or in what sort yee will, the quantity is from ʒ. ii. to ʒ. iv. and herewith I have done miracles, as thou mayest read in my *Thesauro della vita humana*.

Pillole Magistrale, which is good against divers infirmities.

THese Pills are of great vertue, and especially against all kind of paines coming of corrupt humours; for they purge the putrefied humours, and preserve the body from corruption, and the order to make them is thus.

℞. *Olibanum*, *Masticke*, *Mirra*, *Sarcocolla*, *Aloes hepatica*, *Elleborus niger*, Saffron, Turbit, *Colloquintida*, ana, qv.

Stamp them finely; and for every ounce of the aforesaid matters, put thereunto two Carrets of Muske, and then incorporate it with Honey of Roses, and *Aqua vite* of each alike; and this Paste thou mayest keep for six moneths in a vessell of Lead; the quantity is from two Dramchs to three Dramchs in the morning fasting, and drink thereon a little Wine. These Pills are most excellent to take away the paines of the Gout, and to preserve a man from it; they are also good for those that have the French Pox, because they evacuate

uate the grosse and viscos humours, and maintain the body in good temperature, and using them in those diseases, it preserveth the body in good temperature. They are also good for women that are troubled with pains of the Mother, and retention of their Termes, for these are aperative and provoke them, and purgeth the Matrix of all impediments contained therein, they serve against the Megrum, and all pains of the head, and also against all kind of putrifed Fevers, as I have seen the experience thereof sundry times.

A compound Aqua vitæ, which serveth against all cold diseases of the stomach.

THis *Aqua vite*, aromatised with simples of *Levant*, is of most excellent vertue, as by the ingredient thou mayest perceive, and the order to make it is thus.

℞. Nutmegs, Cloves, Gallingall, *Cardamomum*, *Cubebes*, Mace, Cinnamon, Ginger, Saffron, *Olibanum*, ana. ʒ. i. Beat them finely, and put them in a goord of glasse, and put therein ℥. vi. of pure rectified *Aqua vite*, and so let it stand six dayes, then distill it by sand, and there will come forth a red water, which is most precious against all infirmities caused of cold, it mundifieth all sorts of Sores, and helpeth all Wounds without pain. It causeth a good memory, it helpeth the Cough, and maketh the heart merry, with divers other vertues, which I leave to the Experimentour.

A compound Oil against Poyson, which is of a marvellous vertue

IF thou wilt help those that are poysoned, it were necessary to have remedies of such vertue that are apt to the solution of the poyson, for the poyson worketh those three effects, as is said berore, in the Chapter of the effects of poyson, wherein it is written, how that it is necessary to keep the bloud liquid, so that it congeal not in the veines, and likewise to let or stay that water which cometh to the stomach, and to let that alteration, or inflammation as we may term it. And all these operations are necessary to be done with most excellent remedies,

medies, in which there entereth part of poyson, for the Proverb saith, that one poyson killeth another, and that I will approve in this Chapter, and the order to make this Composition is thus.

℞. The oldest Oil that thou canst find ℥. i. *Aloes hepatica*, *Rhabarbaro*, *Spico nardo*, *Mirra*, *Tormentilla*, *Dictamnium album*, *Gentiana*, *Bistorta*, *Consolida majore*, *Rubia di tintory*, ana. half an ounce, *Tberiaca Methridata*, ana, ʒ. iii. quick Scorpions to the number of sixty. First put the quick Scorpions into the oil, and let them boil in *Balneo Marie* four hours, then put thereunto the other matters, and let them boil altogether other four houres, then strain it, and keep it in a vessell of glasse close shut, for truly this is a divine Oil for that accident; in which yee see entereth Scorpions which are venomous, and yet his poyson is wholesome for those that are poysoned.

The like yee may see by those that are burnt with fire, for the best Medicine that they can find, is to burn that place again: Also yee may see, that when great quantity of bloud cometh forth of a Wound, the Chirurgian presently letteth him bloud in another place to turn the same. Seeing then that these are true, it is also true, that one poyson doth kill another poyson. And by this reason I approve, that if yee extinguish the poyson, it were necessary to be done with his kind, nevertheless it must be prepared so, that the matter be not altered, and become hurtfull unto the poysoned person, and the order to use this Oil against poyson is thus.

When that a man is poysoned, presently annoint all his body with this Oil, and give him thereof to drink two drachms with white Wine Vinegar morning and evening, and God willing thou shalt help any poyson be it never so strong: If he be poysoned with *Sublimate*, or a *Diamond*, this remedy will not be good, because they are not poysons, but are deadly Minerals, which by no meanes can be digested, ere their evill effect mitigated. Therefore when one is poysoned with *Sublimate*, his remedy is no otherwise, but to make him bathes of Vinegar, and let him drink Milk enough, and eat Butter, and drink *Siero*, for this is the true remedy; as for example, when that a sore is mortified with a rottery made of *Sublimate*,

mate,

mate, or *Arsenick*, presently it causeth great alteration, for which there is no excellenter remedies then Vinegar, Butter, and Milk: Then seeing that these remedies are so profitable to be used outwardly, there is no doubt, but that they will doe the same effect inwardly: Also it would be necessary to cause them to vomit every day once at the least, to keep the stomach evacuated of that matter, so that it come not to choke the infected person, or infect the sinews, so that the party remain not lame for a long time after, as is daily seen in divers places.

A marvellous Sope that helpeth those which cannot spit but with great pain.

THIS Composition is called *Saponea nostra*, because it is made of Sope, but not of that Sope which is in the Apothecaries shops in *Venice*, but this is a confection, which being eat every morning a little quantity, it helpeth those that spit with pain, it openeth the stomach, and breaketh that evill matter contained therein, and casteth it forth at the mouth with the spittle, and so leaveth the Patient well disposed and merry, and the order to make it is thus.

℞. White *Venice Sope*, and beat it into powder ʒ. i. pure Mastick ʒ. ii. Cinnamon, Licorice, ana. ʒ. i. fine Sugar as much as will suffice to make it in tables according to art, the which are most strange, nevertheless marvell not thereat, for I will shew the reason, so that every one shall be satisfied.

Yee shall understand, that the first ingredient being the Sope, is made with the Lye of *Soda* and *Calx*, which things doe dry and mundifie all sorts of Ulcers fordid, and cooleth them: Also therein is Oil Olyfe, which is one of the most excellentest liquours in the world, for this of it self is able to cut that matter from the stomach, and to mundifie it; then in this compound there is Mastick, which is most excellent for the stomach, and draweth down from the head, then the Licorice and Cinnamon are aperative, and comforteth the stomach, so that all these being mixed together, of force it must help against these infirmities of the breast, and the quantity thereof is from ʒ. ii. to ʒ. ʒ.

To

To make the Quintessence of Honey.

THis Quintessence hath all the vertues of the Quintessence of Wine, and is made in this order, and is rather to be counted a divine remedy then humane.

R. The purest Honey that yee can get, which is not mixt with any thing lb. ii. and put it into a goord of glasse with his Head and Receiver close luted, and give it first a gentle fire, untill there appear certain white fumes in the Head, which will turn into a red water by laying of clothes wet in cold water upon the Head and Receiver, then keep in thy fire according to art, untill all the substance be come forth, which thou shalt keep in a glasse close shut, and in short time it will turn into the colour of a Rubie; then distill it seven times in *Balneo Maria*, and it will lose his red colour, and be of a very pleasant smell, and remain in the colour of Gold, and this Quintessence dissolveth Gold and maketh it potable, and also all manner of Jewels that is put therein; also if yee give two or three drachms to any that lie a dying, presently it will recover him again, as the Quintessence of Wine doth; if yee wash any Wound or Sore therewith it will heal it quickly; it is good against the Cough, Catarre, and paines of the Milt, and many other sorts of diseases which I will not write at this time, for few or none will beleve his great operation or vertue. If yee distill it twenty times with fine Silver, it will restore the sight unto those that are almost blind. Moreover, I have given this six and forty dayes unto one that had the Palsie, and he was helped quickly.

It helpeth also the Falling sicknesse, and preserveth the body from putrefaction, so that by these meanes we may see, that it is a celestiall remedy given unto us by the Almighty God, and therefore I would wish some vertuous men to take a little pains in making of this precious liquour, and they shall see such wonders thereof, that the world will marvell thereat, as I have proved many times, to my great honour and profit of the Patient. For many times I have given it the sick that no man did see me, and presently they thought I had wrought
by

by enchantment, by reason of his great vertue, and therefore all men that professe Physick and Chirurgery, ought to be provided of this liquour, and such like for their commodity, and profit of the Patient.

To make our Elixar vite, or Aqua Coelestis.

THis *Elixar vite* is a Medicine of such vertue and strength, that it helpeth in manner against all diseases that cometh to mans body, for those that are hot, it cooleth, and those that are cold, it warmeth, and that it doth by his proper quality and vertue, for this I have proved a thousand times, and have used it against sundry diseases, and alwayes have had good successe, and the order to make it is thus.

R. Ginger, *Zedoaria*, *Gallingal*, long Pepper, round Pepper, Juniper berries, Citron pills, Orange pills, Sage, Basill, Rosemary, Mint, Majorame, Bay berries, Penniroyall, Gentian, Calamint, the floures of Elders, red Roses and white, *Spica nardi*, *Cubebe*, *Lignum aloes*, *Cardamum*, *Cinnamon*, *Calamus Aromaticus*, *Germander*, *Stacados*, *Camepiteos*, *Meligette*, Mace, *Olibanum*, *Aloes hepatica*, the seed of Mugwort, of each ʒ. ii. Figs, Raisins, Dates, Almonds, Grains of the Pine, ana. ʒ. vi. pure white Honey lb. i. Musk of *Levant* ʒ. i. fine Sugar lb. iv.

Mix them altogether, and infuse them in lb. v. of pure *Aqua vite* without flegm, and so let it stand eight dayes, then distill it in *Balneo Maria* untill the fesses remain dry, then take that and sercolate it in a Pellicane in horse-dung forty dayes, then take the glasse with the fesses, and distill it in sand untill all the substance be come forth, which will be red like bloud, and stinketh of the fire, and is thick, the which must be sercolated as the first, and this is the fiery part, which is of marvellous vertue, insomuch that it reviveth those that are at the point of death, and therefore I will write of some of his vertues which I have proved.

The first water distilled by *Balneo*, being taken every third day ʒ. i. preserveth the body in prosperous itate, and defendeth it from many sorts of diseases It helpeth all sorts of wounds

if yee wash them therewith three or four times, and is most excellent against all impediments in the eyes, if yee put therein one drop, and preserveth the sight a long time, so that yee shall not need to wear Spectacles. If a young woman doth wash her face therewith oftentimes, it preserveth her a long time in that state. If yee use to drink this *Elixir*, it provoketh venereous acts, and disposeth women to be delivered, with divers other vertues, which I leave to the Experimentour.

The last water, which is red, is excellent good against the pains of the Mother if it be drunk. It dissolveth also the Plurisie, if yee give thereof ʒ. ii. and annoint the parts grieved therewith. It helpeth the pains of the Collick, and hardnesse of the Milt. It is also good against paines in the teeth, and stinking breath, and many such like things. It helpeth all manner of Fevers, and the reason is, because it drieth up all the evill humours that offendeth Nature, as well within as without, so by this reason it is apt to help all sort of diseases. If any were sick and could not speak, let him take ʒ. i. of this with ʒ. i. of the first, and presently he shall speak most miraculously, for this I have proved a thousand times, to my great honour and content of the Patient, and therefore I would wish all those that professe Physick, or Chirurgery, to be prepared with this liquour, and such like, for their own profit, and health of their Neighbour.

To make Aqua Reale vel Imperiale, which maketh the teeth white presently, incarnateth the gums, and causeth a good breath.

THe teeth being black, rusty, and full of filth, and the gums putrified or corrupt, are the worst things that may be seen in man or woman, and are also very unwholsome, and the remedy to make the teeth white, and to help the gums is thus. Make this water, and use it in the order as I will shew thee.

℞. *Sal gemme*, Roch Allum, Brimstone, of each ℥. ii. Borax ʒ. x. Pearle beaten fine, Corral, ana. ʒ. ii. pure distilled Vingar

negar ʒ. iv. Put all the aforesaid matters in a Goord, with his Head and Receiver, and give it fire according to art, and at the last there will come forth a white water like Milk, which after it hath stood a while will wax clear. Yee shall understand, that this water is above all other waters in the world to help Ulcers in the mouth, and to incarnate the gums, and to make the teeth white, and causeth a good breath in those which are troubled with the aforesaid matters. For of this water I have made great quantity, and it hath been carried into Spain, into *Almainy*, into *Peland*, into *Constantinople*, and into divers other Countries, as though it had been a divine thing, and not materiall.

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

A kind of Pill most convenient for the eyes, and comforteth the stomach.

THose Pills which comfort the stomach, by force must help the sight, for when the stomach is filled with malign humours, it distempereth those parts that are about it, and the fumes that ascend up to the head moisteneth *Nervos opticos* of the eyes, and by this cause the eyes are offended, therefore it were necessary for those Pills that help the eyes also to comfort the stomach, which must be done by evacuating the matter hanging by vomit, and the order to make these Pills is thus.

℞. Marshpane made with Sugar and Almonds ʒ. i. *Petra Philosophale* ten grains, *Elleborus niger* six grains, *Diagridis* three grains. Mix them well in a Morter in form of a paste, and make thereof five Pills, and those thou shalt take in the morning fasting, for they are of so much force and strength, that they help not onely the eyes and stomach, but in manner all diseases, because they cleanse the stomach, and evacuate the body, which two things are most necessary in all diseases.

A discourse upon a Composition that preserveth a man or woman in health a long time.

IF thou wilt make a paste that shall have vertue to preserve whole bodies, and to help the sick, it were necessary to look out simples that have vertue to doe it, and when thou hast found out those drugs that have vertue to preserve, thou mayest put thy trust in them: which I discoursing by the way of reason, and conferring it by experience, have found out a number of drugs that are friends unto our nature, and preserveth it, of the which I will shew thee some that are of great importance, which may be proved by reason and experience, and are these.

℞. Aloes hepatica, Olibanum, Mirrha, ana. ℥. ii. Beat them into fine powder, and make them into a paste like a salve with rectified *Aquavita*, then dry it in the Sun, then beat it into powder again, and make it into a paste with our *Oleo del Balsamo*, and then thou shalt have a past of most marvellous vertue, for if yee take thereof every morning ℥. i. it will preserve him long in health, it is most excellent for those that be wounded, or have any sore upon them, because it keepeth the sore from putrefaction, as by the ingredient thou mayest perceive.

A marvellous Water, to be used of all Chirurgians in curing of their Patients.

IT is necessary for the Chirurgian in the cure of Wounds and Sores, to help the body as well inwardly as outwardly, to take away the evill qualities and corruption of the humours, and to preserve it from putrefaction, and then the sore will heal with little help, and in short time, and that thou mayest doe with this Water, which is uncorruptible, and of great experience, and the order to make it is thus.

℞. Of that Aqua vite whereof we make our Quintessence ℥. x. and put therein these things following, Cinnamon, Lignum aloes, red Saunders, Carduus benedictus, ana. ℥. iii. Cloves

Cloves, long Pepper, Calamus Aromaticus, Saffron, ana. ℥. ii. Almonds, Grains of the Pine, Dates, ana. ℥. iv. Melegette, ℥. i. fine Sugar ℥. iv. Musk four carrets; let all these stand in a long necked glasse close stopped eight or nine dayes, and then distill it in Balneo untill yee have received ℥. v. which keep close stopped in a glasse as a precious Jewell: then distill the rest in sand untill the fesses be dry, and that will be a red Water, and will stink somewhat of the fire or smoak, which also keep in a glasse, for in time it will loose his stinking smell, and be most pretious. The first Water is of such vertue, that it helpeth all putrified Ulcers if yee dresse them therewith. The second is also perfect, that if any man drink every morning ℥. ii. it will so preserve him, that it were impossible he should have any infirmity. For of this Water I have made great experience in many kind of diseases, and especially in the Plurisie and Petecchie.

To make our Caustick.

ALthough I have written of this *Caustick* in my Regiment of the Pestilence, called now in English, a Joyfull Jewell, imprinted by *William Wright*, dwelling under Saint *Mildreds* Church. Nevertheless, I thought good to write it in this place, because every one hath not both these books, and the order to make it is thus.

℞. Arsenike cristaline, Sal armoniack, Sublimate, ana. boile them, being finely ground, in as much strong Vinegar as the matter weigheth, untill two third parts be consumed, and that there remain a third; then keep it in a glasse close shut unto thy use, as I will shew thee in divers places, when occasion shall serve.

To make Oil of Antimony.

R*Ec. Antimony, and calcine it untill it will smoak no more, and that it be of a grayish colour, and alwayes as it clut- tereth stamp it again, then take as much common Ashes as the Antimony finely searsed, and put them into a Retort well lated,* and

and give it fire according to art, till all the fumes or spirits be come forth; giving you charge, that your Receiver be very great least all break. This Oil is of marvellous vertue against Ulcers, if yee give thereof four grains with any Sirrup; it helpeth the Fever presently; it helpeth Fistulaes; and to be short, it is most wholsome in divers things. But it were necessary for the Chirurgian to be expert in the use thereof, and to mix it according to his work. And therefore he that cannot use it well, were better to let it alone, because it is a perilous thing unto the unskilfull, and pretious unto those that know how to use it.

A precious Liqueur above all other.

THis is the most precious water that may be made in the world, and his vertues are such, and so many, that they cause the world to marvell at them. The *Mirra* and *Aloes*, with Vernish, and with as much of our *Quintessence* being mixed, which without Fire, Ashes, and Coals cannot be separated, and when the Air, the Water, and Earth are separated, each of them shall be apt to mitigate pains, dissolve humours, help wounds, dissolve pains within the body, and such like matters. This water I have used divers times, and caused the world to wonder at its operations, and so shall every one doe, that desireth to follow the right way, and that will be a child of Art. Thou shalt understand, that I would have written this plainer, but that I write it to those that have judgement both of the quantities and vertues; because Pearls are not for Swine.

A Secret of marvellous vertue.

R*Ec.* A new Brick forth of the Kill, and break it in small peices like a Nut, then lay them in the fire untill they be red hot, then take them forth, and quench them in sweet Sallet Oil, then take them forth again, and lay them in the fire untill they be red hot, then quench them again, and this yee shall doe at the least five times, and at the last time take them forth, and

and put them into a glasse, with *Aloes*, Frankincense, and *Mirra*, and distill it according to art; then separate each liquour by himselfe, and therewith thou shalt work wonderfull cures, if thou knowest how to use it, and whereunto.

Our Secret of marvellous vertue in art and strength

THis Unguent is of marvellous vertue, and was never made by any before, neither Antients nor of our time, which Unguent helpeth putrified Ulcers in the legs, so that it is to be wondered at: for it worketh divers operations, it mortifieth the evil, mundifieth, incarnateth, and siccatizeth, which things to the Professours of the Art seemeth hard: Neverthelesse it is true, as I have proved an infinite of times; and because the world should have it, I have written here the receipt.

R. Of our *Magno liqore*, and Oil of Mastick, made at the Apothecaries, and put them into a vessell of Copper, with as much Siltarge as yee shall think good, and so let it stand a good while on the fire, and put thereto of our *Cerotte Magistrale*, and incorporate them well together, and so of yellow it shall become black; then take it from the fire, and put therein *Mercury precipitate*, and stir them well untill it be cold, and herewith thou shalt work wonders. It would be necessary for him that will make this receipt, to consider well of the Ingredients of the Compositions, which are written in this book.

To rectifie and preserve the sight of those that are weak-sighted.

IF thou wilt rectifie and preserve the sight in those that are weak-sighted, of what cause soever it be; thou shalt make this water, and use it according to this receipt.

R. Fenell seed, the flours of Rosemary, Rew, Celendine, *Cardus benedictus*, Staveseaker, Eufrage, of each a handfull, Cinnamon, Nutmegs, sweet Almonds, of each ʒ. i.

Stamp all these grossly, and infuse them in thirty pound of pure white Wine, then let it stand four dayes, and then distill it in *Balneo*, untill yee have received four pound, which keep close by it self, and when thou wilt use it, put thereof one drop

drop into the eye when yee goe to bed, and in the morning when yee rise; and thus using it, it will preserve the sight a long time.

Of Lac Virginis, and the order to make it

THis *Lac Virginis* is a solution of *Saturne*, and *Sal gemma*, which is a thing most necessary for the Chirurgian to use, and the order to make it is thus.

℞. Litarge of gold as much as yee think good, and beat it into fine powder, then put thereon strong distilled Vinegar, and so let it remain two or three dayes, stirring it every day, then boil it untill half be consumed, then let it repose two or three houres, and the Vinegar will be clear and of the colour of Gold, then pour it forth into a glasse, and keep it, then take *Sal gemma*, and rain water, *ana.* and dissolve it on warm ashes, and when it is dissolved, keep it in a glasse, and when thou wilt make *Lac Virginis*, take of each of these solutions alike, and mix them together, and thou shalt see a strange thing. For as soon as they are mixed together, they will turn into a white Unguent like Ceruse, or white Lead, which serveth in divers causes according to the intention of the Chirurgian.

The solution of Litarge by himself, with as much Oil of Roses, being mixed together, maketh a delicate Unguent, and refriscative, which siccatrizeth Ulcers with great speed:

To calcine Tutia, and to bring it into a salt.

Thou shalt dissolve thy *Tutia* in this water following.

℞. *Sal niter*, Roch Allum, Vitrioll, Sinaber, *ana.* ℥. i Beat them together, and distill them according to art, then take that water, and put therein thy *Tutia*, and let it dissolve upon the warm ashes, and when it is dissolved, vapour away the water untill it remain dry, the which take forth, and put it into an earthen pan unglazed, and calcine it with a strong fire, then dissolve it in distilled Vinegar, and when it is dissolved, vapour away the Vinegar, and the salt will remain in the bottom, which serveth much for *Tincture*, and to make a

Liniment

Liniment for the eyes, the which is most precious and rare, for if ye mix a little thereof with Hogs grease and Camphire, and then put it into the eye, it helpeth them with such speed, that it is to be wondred at, and not without cause. For his nature is to give light, and to heal things imperfect. The *Tutia* mixt with Borax, and with our Varnish that we guild leather with, and given in projection upon *Venus* melted, it causeth it to be in colour not much differing from *Sol*, of the which thou mayest make strange things, for he that knew the vertue and qualitie of *Tutia*, as well in *Alchymie*, as in infirmities, was to be counted a wise man.

To Precipitate Mars, and to bring it into a red powder, called Crocus Martis, the which serveth for divers purposes.

Recipe, *Sal niter* refined, Roch Allum, Vitriol Romain, *ana* and thereof make a water according to Art, with all his spirits, and in that water dissolve thin plates of Iron or Steel, and when it is dissolved, vapour away the water, untill it remain dry in a red powder, then take it forth, and calcine it in a Furnace of reverberation 24 houres. Then keep it to thy use, untill thou knowest more thereof, for it is wonderfull in his operation, as I will shew thee hereafter.

A Secret of Turpentine of Ciprus.

THe Turpentine of *Ciprus* is a kinde more finer then our Turpentine, and without comparifon, and of more vertue then ours is, and this the Doctors say, doth dissolve pains and preserveth the body, if it bee taken inwardly, because they say, That Turpentine is an uncorruptible Gum, the which is most true. But in that Gum there is one part thick and grosse that hindereth his operation, and he that can separate this grosse part from the noble parts, shall doe great wonders therewith: It is needfull then with the fire, and the means of our Quintessence, to make the separation of the Elements, the which are four, Water, Oyle, Liquor and Earth. The Water is profitable, the Oyle is perfect, the Liquor is noble,

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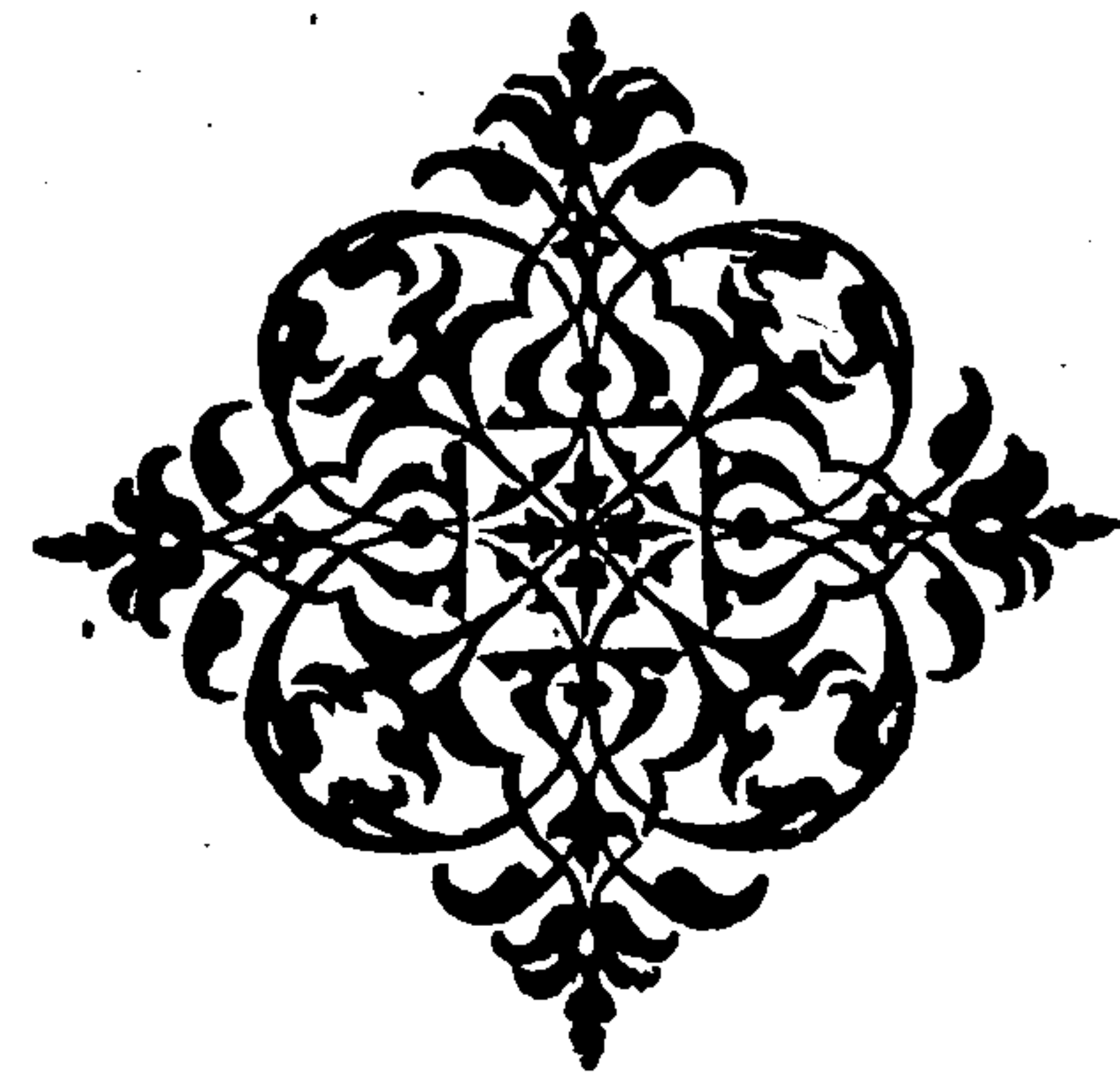
and

and the Earth that remaineth, is spoiled, and of no substance, and with those things thou mayest doe high and great cures, when they are applyed according as they ought to be, because many good and profitable things, through the want of perfect application in time and place, many times doe hurt, and to shew the truth, I will shew thee an example of wine, the which is a precious liquor, the which being drunk in the morning is hurtfull to many, to eat meat betwixt meals is not good, and many such like things, that when they be not done with order doe hurt, and therefore it is necessary for those that will understand, that matter to be of a good intelligence, as well in making it, as in using or applying it to the sick.

F I N I S.

THE
EXCELLENCIE
OF
PHYSICK
AND
CHIRURGERIE,

Collected out of approved Practises, and learned Observations of many expert men in both Faculties.



LONDON,
Printed by G. D. 1652.

To the Freindly Reader, as much
health as he wisheth of Soul and Body.

ME N many times meddle in some matters, wherein they take more toile then thank for their labours; and he, which thinks in the night that he hath pleased all, shall find in the morning that he hath angered some. So many as know me wel, and whereto I was cheisly adicted within these eight or nine yeares, that is, unto the study and practise of the soul Physick, may now make a question of my meddling so long with bodily Physick. But my twofold answer they may take with them for their satisfaction: First, that I keep still Deposicum illud, which God hath committed unto me (and sealed the same by mine own spirituall birth, and other mens sanctification) till he that hath said, Goe, points the time, and gives the occasion of my further service in that weighty Function. Secondly, as when I conversed in that calling I was chargeable to none, so (not surceasing the same of mine own accord) I have since, by God his blessing of my labours herein, as not greatly enriched myself, so not impoverished any: That wherein I have thus continued, seeing it concerneth learning, and an honest mans maintenance, cannot, or ought not to offend any that are well in their wits. These few secrets contained in this Collection, and Appendix thereto adjoyning (which I have reduced into method for his sake that gathered them here and there) cannot, or ought not to scandalize any, that have a sanctified cunning in Physick or Chirurgery. I must needs tell thee, that I lean more to that safe, speedy, and pleasant kind of curation, with Medicines rightly prepared, then to the carelesse Composition, made by addition of other simples, clogged with more impurities then are in that simple which they labour to correct. I dare also avouch, that any poor body may better commit his crasie body, to be healed or helped of any outward or inward malady, by the right prepared Medicines, for the value of ten Shillings (which he can hardly spare) then a wealthy man to their deceits (I would say receipts) for ten Crownes, which he may well enough forbear: Many of the ignorant sort have counted the Chymicall or Paracelsical Physick dangerous, and not without cause, for wofull experience hath

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The Epistle to the Reader.

hath brought it into that suspicion. But (good Reader) hear me in that which I'll tell thee, and so take thine answer for this time: Some of the learned, and most of the ignorant, have in generall despised them; but by your leave, after they have heard a particular of the excellent successe attained by many of them; they have adventured upon those, without knowledge, experience, direction, and so have made many Patients to smart for it: Therefore I would not, that the fine fingered Physitian should scorn to wear this Pearl, which is as fit for Sir John lack-Latine, for the Land-leaper, or cogging Quack-salver, as a Pipe for an Ass, or a Cage for a Cow. The Salts, Oyles, Waters, Extracts, Tinctures, Simples prepared, and Compositions of Simples conjoyned, mentioned in this book, or not mentioned, I mean not to make sale of (as the Grocer or the Apothecary doth,) but I keep them in store, and mean to increase them for mine own use and my freinds, and for such as shall need them, as the learned counsell of Physick rules shall give occasion.

Farewell

A Note of such prepared Simples and Compositions as are mentioned in this Book, with other things not mentioned therein, whereof there is particular use in Physick and Chirurgerie, and are to be sold in Amen Corner by W. F.

The Names of the severall kinds of Salts.

Salts of Herbs, as of Wormwood, Mints, *Carduus Benedictus*, Camomil, Raddish, S. Johns wort, Sea-holy, Centaury, Rosemarie, Fennell, Time, Bean stalks, Black Hellebore, Brionie, Sage, Majoram, Germander, Melilote, Chamepitiss, Hysop, Feverfew, Gentian, Alifanders, Mugwort, Fumitorie, Origanum, Eufrasie or Eyebright, Tartar Crystalline, Pockwood, or *Lignum vite*.

Salts of Trees, and fruticall Plants, as Ash, Juniper, Ivie, Broom, Vine.

Salts of Spices, and other things, as of Cloves, Ginger, Cinnamon, Nutmegs, Urine, Armoniack of Amber, Vinegar, Salt or Sugar of Saturne. Salt Nitre out of Ireland. *Allum del Plume*, Tartar six times calcined, *Sal conditum*, *Lapilli Urine*, Salt common calcined. A Caustick.

The Names of the divers kinds of Waters, as of Cinnamon, Cloves, Nutmegs, Frankincense, Turpentine, Wax, Honie, *Aqua fortis*, *Aqua Regis*, *Aqua Spermatis Ranarum*. Eggs, Harts horn, Amber, Vinegar distilled, Spirit of Wine, *Fragaria*, with spirit of Wine, Mans scull, Pockwood, *Resina pini*. Percepier, Roses, *Aqua vite* of Roses. Sweet water. *Aqua vite* of Percepier. *Aqua vite* of Juniper Berries. *Aqua vite* of Turkie Balm, *Aqua Benedicta*, Walnuts, Anniseed, *Sal Gumma*.

The severall kindes of Oyles drawn by Distillation, or otherwise prepared,

Oyles of Herbs, as of Sweet Majoram, Sage, Time, Origanum, Rosemary flowers, Hysop, Mints, Lavendar, Penniroyall, Camomill Flowers, *Nemfar* grossely prepared, Etonie,

Betonic and Cammomil grossely prepared. Roses by Distillation, Thorn apple, Wormwood.

Oyles of Seeds, as of Annise, Fennell, Dill, Caryi, or Caraway, Cummin, Mustard.

Oyles of Fruits, Berries, and Spices, as of Nuts, Figs, Sweet Almonds, Orange pils, Lemon pils, Bay berries, Juniper berries, Miffelto of Apples, Nutmegs, Cinnamon, Ginger, Cloves, Maces, Pepper.

Oyles of Trees, or Woods, of Gums, Stones, and other things, as of *Lignum vita*, Ash, Broom, Wax, Honey, Turpentine, Tar, Frankincense, Colophonie, Galbanum, Sagapenum, Mastick, Labdanura, Ammoniack, Amber, Jet, Benzoin, Storax liquid, *Castoreum*, Mans scull, Butter, Eggs, Tartar, Stinking oyle of Tartar, Vitriol, Sulphur, *Petroleum de Lateribus*, Dears suet, *Sperma cati*, Worms.

The Severall kinds of Extracts, or Essences, as of Herbs, Roots, &c.

Wormwood, Cammomil, Sage, Celandine, Betonic, Agrimonie, Tanfic, Horehound, Eufrafie, Marigold, Fumitorie, Henbane, Chamepitis, Tormentill, Philipendula, Black Hellebore, Aristolochie, Gentian, *Angelica*, Savine, Perwinckle, *Cardum Benedictus*, Feverfew, Percepier, Rue, Pionie, Juniper, Broom flowers, *Hermodactiles*, *Sena*, Agarick, *Cnicus* or Bastard, Saffron, Rhubarb, Colocinthis, Soldanel-la, *Laureola*, Aloes, *Polipodie*, *Bruscens*, Centaurie, *Enula campana*, *Melissa* or Balm, Ginger, Musk, *Squilla*, *Sarcocolla*, Cantharides, Spicknard, *Zedoaria*, Pepper, Orange Pills.

A Note

A. Note of the divers kinds of Compositions, as followeth.

Laudanum anodinum, Panchimagogon, Amuletum Palmarii, *Oleum benedictum*, *Oleum sive Mumia Tartari*, *Oleum Heracle. Kalandi*, *Mumia vitrioli*, *Creta vitrioli*, *Crocus Martis*, *Balsamum sulphuris*, *Flos Sulphuris*, *Oleum Camphora*, *Essentia perlarum*, *Flores Antimonii*, *Mercurius Antimonii*, *Vitrum Antimonii*, *Turpetum minerale Quercetani*, *Turpetum Diaph.* *Sulphur vitriola-* *rum*, *Mercurius sublimatus*, *Mercurius precipitatus*, *Aqua The-* *racalis*, *Calx testarum ovorum*, *Emplastrum Fodicationis*, *Gibsons* *Balm*, *Petra Philosophal. nostra*, *Pillula Aquilona*, *Oleum Hyper-* *icis compositum*, *Oleum Balsami*, *Aqua Balsami*, *Dia Aromatico*, *Electuario Angelica*, *Balsamum artificiale*, *Electuarium magi-* *strale*, *Aqua preservans*, *Magno liquore*, *Cerorum magistrale*, *Oleum Philosophorum de Terebinth.* & *Cera*, *Unguentum ex Ly-* *targirio*, *Aqua realis*, *Sirrupo del Ebullo composit.* Unguent against contractions, *Unguento magno*, *Pillula contra morbum Gallicum*, *Cordiale rosarum sine sulphure*, *Balsamus urinae descriptione Willi-* *chii*, Our solutive liquor, Oil of Nicotion, *Paracelsus* his Vulne- rary oyle, Water for the eyes, Water for pin and web, *Aqua* *Persicaria*, *Unguento nigro*, Unguent to cause hair to grow, Unguent to cleanse wounds, Unguent defensative, Unguent stomackal, Unguent against aches and bruises, Extract a- gainst all obstructions, *Adeps ursi*, *Medulla Mumia*, Our com- position against the Strangury, Ischurie, or stone in the bladder, &c. *Balsamum Tartari*, Spirit of Honey, Spirit of Tartar, Tin- cture of Sulphur, Powder to mundifie Ulcers, *Mater Balsami*, A composition against burning and scalding, *Vigoes balm*, *Aqua del petra Vegetab.* Tinctures of Spices, *Spiritus tartari cum* *colcothare rectificat.* Another water for the eyes, *Sirrupus spina-* *merule*, Cinnamon water, Unguent *de Peto*, Mans bloud dried, *Crapeum humanum* calcined, Our composition against all Fe- vers, Our composition against the Wormes, Gum of the root and hearb Henbane.

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FINIS.

The Proheme or Entrance into this Collecti- on, contained in the first four Chapters.

CHAP. I.

What the duty of an expert Chirurgian is.



Good and true Chirurgian is no other, then a Minister, and helper of nature; who hath three operations to perform in curing of wounds: The first is, that he joyn the separated parts close together: The second, to preserve it from pain: The third, that he keep it from putrefaction; all the rest he may leave unto nature, which will work with good expedition: And this is a sure intention concerning the cure of Wounds; never keep the flesh open with tents or pledgets; neither weaken nature by letting of blood, or by purging, nor yet by streight diet, to cause the pain to increase, but keep the wound alwayes clean, washing it with *Aqua Balsami*, and lay upon the wound clothes wet in *Magno liquore*: This is a good and an approved order, whereof whosoever will know more, let him look in *Leonardo Phioravante* his book of *Rationall Secrets*, where he shall be satisfied more at large.

CHAP. II.

The cure of all manner of Wounds in generall

All kind of wounds may be healed with these Medicines following (according to the method before mentioned) viz. with our *Balsamo*, with *Aqua balsami*, *Balsamum artificiale*, *Quinta essentia vini*, *Oleum resinae pini*, *Oleum Cerae* & *Terebinthinae*, *Magno liquore*, *Cerotum magistrale*, *Elixer vite*, *Oleum hypericonis compositum*, our secret Powder, all which are set down in the forenamed book, and for the most part, are to be had for a reasonable consideration, at the house of *W. I.* in *Amen Corner*.

CHAP. III.

The cause why Wounds cannot heal quickly.

Though there be many more, yet chiefly they may be reduced unto two causes: The one is, an immoderate and extreme diet, which weakeneth the stomach and body so much, that

that nature cannot prevail to conglutinate or soder the flesh together; and thus, through want of natural heat, the wound falleth to Imposthumation, Gangrena, Fistulae, &c. and can hardly be cured. The second cause is, the keeping of them too much open, by reason of their tents or pledgets, so that they cannot joyn together again, but grow to Cancers and Fistulae, whereupon many times the Patient remaineth lame ever after, or else speedy death is the end thereof.

CHAP. III.

Of Wounds in the head, how they must be dealt withall.

All wounds in the head must be close joyned and kept together, the blood must be crushed out, then wash it well with something that hath vertue to liquifie the blood, as the Quintessence of Wine, or such like; then lay thereon lint wet in *Oleum benedictum*; this Medicine you shall change in four dayes, but every day once wash the wound round about with that Quintessence, and annoint it with the said Oil, and at the fourth dayes end dresse it again, and let it remain two dayes more, and after that for a day more, and the wound (by the help of God) shall be cured in twelve or fourteen dayes: Thus may you deal with all wounds, save those that are made in the belly; as for all other, either simple or compound wounds, you shall find their cure, methodically shewed, in the *Rationall Secrets of Leonardo Phioravante* published in English.

CHAP. V.

The healing of a greivous Wound on the side of the head.

The wound was made on the side of the head, almost to *dura mater*, and it was healed in this manner: First there was put into the same the Quintessence aforesaid, then a little *Balsamo*, then there was applyed a cloth which was wet in *Magno liquore*, made very hot, upon which cloth was laid our secret powder, covered with lint, and thus he was dressed once every day till he was whole. You must note, that whensoever the skull is hurt unto *dura mater*, there must be cast up at the nostrils our *balsamo* that the smell may pierce upward, and resolve the offence. Sometime also in stead of a Defensative, you may annoint round about the wound, with the foresaid Balm, which preserveth from putrifaction and alteration.

CHAP.

CHAP. VI.

A dangerous wound in the head, cured in five dayes.

IT was healed very quickly, by putting therein our *Aqua celestis* and *balsamo*, and by applying unto the same very hot clothes wet in *Magno liquore*.

CHAP. VII.

The cure of a wound on the eare to the skull.

ASore wound was made on the eare, which was cut unto the skull of the head, and was healed in this manner; First, by annointing it with our Quintessence, which caused it to wax very hot, the space of two hours. After that there was put in our *Oleum Philosophorum de Terebinthina & Cera*, and so he dressed it every day once.

CHAP. VIII.

How three wounds in the head, with fracture of the bone or scull were healed by I. P.

ACertain Miller in Buckinghamshire, called *Peter Bull*, being sore wounded in the head, whereof one wound was in the midst of the head, with fracture of the skull, another within an inch of that six inches long, he had another wound over his eie brow two inches long. Besides the wounds in his head, he had also a great wound in the bow of his arm beside the elbow, so that a man might have laid his three fingers in it, divers of his fingers were also cut, and he lost two joynts. This man bled by the space of seven or eight hours before it was stinted; nor was he dressed until the next day, but yet he was cured in this manner. First the hair was shaven away round about the wounds on his head, and the wounds were made clean, then was there dropped into the wound, *Balsamum sulphuris*, made very warm, and a fine cloth wet therein was applyed to the wounds, and round about the wounds there was a Defensative applyed, thus he was dressed once in 24 hours, and within the space of 3. weeks, he was perfectly helped, that he wore no plaister at all. Also you shall note that upon the wound next the cloth, there was laid *cerotum magistrale*, of *Leon. Phioravante*; Forget not, that this Balsom must alwayes be used warm, with a fine linnen cloth, or a peece of Cambrick, and not with any lint. This Balsom did cause the hair to grow

so

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so fast about the wounds, that it was fain to be shaven away very often.

CHAP. IX.

Of contused wounds on the head, or other parts of the bodie

THe ancient Practitioners have esteemed contused wounds to be very dangerous. For they say contusions must first be brought to putrefaction, and turned into matter which opinion is not to be allowed, for the bruises are to be dissolved without maturation, which hath been a thousand times proved in the wars, after this manner to have been performed. *R. Magno liquore, Oleum benedictum, ana,* mix them, and being very hot, wet clothes therein; and lay thereon twice a day, and in three or four dayes they will be resolved. Also the oyle of Frankincense, or *Oleum Philosophorum de Tereb. & Cera,* will resolve any simple bruise in three or four houres, onely by continuall annointing the place therewith, so fast as it drinketh in any. Provided, that the bruise be not above six or eight hours old, for if it be, then will your work be somewhat the longer before it be finished.

CHAP. X.

A contused wound on the head healed by I. P.

A Young man of 28. yeers of age, that had a great contusion on the head with a staffe, was helped thereof in 9 daies, by applying thereunto *Balsamum sulphuris* before mentioned.

CHAP. XI.

A wound in the head, with fracture of the skull, cured by I. P.

A Little boy with a fall from a horse, had a fracture in the skull, which was healed with *Balsamum sulphuris, & Cerotum Magistrale Leonardo.* The child did at his dressing, vomit very often, which argued the breaking of his scull, yet was he healed in seven dayes.

CHAP. XII.

To heal wounds speedily.

First wash them very well with our *Aqua balsami,* then joyn them very close together, and lay thereon a cloth wet in *Oleo rosni pini,* and (through Gods help) they shall be quickly healed.

CHAP.

Collections concerning Wounds.

CHAP. XIII.

To heal Wounds, by shot, or launce.

HE that will cure Wounds that are made with shot, launce, Harrowes, &c. must first wash the Wound well with urine, and dry the Wound well, then let him put therein the Quintessence of Wine, and forthwith joyn the Wound close and hard together, then let him put immediately therein, five or six drops of our *Balsamo artificiato,* and lay a cloth upon the Wound wet in *Magno liquore,* which must be applyed so hot as he may suffer it; thus must he doe the first day. That being done, he must put thereon our Quintessence of Wine, and then a little *Balsamo,* after that some *Magno liquore* (as before was said) and so let him hold on unto the end of his cure.

CHAP. XIII.

A most singular and wonderfull remedy to heal Wounds quickly.

Wounds must be helped with drying Medicines, (as was noted in the third Chapter) such Medicines, I say, as have vertue to preserve the part offended from putrefaction. This will be performed with our *Aqua Balsami,* and the Oil distilled from Vernice liquid; for these two are apt to heal all sorts of Wounds, if yee wash them with the water, and annoint them round about with the oil, for they doe not onely keep the Wounds from putrifying, but they help to siccatrize quickly, and in such manner, as it seemeth marvellous, not onely most profitable for the wounded Patient, but best for the good and honest Chirurgicalian, who abhorreth in his work to play the Tinker, which in stopping of one hole is wont to make three, but with as much safety and speed as Nature and Art will yeeld, to bring to passe all his honest intentions.

CHAP. XV.

A wound in the eye with a splinter, healed by W. H.

A Splinter of wood leaped into the eye of a certain Maide as she was chopping of sticks. The wound was so grievous,

S f

that

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that the gelly of her eye came forth by the space of a moneth; all this while she could neither see, nor take any rest. By the blessing of God, within four dayes after she could thred a needle, and was recovered in this manner. First there was dropped into her eye *Balsamum Sulphuris* warm, and then a cloth wet therein was applyed thereunto, by which onely she was cured: the Maid dwelleth in *Nottinghamshire*.

CHAP. XVI.

A prick in the eye with a knife, healed by W. H.

A Child of seven yeares of age had a puncture in the eye with a knife, which was cured by dropping therein *Balsamum Sulphuris* warm, and laying a defenfative round about it.

Another cure performed in like manner, by W. H.

ONE George Clarke, servant to the right worshipfull Mr Butler of Denham (then high Sheriffe of Bedford) was healed of a puncture in his eye with the aforesaid Medicine.

An hand flat squatted and contused, healed by W. H.

CHAP. XVII.

AN old man, called *Thomas Smith*, of *Carlton* in *Northamptonshire*, Husbandman, in lopping of a tree had his hand caught between two boughs, and was squatted in peices; this contused hand was presently put close together, and annointed with *Oleum Philosophorum de Terebinthina*, & *Cera*, and through Gods goodnesse, was perfectly cured in eight dayes.

CHAP. XVIII.

A wound or puncture through the arme. I. P.

A Young man, called *Hudson*, a Carpenter of *Carlton* in *Northamptonshire*, being thrust through the arme with a Pitch-

Collections concerning Wounds.

Pitch-forke, was thus cured. First there was injected *Magno liquore* (as hot as he could abide it) into the wound; then was there a linnen cloth wet in the same oyle applyed unto the wound, upon the which cloth was also laid a pledget of *Cerottum magistrale*; this wounded man was healed in five or six dayes.

CHAP. XIX.

Five wounds in the breast.

A Certain man that had five stocadoes into the body was thus cured. First there was put into the wounds the *Quintessence* of Wine, then were the wounds dressed with *Balsamo artificiato*, which caused him to vomit, and to avoid much bruised blood; after that he drunk every morning a little *Aqua Balsami*, and in short time by Gods help was perfectly cured.

The manner to stay any flux of bloud, or vein, you shall find in the 17. Chapter of the second part of this Collection, and in the Secrets of Leonardo Phioravante, where he treateth of Wounds.

The Second Part of the first Division.

*V*erbum sapienti sat est, and a man may know by the halfe what the whole means; by these few experimented secrets, you may proceed unto the cure of any Wound, Contusion, or Puncture, in what part of the body soever they shall be. The things wherewith you are to work, as *Balsamum Sulphuris*, *Oleum Philosophorum de Terebinthina* & *Cera*, *Cerottum magistrale*, &c. you may have of Mr. *William Johnson* dwelling in *Amen Corner*. Now let us proceed unto the experimented secrets, concerning Ulcers and Sores, either simple or complicate with diseases, as they have been observed by those which have proved them.

CHAP. XX.

The healing of sore mouthes.

THe Ulcers and Sores that have been in the mouthes of young and old, have been healed by the lotion or gargarisme made with Plantaine water, Hony-suckle water, and Barly water, mixed with *Saccharum Saturni*.

CHAP. XXI.

An Ulcer in the upper lip.

A Certain Porter of London having an Ulcer on his upper lip, which was like a Cancer (some called it *Noli me tangere*) continually running, with filthy stinking sanies, was thus cured. First he was purged with *Turpetum minerale*, then was the sore dressed with this Medicine.

℞. *Aloes lotæ* ℥. ℞. *Salis preparati* ℥. ii. *Mellis* ℥. iiiii. *Misce & utere.*

CHAP. XXII.

An Ulcer in the throat, ex morbo Gallico.

A Young woman that was much troubled in the throat with a greivous Ulcer, was thus cured. First she was purged with *Aromatico*, and twice or thrice with our *Quintessence solutive* mixed with Sirrup of Roses, then was the sore touched with *Aqua realis*, two or three times with a little lint, and lastly she used this gargarisme.

℞. *Mellis Rosarum* ℥. ii. *Diamorum* ℥. ii. ℞. Hony-suckle water, ana ℥. vi. *Oleum Vitrioli* as much as will suffice to make it tart; this hath been often proved in dangerous cases.

CHAP. XXIII.

The healing of a scall'd head.

A Woman had all her head covered with a most filthy scab, which was dry above and moist underneath, very noysome

noysome to behold, who could neither be healed by purging, or locall Medicines that were used, till this Medicine was applyed unto her. Once in a day *Oleum ligni Guaiaci* was applyed, and in short time the scall fell away, like a scull of an head, and there began hair to grow underneath it; this cure was performed in twelve dayes.

Another cure performed upon a scall head.

A Maiden of eighteen yeares of age, having an huge great scall upon her head, was cured (after she had taken one dose of *Aromatico*) by often washing the part affected with *Mater Balsami Phioravante*

CHAP. XXIV.

An Ulcer on the Thumb.

One had such a filthy and stinking Ulcer on the Thumb, that the Chirurgians would have cut off the whole Thumb. This party was afterward cured by the application of *Fodicationum emplastri*.

CHAP. XXV.

An Ulcerated leg wonderfully swoln.

A Young boy that had an ulcerated leg wonderfully swoln, was thus cured. He received at two severall times *Quintessence solutive*, with Sirrup of Roses; then were the sores washed with salt of Vitrioll dissolved in Plantaine water, a cloth being wet therein and applyed thereto morning and evening.

CHAP. XXVI.

Two putrified Ulcers on the leg, healed by I. P.

First this Patient was purged with *Aromatico Leonardo* once or twice, then his Ulcers were dressed with this Unuent made of rubified Vitrioll, and a Cerot called the great Cerot: this

this was applyed unto the Ulcers, with a pledget of Lint, and was suffered to lye four and twent. hours, which mortified the sores; then was more of the same Unguent applyed, and with an Instrument the escare was loosed round about, and in three or foure dayes, the escare came away easily with a paire of Mullets: then he healed it up with *Magno Liquore*, and *Saccarum plumbi*, within a little while after.

CHAP XXVII.

Three Ulcers in the legs healed by W. H.

A Certaine woman of Bedford, had three Ulcers in her leg, who had sought her cure at the hands of divers, the space of four years, but could find no helpe, yet she was afterward cured in this manner. First, shee took in the morning fasting *Aromatico Leonardo*, which evacuated her stomach and belly. Then was there applyed unto the sores *Saccarum plumbi*, three or foure dayes together, which caused every day a certaine thinne skinne to come upon the Ulcers, much like the filme of an egge, the same skin was taken away every day: with this Medicine following, it was dressed the fourth day, which caused it to look faire and red the next dressing: and so in short time it was perfectly cured. To one spoonfull of *Magno Liquore* was put as much *Saccarum Saturni*, as would lye upon a three-pence; and so it was incorporated warme: the sores were dressed therewith every day.

CHAP. XXVIII.

The cure of old rotten sores by W. R.

A Certain old woman, did in this manner helpe divers old sores in the body. First she purged the Patients, and then she applyed this unguent to the sores. Take a pot of strong Ale, and set it to boyle over a gentle fire, till it wax thicke like a salve, and then use it. At the first this Medicine will smart, and be somewhat painefull to bear; neverthelesse it will cleanse and heale.

Note. Also a friend of mine told me, that the juyce of Mari-

Marigold leaves, or the leaves boyled with milke to an Unguent, will heal all Ulcers and Wounds.

CHAP XXIX.

The healing of Ulcers in most parts of the body: but chiefly in the head by W. H.

A Certain man being full of Ulcers, coming of the Pox, in most parts of his body shewing themselves, but chiefly in the head, was cured in this manner. First, he was purged twice or thrice, with *Panch. magogon*, after that, hee kept his Chamber, (that had a good fire in it) and took six graines of *Turpetum diaphoreticum*, mixed with 3. i. of *Amuletum Palmarij*. Halfe an houre before he took a draught of fat broth, and kept his bed; and alwayes as he vomited, hee washed his mouth with a convenient Gargarisme, and sweat thereon one houre or two, and then was dryed with warme clothes: That done, he reposed a day or two, and took the aforesaid *Turpetum* againe, in manner aforesaid: this he did three or foure times. In the mean while, he annointed his Ulcers with *oleum Guaiaci*, which did both cleanse, and heale. Also divers times, hee used this Potion in the morning, which caused him to sweat. R. 3. ii. of the water of *Lignum vite*, made by distillation, and as much of the Sirrup of Fumitorie, and 3. i. of the salt of *Lignum vite*, mix them warme, and drink it fasting. Thus in very short time he was cured. This one thing must not be forgotten, that when there shall come any inflammation or sorenesse in the mouth, you doe use this Gargarisme following. Take Plaintaine water, honey suckle water, ana, 3. iiij. Barly water, 3. vi. *mel rosarum* 3. ii. ʒ. *Diamor m* 3. ii. *Oleum vitrioli*, as much as will make it tart: this will heale any sore in the mouth. Remember also, that if the Ulcers be very corrosive and foule, you shall touch them once or twice, with *Oleum vitrioli*, or *Oleum tartari fetentis*, whereby they will heal the sooner, this hath been often proved.

CHAP. XXX.

The healing of scabs, like the Leprosie, by G. M.

A Young man (which was thought to be infected with a Leprosie) had on his head, and most parts of his body, hard and dry scabs, but hee was cured in this manner. First, hee was purged with *Aromatico Leonardo* once or twice. Then every morning till he was cured, he took ℥i. of the extract of *Campiteos*, either in a Pill, or in drinke as hee thought good. After that his sores were dressed with this Unguent. ℞. *Succi sempervivi* ℥. ii. *Succi plantaginis*, ℥. iii. ℞. *Succi solani*, ℥. iii. *Sacchari Saturni*, ℥. ii. ℞. mix them, and stirre them well together over a gentle fire, till all the *Saccharum* be dissolved, and therewith dresse the sores twice a day.

CHAP. XXXI.

The healing of a Child, that was full of Ulcers, coming of the Pox.

A Young child four yeares old that was grievously tormented with the French disease, having extreme paine in the body, and being full of sores, was thus cured. ℞. the distilled water of *Lignum vite*, ℥. i. *Salis ejusdem*, ℥. i. mix them, and thereof the Child dranke, with Sirrup of *Fumitorie* or *Hops*, morning and evening, and sometime the Child sweat thereon. Also the sores were annointed with this Unguent, ℞. *Oleum guaiaci*, ℥. i. *Balsamum Sulphuris*, ℥. ℞. *Saccarum plumbi*, ℥. ℞. *Oleum camphora*, five or six drops, the *caput mortuum* of *Aqua fortis*, ℥. i. Mix them well, and grind them on a stone with May butter, and therewith the sores were annointed morning and evening.

CHAP. XXXII.

A Cancer cured by an old Empericke.

A Certaine Empericke did help many Cancers, in divers people (that were troubled with them) after this manner. Hee took certaine wormes called in Latine *Centum pedes*, in English sowes: they are such as lye under old timber, or between the
barke

barke and the tree. These he stamped, and strained with Ale, and gave the Patient to drinke thereof morning and evening. This Medicine caused many times a certain black bugge, or worme to come forth, which had many legs, and was quick; and after that the Cancer would heale quickly with any convenient Medicine.

CHAP. XXXIII.

The healing of pockie Pustulaes, with Serpigo by W. H.

A Certaine man having a number of sores all over his body and a *Serpigo* in the palme of his hand, so grievous, that a man might have laid great strawes therein, was healed in this manner. First he was purged three times with six graines of *Turpetum minerale Phadronis*, mixed with halfe a Drachm of *Amuletum Palmarij*. That done, hee annointed all his sores twice or thrise with *Oleum Tartari fatentis*; afterward with *Unguentum ex Lithargirio Phioravante*. Now touching his hands, which had the *Serpigo*, he held them morning and evening over a bath of oats, or some warme hearbs, that they might sweat; and then annointed them with *Balsamum Sulphuris*, and in short time they were helped. An Unguent made with *Saccarum Saturni*, and oyle of *Roses*, will doe the like effect.

CHAP. XXXIII.

A Tetter or Ring-worme, cured by W. K.

THERE is a certaine Worme or Tetter, which many times cometh on the back of the hand or arme, and doth corode like a *Serpigo*, but it is none; which (after the use of many other Medicines) hath been cured in this manner. The place was annointed five or six times a day, with the Sirrup of Sugar, that the Worm might come to the upper place or skin; then within three or foure dayes after, hee annointed the place with *Oleum Tartari fatentis*; and in short time he was cured, though his disease had continued three yeares, coming and going. Some have killed the Worme with *Oleum vitricli*.

CHAP.

CHAP. XXXV.

A man cured that was full of Fevers.

This was the manner of his cure. He took the rennet of a Calfe, and dranke it in milke three or foure times, and sweat thereupon; then he annointed the parts affected with *Saccarum Saturni*, mixed with oyle of *Roses* warme.

CHAP XXXVI.

Tatters in Womens breasts, oftentimes cured as followeth.

They took five spoonfulls of *Madder*, and boyled it in ale, and then strained it clear, without pressing it at all, and drank thereof three or four mornings; then with the foresaid oyntment they used to annoint the parts grieved, and thereupon (with Gods help) were quickly healed.

CHAP. XXXVII.

The healing of Shingles.

They took for them *Doves* dung newly made, and barley meale, stamped them well, and mixed them with halfe a pint of *Vinegar*; they used it cold to the place grieved, and applyed vine leaves (to keep in the *Liquor*) round about it. Then they bound it up with clothes, and suffered it to lye three dayes, and then (if need were) refreshed it againe with a new *Plaster*, and at the most, with the use of three *Applications*, it was perfectly helped.

CHAP. XXXVIII.

The breaking of a plague sore, by W. K.

Hee took of *Elder* leaves, as much as was sufficient, hee stamped them very well with dry figs, and put thereto *anxungie porcine*, and applyed it warme to the sore, three or foure times a day, and quickly brake it.

CHAP

CHAP XXXIX.

Scabs, and Itch, with small Pustulaes, taken quite away by I. H.

A Certain man greatly troubled with itch and pustulaes in his hands, proceeding of a dissolved salt in his body, could find no help till he used this course. He took *Panchimagogon* twice in three dayes; that done, he washed his hands with the salt of *Vitrioll* dissolved in *Plantaine* water, and shortly after they went quite away.

CHAP. XL.

Three deep Fistulaes in the breast, cured by W. T.

There was a certain man, called *R. B.* dwelling in *London*, which having three deep *Fistulaes* in his breast, had been long under the hands of unskillfull *Chirurgians*, consuming both himselfe and his substance; but afterward by Gods help, he using the course that *W. T.* prescribed, was cured very speedily. First he was purged every second or third day, for five or six times together with *Turpetum minerale Phedronis*, receiving thereof five or six grains in *Annul. Palmanii*; afterward he was caused to sweat five or six times with this potion following.

R. The distilled water of *Lignum vite* ℥.ii. *Salis ejusdem* ℥.i. water of *Carduus benedictus* ℥.ii. which being mixed, he drunk it warme in the morning, and sweat thereon two houres. After he was purged, he dressed the *Fistulaes* two houres with this *Unguent* (untill they were mundified) upon tents of shoe-leather. When the *Fistulaes* were cleansed, he dressed them onely with *Emplastrum Fodicationis* (being made liquid to wrap up the tent with) till they were whole.

The mundificative Ointment was this.

R. Oil of *Wax*, of *Succinum*, of *Guaiacum*, *Oleum Hypericon*, *Compositum*, ana. ℥.ii. mix them without fire, and use it with the aforesaid tents. Also you shall note, that hee drunk no other drink then this all the while. **R.** *Lignum vite*, the bark, *Sarsaparilla*, ana. ℥.iv. the roots of *Tormentill*, *Bistorta*, *Virga pastoris*, *Li-*

T 2

corice,

corice, ana. ℥. ii. Juniper berries ℥. i. Mallow leaves, Sanicle, Alchimilla, Mugwort, Hypericon, Brunella, Comfrey, ana. M. ii. Bring these into powder, and for every gallon of new tunned drink, adde thereto two or three ounces of this powder in a linnen cloth; let it stand till it be stale, and let him drink thereof.

CHAP. XLI.

The cure of Lichen, or Impetigo, by M. K.

A Certain Maiden 17. yeares old, had all the flesh on her thumb and fore-finger eaten away with the aforesaid disease, which was cured by strewing thereon *Saccarum Saturni*, and applying thereto *Cerottum magistrale Phioravante*.

CHAP. XLII.

A great Wen taken away; by W. H.

ONE that was troubled with a great Wen, had it taken away by washing it with strong lye made of oaken ashes. I have been since told of a certainty, that if yee rub the Wen often with the hand of a dead man, untill the Wen wax hot, it will consume away in short time after. Some rost an Egge hard, and cut it in the midst, and lay it thereon, and using this often the Wen will wear away.

The Second Part concerning the Cures of internall diseases.

Thus much breisly in these short Chapters is expressed and declared, concerning Wounds and Ulcers, wheresoever they be, or howsoever they arise; by which examples, the learned Artist may undertake other things which are not here mentioned: But in any ease let him be advised by the wise Phisitian in his businesse, when there is any difficulty, and not run by and by to his receipt or experiment.

experiment. It followeth now (in manner aforesaid) to set down the observed practises of those that have cured internall diseases, which have taken effect, and brought forth symptoms outwardly or inwardly.

CHAP. I.

Of the cure of greivous Aches and pains, performed by W. H.

A Certain man was greatly afflicted with divers wofull Aches, and paines in his knees and shoulders, who was cured by receiving a dose of *Aromatico*, and by application of *Emplastrum fetidum* unto the greived parts.

CHAP. II.

The healing of Aches coming of the Pox, by W. H.

ONE of a very dark and melancholy complexion, to whom some men in London had given the fume, and the unction three or four times; and yet left him possessed with most pittifull Aches, and paine in his joynts; who for want of maintenance, was inforced to goe into the country where he was born, and was there pittied of an honest Gentleman, which cured him in this sort. First he purged him twice or thrice with *Aromatico Leonardo*, which done, he took, for four or five dayes together, ℥. ℞. of the extract of *Hermodaetiles* with white Wine; then unto the articular parts that were greived, he applied *Emplastrum fetidum*, W. H. and thus in short time he was healed throughly.

CHAP. III.

A notable experience of a Medicine that hath brought great ease to any great Ach, or pain, as of the Gont, or otherwise.

TAKE one or two of the foremost sucking whelps of a Mastiff, or Bear-bitch, kill them, and take forth the guts, fill them with black Snails, rost them, and bast them with ℥. xii. of oil. of Spike coloured with Saffron; reserve that which dropeth from them, and mix it with as much oil of Wax, and therewith annoint any ach or greife.

CHAP.

CHAP. III.

A particular way, whereby the pain of the Gout is soon eased or prevented, S. N.

TAKE *Minium*, the yolk of an Egg, oil of Tartar, oil of Roses, as much of each as you think sufficient, and with a little Saffron make it in form of a plaister, and lay it on cold. I knew another Gentleman greivously vexed with the Gout, who was in this sort soon eased. First when he supposed that the pain would come, he took a dose of *Aromatico Leonardo*, then the next day, unto those greived parts he applyed this plaister. Take a pickle herring and cut forth the bone, stamp it very small with a little bole *Armoniacke*, and Rosewater, and apply it cold to the greife, from place to place as it goeth. Many men after they have been well purged, have had great ease by annointing the place three or four nights together with *Aqua Balsami Phioravante*, also *Oleum Cera* is very profitable in that case.

CHAP. V.

The cure of Gouts, and all Aches coming of heat, by L. F.

FIRST the Patients were purged with *Aromatico*, then was this plaister applyed, which is attractive, resiccative, resolute, as being intentions farre better fitting that purpose, then any other. Take the marrow of the bones of a Calf newly killed, lb. i. Vitrioll in manner rubified, lb. i. *Cantharides*, in fine powder, ℥. i. the ashes of the Vine, ℥. vi. mix them all on a small fire, untill they be incorporated, then with oyle of wax, make it in a liquid ointment, and spread it on a cloth, and lay it on cold; and when it waxeth dry chafe it till the pain be ceased; this hath eased many in a short time

CHAP. VI.

The remedie against the Scorbute, or Scurvy, and the Gout, by W. T.

A Young man six and twenty yeares of age, mightily troubled with the Gout and Scurvy, was after this sort cured.
First

FIRST he was purged with *Aromatico Leonardo*, then he used the purging drink following every morning, that he might have each day three or four stooles, at night he took ℥. ii. of the distilled water of *Lignum vita* with ℥. i. of the Sirrup of Cowslips; also he used to eat these conserves following mixed together; R. Conserve of Cowslips ℥. iii. of Sage, of Rosemary floures, ana ℥. ii. of red Roses ℥. i. the quantity which he took at once, was as much as a Walnut; also he annointed the greived parts with this Unguent; R. *Auxungia humana* distilled ℥. ii. Oil of Turpentine ℥. ii. of Wax ℥. lb. mix them together; also in his usuall drink, which he drunk with his meat, was mixed *Chamepitesos*, Sage, Rosemary and Betony, this was the purging drink; R. the strong decoction of *Lignum vita*, put therein of the leaves of *Sena* ℥. iv. *Epithemum* ℥. ii. *Hermoaditiles* ℥. iv. *Turbith* ℥. i. *Coloquintida* ℥. lb. let them stand in warm land four and twenty houres, and strain it, this he drunk in the morning fasting.

CHAP. VII.

Tumours in all parts of the body, taken away by R. A.

THIS was sent me by a freind of mine, who had seen the experience thereof divers times. First he purged the Patients twice with *Aromatico Leonardo*, then he gave unto them ℥. ii. of *Quintessence solutive*, with ℥. i. of Sirrup of Roses, four or five mornings together, and after it they drank a little good broth made sweet with Sugar; that done, they drank this water following: R. Hearb-grasse, Sothernwood, Mugwort, Wormwood, ana. M. i. Juniper berries three or four handfull, cut the hearbs, and bruise the berries, and infuse them in a gallon of white Wine Vinegar four and twenty houres in a warme place; then distill it with a gentle fire; this done, take that distilled Vinegar, and infuse therein fresh hearbs and berries, and distill it again as before: Doe so the third time, and distill it as before. At the last infusion you shall put therein ℥. iii. of good Mithridate or Triacle, and distill them together, and keep them close to your use. Thereof the Patients took at four a clock in the morning four ounces very warm,

warm, whereupon they layd them down and sweat two or three houres, alway wiping it away with warm clothes. Every sweating time they changed their shirts. When this medicine was ministred to a woman, she took but two ounces thereof. To a child he gave two ounces. In this sort he cured not onely Tumors, but Sores, Pustulaes, Fevers, Jaundies, &c.

C H A P. VIII.

Swelling of the Coddles, mitigated and resolved by R. A.

A Certaine man riding on a trotting horse, had his stones swollen as big as ones fist, who was thus helped. First, he was purged once or twise with *Panchimagogon*, then this Cataplasme was applied warm unto the part twise or thrise a day. ℞. the crums of Brown-bread, Bean-flower, *ana.* as much as is sufficient, boyl them with new wort; when it is almost boyled, put thereto a little Commin-seed, and a dish of fresh Butter, and so applie it warm. I have seen the fat of an horse, to have cured the foresaid grieffe.

Another for the same.

Take a pint of pure honey, as much bean-flower, and two spoonfuls of vinegar, of Commin-seed, ℥. ii. mix them well together, and spread it on a cloth, and warm it a little against the fire, and apply it.

C H A P. IX.

The cure of a painfull Ischiatica, by I. H.

A Certaine man that was grievously troubled with the *Ischiatica*, was healed in this manner. First, he was purged with *Aromatico*, then he took for five or six mornings together, two drachms of *Quintessence solutive* with Sirrup of Roses, and after the taking thereof, he drank a little sweet broth. That done, he drew a blister with *Cantharides*, and *Oleum de terbinthina & cera*; and in short time he was helped. Since which time I have known three or four persons helped in the same manner, by annointing the grieved parts with *Aqua balsami Phioravante*.

C H A P. X.

An excellent remedie against the Cramp, proved often by R. G.

They that were affected therewith, did upon the bare skin and places grieved, weare the root of common flagg. Also the skins of twenty silver Eeles, new flaid, and chopped small, boiled in two pound of May-Butter, and four handfuls of Rue, scumme it well, and annoint the place therewith, and this will work the same effect. A worshipfull Gentleman that had divers times proved the same, sent these notes unto me.

C H A P. XI.

Contraction or shrinking of sinews, with Consumption of the party, helped by W. H.

A Man six and twenty years old, having a sore and grievous ulcerated leg, fell into the hands of inexpert Chirurgians, who with their Corrosives shrunk up his sinews, that he could neither go nor stand, but in short time after he was cured in this manner. He was once purged with *Aromatico*, then he took *Quintessence solutive* two or three dayes together in sirrup of Roses, and drank thereupon a little broth. Then did he use the Bath following divers times, and annointed him with the ointment against contraction of sinewes, described by *Leonardo Phioravante*. Another man having his hand shrunk together upon the like occasion, was healed in the same order. This is the description of the Bath. Take two or three young whelps that cannot see, boil them in water with Mallows, Hollihock, Mellilot, Wallwort, Cammomil, *ana.* one handfull: boil the Whelps till the flesh fall from the bones, this done, strain it, and use to bathe therewith very warm.

CHAP. XII.

The cure of one whose neck was drawn awry,
performed by W. T.

A Child had her neck drawn awry with a kind of Convulsion, or Cramp, called *Tetanus*, and was thus cured. First she drank every morning and evening a little *Aqua balsami Phioravante*, then was her neck annointed with some of the said water mixed with *Magno liquore Phioravante*, and in ten dayes she was cured.

Another of the same, by W. T.

Take *Oleum de lateribus*, ℥. i, *Oleum Terebinthina*, ℥. ℞. of Juniper Berries, ℥. ii. of Cloves, ℥. i. Nutmegs, Mace, ana. ℥. ℞. mixe them with *Oleum Cera*, q.s. to make it in form of a liniment, and therewith annoint the parts.

CHAP. XIII.

The Squinancy cured by I. P.

This Medicine following did help one that was so swoln and grievously pained, that he could scarcely eat or drink.
℞. *Olei Philosophorum de lateribus*, ℥. ii. *Olei lini* ℥. vi. *Olei Cera*, ℥. i. mixe them warm, and annoint the place affected oftentimes in the day. Also one drachm of the tooth of a wild Boare, being drunk with ℥. iii. of oyle of Linseed, doth help it presently.

Also another man was forthwith cured thereof, which drank one spoonfull of *Aqua balsami*, and wetting a cloth therein, applied it to his throate.

CHAP. XIII.

The cure of Alopecia, by I. P.

M*agno liquore Phioravante*, being annointed on the head, causeth the haire to grow againe abundantly which are fallen

fallen away, and to wax black. *Balsamum sulphuris* also doth the same.

CHAP. XV.

A gargarisme to purge the head, by I. S.

Take Spikenard, Alifander seed, ana. ℥. i. beat them into powder, and boile them in Vinegar till half be consumed, Then strain it, and put thereto ℥. ℞. of Mustard, and ℥. iii. of Rose water, boile it a little, keep it close to thy use, and when you will, you may take a spoonfull warm in the morning, and gargle therewith.

CHAP. XVI.

The Pinne and Web, cured by M. R.

He took an handfull of *Centumpedes*, or Sowes, stamped, Hand strained them with Ale, and gave the Patient to drink thereof three or four mornings, and willed the Patient to stop his nose and mouth, and to hang down his head, and therewith he was healed, as I was credibly certified.

CHAP. XVII.

A water for sore eyes, proved by M. E.

A Gentlewoman with this water hath cured a very great number of sore eyes. She took an Egg hard sodden, cut it in the middst, and took forth the yolk, and put thereto as much white Copperice as a Nut: Then she closed it together, and wrapped it in red Fennell, and laid it to steep foure and twenty houres in Rose-water, then she strained it hard through a cloth, and dropped it into the eyes morning and evening; it was held for a great secret.

Another manner of way to heal the Pinne
and Web in the eyes.

Take nine of the Wormes called *Centumpedes*, or Sowes, stamp and strain them with the juice of Wood-bine, or Be-

tony, for three or four mornings together warm: which being drunk will consume the Web in the eye.

CHAP. XVIII.

*The staying of the bleeding at the nose,
done by M. R.*

TAke burnt Lome, M. ii. sharp Vinegar, ℥. β. mix them well, and lay it between a linnen cloth: and bind it to the forehead cold, and in short space it will stint.

Another for the same, I. H.

A Man of fifty yeares of age had a great flux of bloud at the nostrill, which had continued a long time, and could find no remedie till he used this order and medicine following. First his ring finger was bound hard with a thread, then was this cataplasme following applied to his forehead and temples.

Take burnt lome made in powder, M. vi. strong Vinegar, as much as will suffice to make it in form of a Cataplasme, to be applyed cold, thus in few hours the bloud stinted. Neverthelesse he took morning and evening the fume of *Succinum album* at the mouth and nose, which stayed the flux, and comforted the vitall and animall spirits. His diet was cold and drying, his drink was water or red wine, wherein was put *Crocus martis*.

Another kind of curing the same performed by D. B.

One bleeding at the nose a day and a night, was thus helped. He made a tent of lint, and dipped it in Inke and put it into his nostrils, and laid a defensative over his eyes and nose, made with *Sanguis Draconis*, bole armoniack, and a little Vinegar.

Another

Another way.

Many have been cured by applying unto their cuds a linnen cloath wet in Vinegar.

Another.

Some have had the bleeding stinted, by applying the hearb *Peruinca* unto the nose.

Other waies to do the same.

C*ardus Benedictus* bruised and put up into the nostrils, stin-
teth the bleeding at nose. The same it performeth in a wound.

The hearb *Geranium* which hath a red stalk, being put into the nostrils or wound; doth the same: very often proved.

In like manner, and to the same effect, worketh *Crocus martis*.

Also the bloud of a man dried worketh after the same order: both for the staying of bloud at the nose and in a wound.

CHAP. XIX.

Spitting of bloud stayed by I. H.

A Certain woman spit bloud three or four dayes in great quantity, who was cured by drinking the decoction of mints in Vinegar.

Another for the same.

Also five or six drops of *Oleum Mastick*, drunk in Cinnamon-water, staieth the spitting of bloud.

CHAP. XX.

The falling down of the *Uvula*, and the inflammation of the *Almonds*, in such sort, that they could not swallow their meat, nor fetch their breath well, cured by W. T.

TAKE white Amber grossly beaten ʒ. i. and with a Funnell take the fume thereof cast on a few coales, morning, noon, and night; then take ʒ. i. of old leaven, and spread it plaister-wise on a cloth, strew thereon a little Commin-seed, and the powder of white Amber, and apply it half an hands breadth to the crown of the head the space of a whole day, then at night lay on another, and in short time it will take away the swelling, often proved.

CHAP. XXI.

The cure of the Hicket, by W. B.

ONE that was divers times greivously troubled with the Hicket, was cured by applying a brown toft warm to his stomack; the toft was steeped in Triacle and *Aqua vite*.

Another.

Divers have been cured thereof, by taking four or five grains of *Labdanum nostrum* in Wine or Malmsey.

CHAP. XXII.

The falling Sicknesse cured by W. H.

A Certain woman being a Barbers wife in *Bedfordshire*, which was greived therewith every change of the Moon, was preserved by taking each day three drops of *Oleum Heraclei*, with the extract of *Peonia*.

Another performed by I. H.

FIRST you shall purge them with the extract of *Helleborus niger*; the dose whereof is from eight graines to twelve, being before

before well corrected, and then drunk in some convenient liquor or potion. That done, he gave them morning and evening of this composition: the which the longer that they use, the better it will be for them. ℞. *Essentia Peonia*, conserve of Rosemary flowers, of Betony, ana q. v. mixe them together in form of an electuary: then adde thereto for every ounce of that composition, of *oleum cranii humani* ʒ. i. and ʒ. ʒ. of oile of Rosemary-flowers, and twelve graines of *oleum vitrioli*. Hereof let them take ʒ. ʒ. at a time, either by it self, or with some convenient liquor, broth, or potion. Also the nape of the neck must be annointed with *Oleum castorei*: when they do fall, you shall annoint their nostrils with *oleum succinum*, for that will in short time recover them againe. It will be also very expedient to use those things that comfort the brain and the heart.

CHAP. XXIII.

The cure of the Jaundise by I. P.

A Young maiden much affected with them, was in this sort cured. She was twice purged with *Aromatico*, and as often with *Panchimagogon*. This done, she felt her self very much eased, save onely in her yellow colour, which was thus also taken away. She took three or four mornings ʒ. iii. of the decoction of Goose dung, ʒ. ii. of the extract of Centory: which she drank warm, and so was cured.

Another for the same by W. H.

A Woman that had the yellow Jaundise above two years together was thus cured. First she took ʒ. i. of *Balsamum artificiale Leon. Phior*, with a spoonfull of white wine in the morning: which caused her the next day to be as yellow as Saffron all her body over, yea, her haire of her head, and the nailes of her hands and feet very strange to behold. The third day she took the same againe, and in three times she was perfectly cured. This was at *Carleton*, five or six miles from *Bedford*. Certaine Practitioners have found a great secret in

the salt called *Lapilli urina*, or *Paracelsus* his *Rebisola*, against the Jaundies and all obstructions.

Another way by the same person W. H.

Take *Nucis Cupressi*. *Cassia ligni*, ana. ℥. i. extract *Centaurei* ℥. ii. mixe them and drink it in white wine warm, and they shall after the receipt hereof evacuate in their urine great store of yellowish choller, but by taking this medicine twice or thrise it will vade quite away, as hath been often proved. Remember that before you take this medicine (that it may work with better effect) you receive a dose or two of *Aromatico Leonardo*.

The cure of the Jaundies, with obstruction of the menstrues performed by W. H.

A Young Gentlewoman eighteen yeares old was greatly grieved with the Jaundise and suppression of her naturall sicknesse: but was in this sort cured.

℞ water of Madder roots, Sage, and Bettonie, ana. ℥. i. iii. *Spiritus Tartari*, ℥. ii. *Oleum vitrioli*, ℥. ii. mixe them and drink thereof morning and evening two or three ounces warm. Also you shall note that she was purged once (before she took this drink) with *Arom. Leonardo*, and so was perfectly cured, and had her courses againe, which before she wanted seven moneths and more.

CHAP. XXIII.

The healing and cure of great windinesse in the stomach, by I. H.

A Certain Gentleman who was afflicted with a windinesse in the stomach, that many times with extream paine he fell into a sound. In this misery he continued three years and more, but in this manner he was helped. First he took *Aromat. Leo.* which evacuated upward and downward the gross and viscous cause of this wind. After that he had used this potion following

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ing forty dayes together. He took every morning and evening *Spiritus Tartari*, corrected with his *Cristatine* salt, half a spoonfull, *Aqua preservans* as much. This withdrew the cause, opened all obstructions in the body, so that in a moneth he remained perfectly cured.

CHAP. XXV.

Cough of the lungs cured by W. T. after this manner.

Recipe *Aqua Marrubii*, ℥. vi. sirrup of *Injubes*, ℥. iii. mixe them, and make thereof a Julepe: whereof the patient took four spoonfulls, with ℥. i. of *Balsamum sulphuris*, every four hours till he was well.

Another cured by W. T. which had also a sore stitch in the side.

First he took *Aromat. Leon.* and then took this potion following, for certaine dayes. ℞ *Carduus Benedictus*, *Hyperricon*, *Folefoot*, a little *Enula campana*, make thereof a decoction with Ale, and he drank every morning ℥. i. of *Balsamum sulphuris*, and a spoonfull of *Aqua Balsami Phioravante*, morning and evening till he was cured.

CHAP. XXVI.

Shortnesse of breath with a Cough, remedied by M. R.

First he was purged with *Aromatico Leonardo*, then he used this diet with hot and drying meats, rost or sodden; *Enula campana*, Hisop, and Liquorice. were infused in his wine. Also he used every morning to drink or eat in a rere Egg ℥. ss. of *Balsamum sulphuris*, and thereby was safely and quickly cured.

X x

Another

Another remedy for shortnesse of breath.

THe Wormes called *Centumpedes* or *Sowes*, are of great vertue, to discharge the Lungs that are stuffed with grosse flegm.

CHAP. XXVII.

An approved remedy to stay vomiting, by M. R.

A Man of thirty yeares old was troubled a long time with sore vomiting, throwing up presently whatsoever he eat or drank, and was thus relieved. *R.* Malmesey \mathfrak{z} . vi. *Oleum Vitrioli* six drops or more, mix them together, and take thereof every morning fasting \mathfrak{z} . i. or thereabout, and in short time it will stay the vomit.

To stay vomiting of blood.

Take five or six drops of Oil of Mastick, and drink it in Cinnamon water.

To stay vomiting another way.

A Pultus thus made, as followeth, and applied to the stomach staieth the vomiting. Take Rie-leaven, and mixe it with the juice of Mints, and a little Vinegar over the fire in form of a Pultus, when you do apply it to the stomach, strew thereon the powder of Cloues, and so oft as it cooleth, apply it warm. Also a Rie tost steeped in Vinegar, is profitable for the stomach.

The oyle of Wormwood (that cometh by distillation) being drank with convenient liquors, or potions, and the same compounded with other convenient things, and applyed to the stomach, doth work notable effects this way, and is good against many other maladies.

CHAP. XXVIII.

Vomiting of blood, with a cruell flux of the belly staid by M. R.

A Man forty five years old that had congealed blood in his body, did vomit abundance of blood, and avoided downward a certain black matter like unto pitch. He had a great stich in his side without a Fever, and alwaies when he vomited it was thought he would have died, this man was by Gods help thus cured. First he took this potion. Take the water of Nettle roots, \mathfrak{z} . viii. *Oleum vitrioli*, as much as will make it tart. He drank thereof cold, which presently mittigated both the fluxes. Then unto the stomach and throat, was applied this Pultus warm, both morning and evening, which wrought an excellent effect. *R.* the crums of Rie-bread, M. xii. Red wine or Aligant, strong Vinegar, ana, q. s. boyl them to the form of a Pultus. Then he took at the mouth and nose, the fume of *Succinum*, or Amber, which strengthened the vitall and animal spirits. His side was annointed with this ointment, which took away the pricking and paine. *R.* *Unguent de Althea*, \mathfrak{z} . iiii, *Amigdalorum dulcium*, \mathfrak{z} . i. mixe them, and therewith annoint the side morning and evening. His diet was this, all his meat was boiled in Red wine, or Smiths water. His drink was the decoction of Nettle roots, or red Wine, wherein Steel hath been quenched diverse times.

Vomiting joynd with a Fever.

A Gentlewoman affected with these griefs was in this manner comforted. *R.* *Aqua balsami*, \mathfrak{z} . i. *Aqua preserv.* \mathfrak{z} . ii. *Oleum piperis*, six graines, mixe them well with a good spoonfull of the sirrup of Quinces, and so she drank it at the beginning of the heat.

CHAP. XXIX.

A great and sore Plurisie cured by M. R.

A Certain man of twenty four yeares old was vexed with a most grievous plurisie, with pricking, shooting, and a Cough, with a continual Fever, and inflammation of the tongue. First there was good store of blood taken from the liver-vein on that side where the pain was. Then were these syrups (that do decoct and purge) ministréd unto him. *R. Syrupi de liquoricia, de Hysopo, aceto, ana. ℥. i. Oximellitidis squillitici, aceti squillit ana. ℥. iii.* make thereof a loche, whereof in the morning he licked with a Licorice stick, which caused him to spit easily, and took away the heat or burning of the tongue, being used with this decoction. *R. French Barly, ℥. iii. Carduus Benedictus, M. i. Roses, Violets, ana. P. i. Licorice scraped, ℥. iii. Figs, iii. Raisin, ℥. i. Sugar-Candie, ℥. ii.* boile them in ℔. xvi. of water, till two pound be wasted, and so drink it cold. Also his diet was light and thinne, as broth and drink, &c.

Plurisie, with spitting of blood cured by M. R.

First there was made this purging preparative. *R. Sene, ℥. vi. Carduus Benedictus, M. ℔. Sugar, ℥. ℔. Ginger, ℥. ℔.* lay them to infuse one night in warm whaie, made of Goates milk ℔. i. ℔. whreof yee shall give morning and evening, ℥. iiii. warm: this purgeth gentlie, and causeth to spit easily. Then three daies after they must bleed well on the Liver-vein, and their drink at meales, was the decoction of Hysop, Violets, Licorice, and Raisins with Sugar.

Plurisie, with inflammation of the tongue, and costiveness of the body, M. R.

First they were purged with *Aromatico*, and then used this gargarisme. *R. Sempervive, or Housleek, M. ii.* boile them in a quart of water till a third be wasted. Then strain it, and put thereto ℥. ii. of Wine-vinegar, wherewith they gargarised

sed warm oftentimes. Then they used *Mel Rosarum*, which took away the blacknesse of the tongue. Their diet was moist and cooling, as followeth. *R. French Barly, ℥. ℔. Figs, vii. Raisins, ℥. iiii.* boile and strain them, and put thereto *Oleum vitrioli*, q. s. to make it tart, and so drink thereof.

Plurisie in a woman cured.

First she was purged with *Aromatico Leonardo*, then unto her side there was applyed this unguent, seven or eight times a day, which took away her pain. *R. Unguenti de Althea, ℥. ii.* Oil of sweet Almonds, ℥. ℔. mixe them together: the next morning she was let blood in the basilike veine, on that side where her pain was. Her diet was the same that was spoken of before. After meat she used a *Lochsannum* fit for the purpose, and so in short time she was cured.

Another woman cured of the same disease by M. R.

First there was ministréd unto her this potion. *R. the water of Carduus Benedictus, ℔. ℔. Oleum vitrioli, q. s.* to make it tart like a Pomegranate. The next day she was let blood in manner aforesaid, about ℥. x. After she had bled, she took this potion following, five daies together, morning and evening, which caused her to sweat well, and thereupon she was quickly cured.

The diaphoricall decoction.

Recipe *Cardui Benedicti, M. ii.* Liquorice scraped ℥. iii. Figs, v. Raisins ℥. ii. Sugar-Candie, ℥. i. ℔. boile them in a sufficient quantity of water, and strain them to drink.

A plurisie broken with a potion.

FOR the breaking of his Aposteme, there was ministréd unto him *Aromatico Leonardo*, with honied water. The next day the Basilick veine, on the *Pluriticall* side was opened. His drink

drink at dinner and supper was this decoction. Take Hy-
sop dried, M. i. Violets, P. ii. six Figs, Liquorice scraped,
℥. ℞. Raisins, ℥. iiii. boyle them in nine pound of water,
till one pound be wasted, then strain this pectorall decoction,
and use it.

Another cured in this manner.

First he took *Aromatico Leonardo*, and thereupon drank the
water of *Carduus Benedictus*. The next day they let him
bloud on the same side where the paine was. His diet was
moist and cooling, and he drank Barly water mixed with sir-
rup of Roses, and *Oleum vitrioli*, and shortly after was
cured.

CHAP XXX.

*An inward Imposthume, or bastard plurisie
cured by W. M.*

A Man having an Imposthume in his side, which would have
turned to the Plurisie, was thus cured. Take a good sweet
Apple, and cut off the crown, take out the coare, and fill it
with powder of *Olibanum*, bind on the crown againe, and rost
it under the embers till it be soft. Then mixe with it three or
four drops of *Oleum vitrioli*, and let the Patient eat it, and
sweat thereon.

Also with the same medicine, at the same time, there was a
boy helped, that had a Plague sore on his neck.

*Paine in the side with the Cough, cured by W. T.
after this manner.*

Recipe *Floris Sulphuris*, ℥. ii. the extract of *Enula Campa-
na*, ℥. i. Ireos and Liquorice, ana. ℥. i. Honey, q. s. to
make it in form of an Electuary. Before it be made up, put
thereto ℥. ℞. of *Oleum sulphuris*, and use it morning and
evening.

CHAP.

CHAP. XXXI.

Paine and wind in the body, cured by I. H.

A Certaine woman twenty eight years of age, being often
troubled with a griping paine and wind in her body, was
presently eased by taking four or five graines of *Laudanum
nostrum* in Malmesey, with two or three drops of oyle of Ani-
seeds. After this manner diverse persons have been cured:
Provided alwaies that the body be loose, else must it be moved
either with some gentle Glister, or Suppositary.

The expelling of wind out of the body by L. F.

This course following hath been divers times proved most
effectuall against wind in the stomach, and other parts of
the body. First let them take a dose of *Aromatico Leon*. Then
let them take morning and evening half a drachme of this
composition, three or four daies together, either in potion
or pills.

℞. The essence of *Gentian*, ℥. ii. the essence of Ginger, oile
of Anniseed, Fenell seed, ana. ℥. ℞. make thereof a masse, and
keep it to your use.

CHAP. XXXII.

The cure of the Dropisie performed by W. T.

A Man of three and forty yeares old troubled with the
Dropisie, was in this manner cured. Take the roots of
blew flouer-de-Luce sliced, and steeped in Vinegar three or
four houres, and then dried, ℥. ℞. the bark of Laurell roots so
prepared as much, the leaves of Sena in powder, one spoonfull,
Anniseed, and Ginger, ana. ℥. i. mixe them, and take of that
powder every morning, the weight of four pence, till it
give you four stooles a day, continue herein so long as you
shall think it good.

CHAP.

CHAP. XXXIII.

The killing and expelling of Wormes in the Stomack, or elsewhere, by I. H.

AN infinite number of people both young and old, have been cured thereof, with this composition following. Take the seed of *Carduus sanctus*, Wormseed, *Dittanie*, *Semen Cantium*, *cornu cervi ussi*, *corallina*, *vermium terrestrium*, ana ʒʒ. mix them in fine powder, and give thereof ʒʒ. either with honie, or sweet milk, in the morning and evening. Annoint also the stomack and belly downward with this Unguent following, and apply a little unto the navell with brown paper, and no doubt of it, within two or three dayes the Patient shall be cured. For it doth not onely kill the wormes, but causeth them to come forth by seege, making the belly soluble, so that they shall have two or three stools in a day. The *Cataplasme* or Unguent is this. R. *Farina lupinorum*, *Aloes*, *centauria*, *myrrha*, *theriaca optima*, ana ʒʒ. beat them into fine powder, and make thereof an Unguent, with the juyce of Peach leaves, and keep it to your use. Also two or three drops of *Oleum vitrioli*, being drunke with water of *Gramen*, or such like for three or four dayes, killeth wormes. Also ʒ ii of *Quinta essentia solutiva Phiorav.* drunke with ʒi of Sirrup of *Roses*, killeth the Worms, and expelleth them by seege.

CHAP. XXXIV.

A. *Quartane* of long continuance, cured by L. F.

FIRST the Patient was purged, with 12 grains of *La Petra Philosophale*, *Leon. Phiorav.* mixed with ʒʒ. of good *Mithridate*, the next day he took of this decoction warm, ʒ. vi. and so continued 14 dayes morning and evening. R. *Chamepitesos* ʒ. i. white wine ʒ. viii, white honey ʒ. i. distill them with a gentle fire, till five pound be come forth. Then let it cool, and filter that which remained in the vessel, and mix it with that which was distilled afore, keep it in a glasse close stopped, and use it. Also the Reins of the back was annointed every night

night with *Balsamum artific.* *Leon. Phior.* and so he was well cured.

CHAP. XXXV.

An approved Remedie against the Pestilence, Plurisie, and *Quartane*.

DIVERS people have been cured of these foresaid diseases, by taking a dose of *Turpetum Diaphoreticum*, *Paracelsi*, either with *Amuletum Palmarii*, or with some excellent good *Mithridate* in the morning fasting, and sweating thereupon. Sometime it is given with other potions or compositions, according to the disease.

CHAP. XXXVI.

The swelling of the Spleen in a melancholie person, cured by W. T.

A Certain Melancholie man, was much grieved in his Milt, heart and head; but he was thus cured. First he was twice purged, with ʒi. of *Panchimagogon*, and ʒi. of the extract of *Sena* mixed with Sirrup of *Roses*, and two or three drops of oyle of *Vitriol*. That done, he took a quart of posset Ale, made of White wine and Burnet, and drank thereof morning, noon, and night a good draught, with half a spoonfull of *Aqua Balsami Phiorav.* Also now and then, he took morning and evening a tost of white bread, steeped in *Aqua preservans*, and within ten dayes after he purged again, and so remained in good health.

CHAP. XXXVII.

Frantick Fevers, for want of sleep, often cured by I. P.

MANY that were so grievously vexed with a burning fever, that they could not sleep, and were in manner frantick, have taken five or six grains of *Laudanum*, with conserve of *Succorie floures*, and therewith were speedily delivered out of their extremities.

Pestilent Fevers, with great thirst cured by I. H.

First they were purged once or twice with *Aromatico Leo- nardo*, then was the stomack comforted with some pecto- rall Potion. That being done, there was Barly water made with Raisins, Liquorice, and cool hearbs, if you may have them. Then strein it clean, and put therein as much *Oleum vitrioli* as will make it tart, like a Pomegranate. Drink thereof when you are drie, for it comforts nature, asswageth heat and thirst won- derfully, openeth all obstructions, and defendeth the bodie from putrified Fevers. If they be grieved with the head-ach, you shall cause them to be let bloud under the tongue, cutting those veins over-thwart, and they shall presently be cured.

CHAP. XXXVIII.

Against Poison, or the Pestilence, a Diaphoreticall Potion, by W. T.

Recipe *Myrrhe, croci, ana ℥ ii. Amuleti Palmarii ℥ i. Spiritus vini, ℥ i. Oleum piperis, Oleum gingiberis, ana ℥ i.* mix them in a glasse, and give thereof ℥ ℞. in old Sack at once against the Pestilence or Poison.

CHAP. XXXIX.

Signs of death in the Plague, W. K.

Take a quick Frog, and lay it with the bellie next the sore; if the partie will escape, the Frog will burst in a quarter of an hour. Then lay on another, and this you shall do till no more doe burst, for they draw forth the venome. I have been told, that a dried toad will in better sort do the same. If none of the Frogs doe burst, the partie will not escape, this hath been often proved.

CHAP.

CHAP. XLI.

Counsell, antidotes, and Preservatives against Infectious ayres, on the water, or land, by W. T.

You shall use to chew, or hold in your mouth, a little of *Essentia Angelica*. Also it would be very profitable to drink three or four drops of the same fasting. Also *Oleum Camphora* being drunk effecteth the same. In like manner, *aqua balsami Phioravante*, if it be drunk in the morning with Wine, or Allum, preserveth a man from all poison and pesti- lent ayres: and is a most singular remedie against surfets, or the Pestilence. Also, if you be in any infected ship, or house, it were necessary to wear a bag of Saffron under your arm- pits to defend the heart.

Also it were very necessary to drinke two or three drops of the essence of Saffron for the same purpose.

Amuletum Palmarii is also very excellent, being taken in the morning fasting.

Dissolved Pearl, eaten or drunk, defendeth the heart, puri- fieth the bloud, and reviveth the spirits above all other things. You may make it in Lozanges, or drink it in any cordiall, in what quantity you will.

CHAP. XLII.

An Inveterate Gonorrhæa, either in man or woman, oftentimes cured, by W. T.

Many have been cured of this, and such like infirmities with this composition following. Among the rest, one Gentleman in *Buckinghamshire*, who was vexed therewith a- bove seven yeares continually.

A Gentlewoman also was so grievously afflicted with *flux. albo*, that she waxed lame, and went with a staffe: these were both cured in 12 dayes. But one thing must be remembred, that if it come *ex lue venerea*, it were necessary, first to be purged, and then to use these Pills.

℞. Magisterii perlarum, ℥ i. Gum Tragacanth, ℥ ℞. fine bole

Y y 2

Armo-

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Armoniack, *terra sigillata vera*, ana. ʒ i. *Laudanum nostrum*, ʒ i. make an hard Mass with Turpentine, and take thereof, ʒ ʒ. when you go to bed, untill this quantity be spent. In the mean time also, you shall annoint the reins of the back with this Unguent.

℞. *Unguentum album camphoratum*, ʒ ii. *saccarum Saturni*, ʒ ii. *misce, fiat unguentum.*

Another for the same, W. T.

First, purge them with *Aromatico Leonardo*, once or twice, then let them take morning and evening, half a dram of the Pills following; and annoint the reins of the back, with the foresaid Unguent.

℞. *Symphyti, crassuli, ana* ʒ ii. *Magisterii perlarum*, dissolved Corall, ana. ʒ i. *Laudani nostri*, ʒ i. *nucis moschatae numero ii.*, *boli Armen, terre sigillatae verae, sem. papav. albi, Tragacanth, ana* ʒ ii. make them up in a masse with Turpentine, and use them in manner aforesaid.

An Electuarie against Gonorrhoea, by W. T.

A Certain man, being troubled with a stinking *Gonorrhoea*, was in this order cured. First he was purged with *Aromatico Leonardo*; the next day he took a pill or two of *Venice Turpentine*, washed in plantain water; that done, he used to eat morning and evening the quantitie of an hazel nut of this Electuarie untill he was helped, which was not long after.

Take the kernels of hazell nuts blanched, ʒ iii. *magisterii perlarum, laudani nostri, ana* ʒ i. *terra sigillata, boli veri, sanguinis draconis in grain, ana* ʒ ii. *Seminis Plantaginis, rasura Eboris, ana* ʒ i. *nucis moschatae*, ʒ. or 4. *Cinamomi*, ʒ i. *Saccari*, ʒ iii. mix them well together, and use it. Also in the mean time hee annointed the reins, with the foresaid Unguent.

CHAP. XLII.

The immoderate Flux menstruell, suppressed, or stayed by W. T.

A Certain woman being grievously weakened with that disease, and having great heat and pain in her bodie, was thus

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thus cured. Take the roots of Orpine, and Comfery, thinn sliced, Clary, q. v. boil them with a Chicken, and with that broth make Almond milk, and to every handfull of Almonds adde ʒ. i. of *Laudanum nostrum*, Grind them well together, and drink thereof morning and evening. Also you shall annoint the reins and grieved parts with the unguent mentioned in the Chapter aforesaid.

Another against the same.

I Was informed that the powder of a Land-Frog bound about the womans neck, doth stay the foresaid Flux.

CHAP. XLIII.

A Flux stopped by G. F.

Dissolve Bay-Salt in Malmesey; and therewith wash the soles of your feet, and in three or four daies it will stay the Flux. Diverse Souldiers in the Warres have been cured thereof by setting their Fundament in warm Horse dung. Also the powder of red-Roses drunk in red-wine is very profitable for the stopping of the Flux.

Bloudie Flux of long continuance cured by W. T.

Recipe conserve of red Roses, Marmalade of Quinces, Electuary of Sulphur of *Leonardo Pbioravante* his description, of each two ounces, *Amuletum Palmarii*, half an ounce, *Essentia croci*, *Laudanum nostrum*, of each half a scruple, *aqua preservantis* half an ounce, *oleum vitrioli*, and *Sulphuris, ana*. ʒ. ʒ. mixe them, and take thereof ʒ. i. morning and evening.

CHAP

CHAP. XLIIII.

The cure of the Emeroides or Piles, performed by I. H.
and many others.

Take Mullen, and frie it with Butter, and therewith annoint the part divers times.

The oyle of Eggs is a notable remedie to withdraw the said infirmitie.

Balsamum sulphuris annointed upon them, doth with great speed and good successe cure them: this also hath been oftentimes proved very excellent.

If they be annointed with *Oleum Tartari fatentis*, it drieth them up in short time. But first it were necessary to purge the body of the melancholick originall of that disease, both by vomite and seege.

Some use to take them away, by applying a caustick unto them.

The cure of *Ficus in ano, ex lue venerea*
performed by I. P.

MAny have been sore troubled with Warts or Blathers in the fundament, which have in very short time been cured by annointing them with *Balsamum Tartari fatentis*. Among other men there was a strong lusty fellow, fifty years old, of complexion melancholie, which was beastly bewraied with the Pox, about whose fundament or *Longanon*, there remained twelve or fourteene growing, whereof some were so big as a little Figg, all of them did runne or yeeld a loathsome yellow *sanies* or matter. This man was cured with *Balsamum Tartari fatentis*, without any paine to him; and the warts were so dried, that they were pulled off with a paire of mallets: after which he remained whole. This man was healed in Bedfordshire.

CHAP.

CHAP XLV.

The provoking of menstrues, by I. H.

By this composition following many more, then it is here requisite to speak of, have had there menstrues provoked, and many other obstructions opened: especially if it be given with broths, liquors, or medicaments, appropriate therunto:

R. *Extractionem Camomilla, Calendula, Gentiane, Brionie, Chamepiteos, Peonia, Centaurii, Juniperi, Genista, Sabine, Spicnardi, Ruta, Melissa, Chelidonia, Philipendula, Matricaria, ana. ʒ. i. Essentia Zedoaria, Croci, ana. ʒ. ʒ. Mirabolanorum, Castorei, ʒ. ʒ. mixe them, and keep it close. The dose is from ʒ. i. to ʒ. i. upon extreimity, either in pills or convenient electuaries. It must be ministred four or five daies before the new Moon, and as many after, with the infusion of *Sena*, or in sirrurp of *Roses*, for the intent above named.*

To provoke menstrues in melancholie people, W. H.

Take of the extract of *Helleborus niger*, five graines, *Panchimagogon*, fifteen graines, make it into three small pills, and annoint the pills with *Oleum annisi*, and thereof take once or twice. After that take this composition following.

Take of the *Essence of Gentian, Sabina, Angelica ana. ʒ. i. Essentia Croci, ʒ. i. Castorei ʒ. ʒ. mixe them, and make them up in form of pills, and take thereof each night when you goe to bed ʒ. i. either in pills, or dissolved in some convenient liquor about the aforesaid time of the Moon. A very melancholie maiden was cured in this manner.*

CHAP. XLVI.

Suffocation and paines of the *Matrix*, with retention of menstrues cured by I. P.

*R*ecipe extract. *Brionia ʒ. i. ʒ.* the leaves of *Sena, ʒ. ʒ. Gin-ger, ʒ. i. Cinnamon, ʒ. i. Sugar, ʒ. i.* lay them to infuse
one

one night in a pint of warm whaie made of Goats milk. Then strain it and drink thereof three mornings warm, about the new Moon keeping a warme and drying diet, your wine must be infused with Rosemary floures.

Another that hath cured the rising of the Mother by R. C.

Recipe the Flours or Buds of a Walnut-tree in May, give the Patients as much thereof to drink as will lie on a Groat, and with two or three doses they shall be cured.

Also if you give ℥. i. of *Oleum succinum album* in wine, it will presently cure the same disease, a thing oftentimes proved with good successe.

CHAP. XLVII.

To provoke Urine, and to cause the Jaundise to flow, W. K.

THe powder of Earth-Wormes drunk with white Wine provoketh Urine, and cureth the Jaundise and Tertians.

Also gray Sope, ℥. ii. bay-Salt fine beaten, ℥. i. mixe them and therewith annoint the navell and belly.

Also Castle-Sope being drunk with warm wine provoketh Urine.

Also note if you shall apply quick earth-wormes upon a Whiteblow, called *Panaricium* (of some *Panaricies*) they will cure the same.

CHAP. XLVIII.

To provoke Urine, and to heal other obstructions, a most excellent and proved receipt, by I. H. and many other.

THis composition of artificiall Salts breaketh, and (after a sort) consumeth all tartarous diseases, as hath been very often and truly experimented by divers and sundry persons: yea

yea, it prevaileth much against the Gout, being taken with Potions, Electuaries, and Sirrups appropriate unto the particular ministrations.

R: The salt of Radish, of *Ertngus*, Bean stalkes, Broom, Alizanders, Juniper, Ash, Anniseed, Fennell, Camomill, Wormwood, Urine, *Tartar Christalline*, ana, mix them in a warm Morter, and keep it close, and in a dry place, for in the air and moisture it will quickly resolve. The dose hereof is from half a scruple to an whole scruple, and may be very safely administered without perill to any age or sex upon good occasions, and at times convenient, after that the body is prepared for the same purpose.

The end of the second part of this Collection.

A Supplement, or Addition unto the former Collection.

This Appendix or Addition containeth both Philosophicall discourses, of the causes and cures of divers and sundry diseases: as also many pithe discourses, of the vertues and use of many Vegetables, Animals, &c. culled and translated out of the Physicks and Chirurgery of Sir Leonardo Phioravante, and left to passe forth in print with this Collection.

CHAP. I.

Of pain in the head.

THe pain in the head is an infirmity, whose cause untill this time hath not been sufficiently known, as by mine own experience shall prove unto you.

All, or the most part of Physitians in the world doe hold this position, that pain in the head is no other thing, then vapours arising from the stomack, and ascending unto the head, which doe offend *membrana*, whereupon eniueth pain. Herein they speak some part of the truth; but (in my judgement)

they are not yet come perfectly to know all the cause of this infirmity: for I see, that in the cures, which these Theoricks would perform, it falleth not out according to their expectation and desire, for that they know not the whole, or the principall cause of the malady, therefore what certain Medicine can they find out to cure the infirmity? They may perchance (as the blind man hits the Crow) help: they know not what; which thing I speak not to back-bite or injury any of them, but to tell them, out of love that I bear to them and others, the whole and true cause of that, whereof heretofore they have been ignorant. The first cause is putrified blood in *Leonichi*: The second is the vapours that ascend from the stomach and offend the head: The third is the humidity or moisture between the skin and the flesh: So that the causes are three, and the remedies as many to dissolve the *Antecedent* causes. I have now shewed thee the originall and root of the pain in the head, about which thou shalt never more need to beat thy head, or break thy brains, either in seeking the *Aphorismes* of *Hippocrates*, the *Commentary* of *Galen*, or the Authority of *Avicen*, for in these four or few words I have said all. Now of the cure of this disease, as I have experimented the same an infinite sort of times in my life, which way soever the cause cometh, work thou after this manner, and thou shalt never sustain blame or discredit.

When the pain in the head is confirmed, and that thou canst find no help by common *Theorick* or *Practick*, doe these things following. First let them blood on *Leonichie*, cutting it overthwart, and let the Patient spit as much as he can; then the next morning let them take our *Aromatico* fasting; the next day let the head be shaven, and lay thereon an attractive plaster, drawing out the humidity, whereof I have made mention in my *Caprici medicinale*; in the end, cause them to sneeze, and hereby all the pain in the head will cease.

C H A P. II.

Of the Catarre, and rhume in the head.

THe Catarre is a moist vapour which assaulteth the head, and afterwards falleth down again into the stomach, where
it

it ingrosseth and corrupteth. This moisture hath his beginning of the moisture of the Lungs, and untill such time as the Lungs be discharged thereof, the Catarre will continue in his force. This infirmity reigneth more in flegmatick and melancholy bodies, then in any of other constitutions: Such as are troubled with it are not long lived, because their Lungs consume by little and little, and thereupon they are troubled with the *Ptisick*, and consequently they perish if they be not quickly releived. I will now shew thee a rare secret to cure the same.

Take *Pulmonaria*, and *Sena*, that is fresh and new, infuse them in wine and water over a small or gentle fire, till the wine have drawn out the vertue; then strain it, and put thereunto our *Quintessence*, and keep it close in a glasse, let the Patient drink thereof every morning ʒ. iii. luke warm for twenty dayes together; let him eat good nourishing meats, for they agree well with this disease: If the Patient be not too farre spent, you shall see your cure performed in short time: In the mean while, if the Patient be weak, you shall give him new laid Eggs, and good white Wine: If the humidity be perceived not to be quite expelled and evacuated, then give him our *Aromatico*, afterward comfort him again with Restoratives and Cordials to make him strong, and no doubt, by the help of God he shall be cured. This method of curing this infirmity, differeth from the common course that Physitians take, which would cure it with diet, bleeding, and mollifying liniments, and causing them to spit, and such like, which are meanes rather to augment the Catarre, then to diminish the same.

The second course to cure the descension, that cometh from the head to the stomach.

USe these five things if you will cure this disease; 1. our *Electuario Angelica*. 2. *Quintessence solutive*. 3. our *Pillule pro descenso*. 4. *Unguents for the stomach and head*. 5. our *Quintessence vegetable*. The *Electuary* cleanseth the head and stomach; the *Quintessence solutive* evacuateth the body; the *Pills* take away the cause of the descension; the *Unguents*
dry;

dry; and the vegetable *Quintessence* preserveth the body from all ill and noysome infirmities. The Electuary must be taken first in the morning; of the *Quintessence solutive* you must take a spoonfull in the morning in a little broth and sugar, keeping a reasonable good diet, and doe this four or six dayes; then take the Pills in the evening, and in the mean time annoint the head and stomach with *Oleum Cera*, and drink every morning a little of our *Quintessence*, which if you doe use continually (by the blessing of God upon it) there is no doubt, but the body shall be free from many troublesome maladies.

There was a certain woman of the age of 58. yeares, who being greatly troubled with a *Catarrhe*, was cured by the use of our *Aqua preservans* morning and evening, and by annointing the stomach with *Balsamo*.

One, that was affected with a *Catarrhe*, and a stich in the side, was thus cured. He took our *Aromatico* twice; then he took every morning a spoonfull of our *Quintessence solutive* with the broth of a Capon, for seven or eight dayes together; and every night when he went to bed, he annointed his stomach with *Oleum Incompositibile*, and thereby was soon after cured.

A woman that had great pain in her head and stomach, and had her menstrues stopped, with losse of her appetite, was thus helped.

First she took two doses of our *Pillula Angelica*; that done, she took every morning a spoonfull of *Quinta essentia solutiva*, with broth and sugar; for five or six mornings together; after that she took every morning one spoonfull of our *Aqua preservans*, whereupon in short time after she was cured.

A Contusion in the head.

A Certain man had a great fall from an Horse, where-with he bruised his head most greivously, who was cured in four dayes, by annointing the place with *Oleum benedictum nostrum*.

The

The taking away or healing of the white Scall.

THIS noisome malady is perfectly cured, by purging the Patients with our *Aromatico*, and annointing the head with our *Oleum Philosophorum*.

Also the *Artificiall Balsom* of our description doth the like, and *Oleum benedictum nostrum* effecteth the same.

Pain in the eyes, with great dimnesse of sight.

A Certain man that had great pain in his eyes, and was almost blind, recovered his sight by letting blood under the tongue; the next day he took *Aromatico* once, after that he used our *Quintessence solutive* seven or eight dayes together, and every night he annointed his stomach with *Oleum Cera* rectified; then was dropped into his eyes our *Quintessence* for the eyes, and thereof was he well cured.

An Unguent for sore eyes

TAKE Rosewater, Fennell, and Eufrage water, ana. put therein a small quantity of Verdigreace, and boile it a little on the fire; then let it settle till it be clear, and pour it off. With this water see that you wash *Auxungia porcina* seven or eight times, and of that put a little into the eye when yee goe to bed.

To cure or stay the spitting of blood.

ONE that spit blood was cured in ten dayes, by drinking the liquour of Honey morning and evening. Another was healed by drinking the decoction of Mint in Vinegar; another by drinking of *Crocus martis*.

The description and cure of the Squinancie.

THIS disease is a windy moisture; and a suffocation of blood, as you may see by experience, that such as are possessed

uffed therewith, have a great alteration, or many changes of Fevers, with a swelling in the throat, and many times, if it be not quickly helped, it will choke them, and this is the cure thereof. You shall give them ℥. i. of the powder of a wild Boares tooth, with ℥. iii. of oil of Linseed, and forthwith by the help of God they shall be greatly eased.

CHAP. III.

The description, and manifold cures, of the disease called Scrophulæ, or forunculi, which some doe call waxing kernels; but rather the Kings Evil.

THe *Scrophula* or waxing kernels (so called of some) which use to come in the throat, or other parts of the bodies of young children, doe arise and are caused of great quantity of melancholy humours, because that doth for the most part reign in persons that are weak of complexion; for you may easily see, that such as are vexed with that infirmity, are not very quick spirited. These *Scrophula* are a long time ere they will come to supuration; and before they break, and when they are broken, they cause excessive pain, and are hard to be cured: For all infirmities that come of melancholy, are troublesome to cure, or resolve, as you may see in the Quartain, and such like. But here I will shew thee a secret to cure these *Scrophula*. First you must remove the cause, and then cure the effects, for otherwise it were impossible to cure them with outward Medicines. This melancholy is purged with our Sirrup against melancholy, which you must use eight or ten dayes, the dose is about ℥. iv. cold; that done, give them our *Aromatico*, which cleanseth the head and stomack, and purifieth the bloud. As touching locall Medicines to break it, you shall lay thereon our Caustick 24. houres, which mortifieth and dryeth, for it will draw forth a great deal of moisture; after this annoint it with our *Magno liquore* untill the escare be fallen out, and when it is mundified, apply thereon the Cerot of *Gualtiferedo di Medi*, and use no other Medicine, for it will incarnate, and siccatrize without scarre.

Another

Another cure for Scrophula.

A Certain young boy of 14. yeares, of complexion cholericke and melancholie, who had *Scrophula* in his throat on both the sides, was cured thus. The first Medicine that he took was the Infusion of Rhubarb, with the Trochisches of Agarick, and *acetum squilliticum*, and water of Maidenhair mixed together, which he used by the space of ten daies. Then was laid upon the *Scrophula*, a plaister of *Cerot magistrale* with *Cantharides*, which drew forth the malignitie of the Ulcer, and great store of *Sanies*, being applied for 15 daies together. This done, I gave him the decoction of *Salsaparilla*, with a good diet for twentie dayes together. Then I applyed unto the sore a Cerot of *Gualtiferedo di Medi*, which in a short time cured him, that had been vexed with them four yeares before.

Another for the same.

A Nother which was a maid of 13. years of age, was vexed with *Scrophula* in her throat, which was also in this manner cured. First, gave her the extract of *Elleborus niger*, with *mel Rosarum*, which doth very effectually purge the melancholie humour. That done, I gave her our Sirrup against the melancholy humour, for eight or ten dayes together, and applyed unto the sores an Unguent of Litarge, boiled with the powder of *Scrophularia*, thus was shee in short time perfectly cured.

Another against Scrophula.

Recipe Verdigrease, Pelitorie of Spain, Dock root, the Juice of Leeks, of the Hearb *Scrophularia*, ana, mix them, and lay on lint, and applie it unto the *Scrophula*, but take some care thereof.

CHAP.

CHAP. IIII.

Of Panaricium, or Panaricies, called the Whitblow.

THis grievous and intollerable maladie, (as those know well that have felt them) cometh on the end of the finger, and is an infirmitie bred in the liver, whereof nature being willing to discharge her self, sendeth it to the extreame parts of the fingers, and most commonly it cometh to the finger next the thumb, but seldome in the other. The reason or cause whereof is hidden, save that we may conjecture (as we have said before) an accident in the Liver, which nature sendeth forth unto those parts to ease her selfe. When it cometh to the end of the finger, that it can go no further, it causeth a sharp and excessive pain; and the accident coming unto that place, not having passage, is so hot, that in short time it putrieth the sinews, muscles, and cartilages, and in the end rotteth both flesh and bone. The secret of this grief is not commonly known of the most Chirurgians, who with all their learning cannot devise to cure it as it ought to be cured. The most part of such as have that infirmitie lose their finger; but if thou wilt quickly help them, follow this method.

First, let them bleed on the Liver vein, then let them be well purged. Afterward dresse the finger, with *Oleum Sulphuris*, which will cause some pain, neverthelesse (to have some ease) you must abide it. The next day dresse it with *Magno liquore* untill it be whole, which will be in short time, as I have often proved.

CHAP. V.

Of grievous Ulcers in Womens Breasts.

First they must be touched with *Oleum Sulphuris*, then make this Unguent. Take the yolks of Eggs, \mathfrak{z} ii. Turpentine, Butter, Barlie flower, Honey of Roses, *ana*, \mathfrak{z} \mathfrak{ss} . incorporate them all in a mortar; and therewith dresse them, untill they be whole. But if they come of any kinde, or spice of the

Pox,

pox this unguent will be to very small purpose. But then shall you dresse them, with our *Unguento magno*, which is appropriate unto the disease, and look that you purge them with our *Aromatico*.

CHAP. VI.

Of the disease called Astma, and the cure thereof.

THis disease which is called the *Ptifick*, is a certaine infirmity contained in the lungs, which doth harden and dry them in such manner, that such as are troubled therewith cannot fetch their breath. It proceedeth of adustion of the blood, that cannot runne into the veines: and so the lungs lacking sustenance worsteth that effect. This disease is cured four manner of waies. First, you shall let them bleed under the tongue, cutting those veines overthwart, and suck them as much as they can: for it evacuateth and openeth the opilation of the blood, and easeth the lungs of all that evill matter which offendeth. Secondly, you shall give them a dose of *Aromatico*, which evacuateth the stomach of all evill qualities that offend the Lungs. The third is, to let them eat for a moneth together every morning \mathfrak{z} . i of our *Electuario de Althea*. The fourth, to annoint the stomach every night with *Magno liquore*. But every ten daies you must take a dose of our *Electuario Angelica*, whereby thou shalt help them quickly. You must also keep a sober diet, refraining Fish, Porke, slimie things, spice, baked meats, cheese, and such like, which nourish grosely, and do infect the blood.

CHAP. VII.

To know the Dropisie confirmed in a man, the cure whereof is shewed in xxxii. Chapter of the second part of the Collection

THere are three signes or tokens of a confirmed Dropisie. First, look whether the tongue be white and cold: then whether the yard be shrunk into the belly. And lastly if there do any veines appear on the belly. If you perceive these they are infallible declarations of a confirmed Dropisie.

A a a

CHAP.

An excellent remedie against Wormes.

YOU shall give the Patient two drachms of our *Unguento magno* to drink with *Mel Rosarum*, three mornings together annoint the nostrils therewith, and in three daies they will be expelled, were they never so many.

CHAP. IX.

Of the hardnesse of the Milt, and the cure thereof.

THE Spleen or Milt is hardned by reason of superfluous humidity, that it taketh from the Liver and Lungs. Therefore if you will help this infirmity, it were necessary to use medicines absterfive and drying, which thou shalt do thus First give them our *Aromatico*, then let them use this Electuray, which is of mervellous vertue in that operation. Take *Crocus martis*, *Scolopendria*, ana. ζ . i. *Spicknard*, *Lapis lazuli*, ana. ζ . ii. *Cinnamon*, ζ . β . mixe them, and make an Electuary thereof with purified hony, and take thereof every morning one spoonfull, and every night (two hours before supper) another spoonfull, and annoint the outward part where the grief is with our *Balsamo Artificiato*, and in short time the disease shall be cured.

Another remedy very effectnall for the former disease

LET them bloud on the two veines under the tongue. That done mixe mustard-seed with the Urine of a Boy, and lay it between two clothes, and apply it to the part affected one night, and then (if thou feele not good ease) use it againe till the disease be gone. Also the decoction of Oak helpeth the swelling of the Milt.

CHAP. X.

Of the Gonorrhœa or running of the reines, and the cure.

THIS disease is a corruption caused of the superfluous use of women, that are infected therewith: for such men as have know-

knowledge of them, they receive the said corruption, which afterwards cometh forth of the yard with great paine and difficulty in making water: and moreover in the night, when that part is erected, it causeth great torment: which for fifteen or twenty daies causeth extream paine. This is the beginning of the French-Pox, a fit sauce for that sweet sin of *Letchery*. It bringeth most commonly paine in the interior parts, or paine in the reines, arms, and legs: insomuch that in fine it cometh to that fowle disease. For such as have this *Gonorrhœa*, never suspecting or fearing the after-claps, suffer their disease to grow on further and further till their cure will very hardly or never be accomplished. Therefore I wish every man to seek help in time, least by letting it passe, in the end it turne to his destruction. The cure is as followeth.

First you shall give them our *Aromatico* once in white Wine; Then morning and evening for seven or eight daies use this potion following: annointing also the reines and those parts with our *Aqua fetida* being cold, and in short time they shall be healed.

\mathcal{R} . The whites of four or five new layd Eggs, of fine Sugar, ζ . ii. of Rose-water, ζ . iii. mixe them well, and drink it morning and evening. This is a rare secret, and often proved, the drink must be drunk cold.

CHAP. XI.

Of the Emeroids, and their cure.

THE Emeroides are an alteration in the Emeroidall veines, caused of a corrupt and putrified humor, whereof nature being willing to discharge her self, sendeth forth by those veines unto the extream or outward parts, where it cannot pass through, and causeth the alteration and inflammtion that is called the *Emeroides*. This corruption and putrifaction is caused of the evill quality of the Liver, which corrupteth the bloud, and is the cause of all this inconvenience. Commonly the originall and beginning thereof is caused of the Pox, a thing that must be considered of in the cure. Now for the cure, it were necessary to help the Liver, to purifie the bloud, to alter

the *Emeroides*, and to discharge nature of that impediment. First, therefore give them our *Electuario Angelica*, the next day they shall take our *Sirrupo solutivo*, whereof they shall take five or six doses. Then let them annoint the *Emeroids* with our *Caustick*, once or twice, and they shall soone after be cured.

Of the divers sorts and divers effects of the Emeroides, and their cure.

BY reason of this disease that cometh alwaies at the end of *Intestino*, or *Longanon*, some have marvelous paine about the fundament, some burn wonderfully, and others do scald: which commeth because of the good or bad qualities in some, more then in other some, as experience sheweth. For (as I said) some have such a burning, that they can take no rest, some have such paine as they cannot sit, some have it so scalding hot that it is intollerable. Though this infirmity is more hurtfull in one complexion then in another, and the cure hard, yet you shall cure them in this manner.

First, give them *Aromatico*, then purge the body five or six times with our *Sirrupo solutivo*. Then give him our fume at the lower parts, three or four times, and then annoint the parts with our *Balsamo Artificiato*, for that will dry and take away the paine altogether, and the Patient shall be surely healed.

There are divers kinds of *Emeroides*, but two in principall. The one sort is in the fundament, and causeth great paine when they go to the stoole. The other sort commeth forth of the fundament and are not so painefull as the first. To cure those within the fundament, you shall give the Patient eight or ten daies together our *Sirrupo magistrale* warm, then let them take our *Aromatico* once, and use *Glisters*, wherein is put half an ounce of *Aqua reale Phioravante* at a time, and so thou shalt help them. The best way for those that are come forth, is to make incision, or to make a little hole in them, that the bloud which is putrified may come forth, and so by evacuation thou shalt help them. Also you shall understand that vomiting is very necessary in the cure of both sorts, because it openeth the

the veines. Also *Oleum ovorum* doth ease the paine of the *Emeroides* very greatly: so doth the oyle of Figs if you annoint them therewith. The tooth of an horse-fish being worn in a ring on the finger, after the body is purged, taketh them away by a secret and hidden quality, a thing proved more then an hundered times.

CHAP. XII.

Of the cure of such as were troubled with suffocation of the Matrix.

A Certaine woman affected therewith, having much paine and grieffe in her stomack, was cured by taking a dose of our *Electuario Angelica*. Then she used our sirrup against paines of the Mother eight or ten daies, and annointed her stomack with *Magno liquore* every night.

A certaine young woman afflicted in manner aforesaid, wanted also her naturall sicknesse; and began to loole her naturall heat, so that nature could not digest, the superfluous matter in her body was thus helped. First, she took our *Electuario angelica*, and every night annointed her stomack, nostrils, and pulses, with *Magno liquore*, and every morning drunk of our *Quintessence*, and so was cured.

CHAP. XIII.

To cure a rupture in the beginning.

IN every ten daies, once, give them our *Aromatico*, and every morning fasting give them one ounce of white *Tartar* in water or wine, and two hours before Supper you shall take the like: Let your bread be Rie, also you must weare a trusse fit for that purpose, and use this remedie following. Take of the spirite of wine, ʒ. xii . Frankincense, *Olibanum*, *Mastick*, *Sarcocolla*, ana ʒ. ss : infuse them in the said *Aqua vite*, and therewith wash the rupture twice a day; then presently cast thereon the powder of *Bislingua*, and the hearb *Balsamine*, and lay thereon a cloth, wet in the said water, and bind on the trusse so hard as he may possible abide it, and hereby shalt thou heal any

any great rupture in an hundred daies, but see that you keep a diet accordingly.

Another for the same.

Take very stiffe and thick paper well gummed, chew it in thy mouth till it be soft: then lay it upon the rupture, and weare thereon a trusse fit for the purpose.

Some use to steep the paper in lye, and wring the same out till it be dry, and apply it to the rupture, changing it once in twenty four houres.

CHAP. XIII.

Of retention of Urine, and the cure thereof.

The retention of Urine ariseth of many causes; one is gravell that stoppeth the Conduits where it should passe; another is the want or weaknesse of the vertue expulsive, so that nature cannot expell; another is a carnosity, which is an alteration caused of corrupt and putrified humours; which doe so restrain the pores and Urine, that it cannot passe; there is another, and that is viscosity of the reines, so grosse, that it hindereth the Urine from passing: another cause, which is too too common, is the *Gonorrhœa*, when it changeth into *Stranguria*, that it is a stopping or choking of the Conduits that carry the Urine to the Bladder. All these aforesaid causes proceed of one originall, even of the distemperature of nature, whereof if you ask the reason, you shall understand, that it ariseth of that filthy beginning the French Pox. That which moveth me to beleve it, is the observation thereof divers and sundry times, for I have cured many that were infected with the Pox, which were troubled, some with Carnosity (before spoken of) some with gravell, some with debility of the vertue expulsive, some with *Gonorrhœa*: all which when I had cured of the Pox, the other distemperatures were therewith also cured. For that disease is the cause of twenty mischiefs, and the reason why many Physitians make a long cure of the former distemperatures is, for that they know not the maine and principall

principall cause of them. But now I will shew thee a true and excellent manner of curing the retention of Urine, which way soever it cometh.

First give them a dose of *Aromatico*, then give unto them our *Sirrupo solutivo* eight or ten daies, but in any wise keep no streight diet, but a good government, as you do most commonly use, and eat such meat as pleaseth the stomach best: cause them also to sweat, and in short time thou shalt throughly cure them,

CHAP. XV.

A most excellent remedy to cure the difficultie of Urine.

The difficulty or retention of Urine, caused divers waies, as of gravell, viscositie, exulceration, &c. is in this sort very well and safely cured. When the cause of this difficulty of Urine is in the reines or kidnies, so that it be not a stone in the kidnies, or some great store of gravell, see that thou work thus.

R. *Rognoni* of a male Hare, boil it in good Wine, when it is well boiled, stamp it small, and passe it through a strainer with the said liquor wherein it was boiled. Remember that when you boil it, there must not remaine much liquor in the vessell. Then take the said matter that you strained, and put thereto as much purified honey, and boil it on a soft fire untill it come to the form of an electuary. When it is boiled, put thereto for every pound of that Electuary these things following made into fine powder; of *Lignum Aloes*, of *Cinnamon*, ana. ℥. i. Cloves, Saffron, ana. ℥. i. Musk, four grains, *Aqua Rosarum*, ℥. i. our *Quintessence*, ℥. i. ℞. Incorporate these well together while it is warm, and keep it in a glass close stopped: And when you will use it, you must first take a dose of our *Electuarium Angelico*, and while you use the Electuary remember to annoint the reines with our *Aqua fatida* when you go to bed. Of the electuary you must take ℥. i. in the morning, and fast thereon four hours, and use some exercise, and in short time thou shalt see a marvellous good work performed. For the Reines will be strengthened, the viscosity will be resolved, the pores will be opened, and the Urine will be expelled, and cleansed,

all

all which are effects necessary for him to regard, that will with honesty and credite, help the former mallady.

Another often proved.

If thou wilt presently help one that cannot make water, by reason of wind, viscosity, or other greivous cause, vexing the party, annoint their reins, and all the privie parts with our *Balsamo Artificiato*, and keep them very warm, and forthwith they shall make water, to their great satisfaction.

Retention of the Urine, with stitch in the side.

One was in very short time cured of these infirmities, after he had taken our *Aromatico*, and annointed him in manner above specified, with our *Balsamo Artificiato*.

CHAP. XVI.

The swelling of the leg and foot, cured in manner following,

First, the Patient took one dose of *Aromatico*, then he used our *Quintessence solutive* three or four mornings together in a little broth; that done, he drunk every morning a little of our *Quintessence vegetable*, fasting, and every night he annointed his leg with *Oleum Philosophorum nostrum*: also now and then he took a dose of *Pillule Angelicae* to keep the body soluble, he kept a reasonable good diet, he used not much walking, so that very shortly after he was well cured.

CHAP. XVII.

Of Chilblaines and their cures.

You shall understaud, that Chilblaines (as we term them) are caused of no other thing, then of humours dried and restrained in our bodies: For in the winter, when it is cold, the pores doe shut to close together, that the humour cannot passe or come forth, neither by sweat, nor other exhalation or expiration: For that cause, the humours in a young man (who is hot of complexion) may not be kept in, for then nature (which would ease her self) sendeth that exhalation unto the extrem parts

parts of the bodie, that is, unto the hands and feet; where remaining, there is caused that alteration, and in procelle of time, the skin doth open, and the humour goeth forth, but cannot heal till the Spring, when warm weather cometh in. Howbeit I have found out a Secret to cure them quickly, and with great ease. First, let them bloud, then give them a dose of our *Electuario Angelico*: After that let them take our *Sirrup solutivo* six or seven daies together, not keeping any streight diet or rule. After this, annoint them with *Oleum Philosophorum de Cera & Terebinthina*, at night when they go to bed: and doe thus one week at the least, and then no doubt thou shalt cure them as I have often proved. Also the oyle and water of Frankincense will do the like.

CHAP. XVIII.

Of Cornes on the Feet, and the manner to take them away.

The Cornes that come on the feet, are a kind of hard Tumor, or thick excrescence, caused of corrupt and purified humours, whereof Nature being willing to discharge her self, sendeth them to the lower part of the feet, from whence, because they cannot passe, there doe they make a residence: ingendering that kind of tough excrescence, which is grievous and painfull. Many times the cause hereof ariseth of that noysome disease, *Morbis Gallicus*, as some write, and then must it be remedied with Medicaments appropriate thereunto. But if they come otherwise, then to take them away, follow this order. When they are in their greatest state, and cause most pain, cut them untill they bleed, then annoint them with our *Balsamo artificiato*, applying it so hot as you may suffer it; thereupon go to bed. Then touch them once or twice with *Oleum sulphuris*, and annoint them with *Oleum Philosophorum de Terebinthina & Cera*, untill they bee whole.

Some take the juyce of *Sempervivum*, and annoint the cornes therewith. Then they take wormwood, and lay it upon a hot tile stone, and sprinkle it with strong Vinegar, and being hot, bind it upon the cornes, and in three or four

times so doing (as I have been credibly certified), the cornes will be taken away.

C H A P. XIX.

Of an Infirmitie that cometh on the fingers ends, and in the feet, under the nails, and the cure of it.

MAny men are greatly troubled herewith, and in such manner, as thereby they are made altogether unfit to goe. It cometh on the great toe, under the nail, or the side of the nail for the most part; and a man would thinke that the nail grew in the flesh, but it is not so, for the flesh groweth upon the nail; though this infirmitie appear not to be a thing of great Importance (whereof the ancient writers have made little mention) yet is it a thing greatly to be regarded. For many great personages that live easily, and are tormented with the gout, have also this grief in those parts, but the order to cure them is this. First, you shall cut the naile on that part where it most grieveth them; then take it away, which you may doe easily without any great pain to the Patient: for the nail is already separated from the grieved place. Thus when the naile is taken away, touch it with our *Causticke*, whereof mention is made in our Treatise of the plague. Let it so remain three daies together, then dresse it every day with *Magnolysore* untill it be whole, which will be in a very short time.

C H A P. XX.

Of Erisipela, and the cure thereof.

This disease (as experience sheweth) is caused of an hot and fiery moisture, arising in the face, armes and legs, for where it is, the powers and pores are stopped that the said moisture cannot have expiration, whereupon cometh tumor, as also a shutting and closing up of those pores, by meanes of the ordinarie annointing them with fats, oyles, &c. or other cold things, a common course used of common Chirur-gians. Against this there cannot be found a more present remedy then the spirit of wine, or *Aqua ardens*, or bathing it with

with hot water, and if you wash the parts affected with our Quintessence, the Pores will be opened, and it penetrateth and assubtiliateth that humiditie, causing it to come forth.

Also you shall find that by drinking our Quintessence and annointing the stomack with *Oleum cera*, divers are cured of a certain heat retained in the stomack.

C H A P. XXI.

The cure of Warts.

THERE is an Hearb called in the Italian tongue *Herba di vento*: in the juice wherof if you wet a cloth, and bind it upon the warts, they will wear away in short time after.

The End of the first Part of the Appendix.

The Second Part of the Appendix or Addition unto this Collection, contain- ing the Use and Vertues, of sundry Vegetables, Animals, &c. gathered out of the Physicks of Sir Leonardo Phioravante.

C H A P. I.

Of the Use, and vertues of Ebulus or Danewort.

TAke the buds of this Vegetable, when they are young and green, perboil them in water, and make thereof a Sallad, and give it unto those that have costive bodies, and it will provoke them to the stool. It is an hearb very profitable for the sinews, it comforteth the weak parts, and preserveth such, as are weak in the joynts from many accidents: it purgeth flegm, which (for the most part) causeth debilitie of the Nerves. Whosoever useth to drinke of a Sirrup made of the Berries thereof, shall not be troubled with the gout, nor any disease in the articular parts. The seed dried is profitable against all infirmities caused of humidity.

CHAP. II.

Of Eleborus niger, and the use thereof.

The root of black *Hellebore* being dried and kept two years, may be safely used without other preparation, and may be ministred against any infirmitie that hath his originall of a melancholie cause. Therefore it is most appropriate against the Fever quartane, and lunatick persons vexed with melancholie.

CHAP. III.

Of the Use and Vertues of the Hearb called Gratia Dei, a kind of Geranium, in English, Blew Storks Bill.

TAke of *Gratia Dei*, dried in the shadow, and beaten into fine powder, ℥. i. Cinnamon ʒ. i. cloves, ʒ. i. wheat flower, ℥. i. Oranges condite, ʒ. i. make thereof a past with honey, and bake it in the oven with bread, but take great heed that it burn not. Of this you shall give ʒ. i. to purge against many Infirmities; but above the rest against *Scrophule*, against scabs and the white scall. For it evacuateth onely the superfluous humiditie of the body, it drieth, and is appropriate for such kinde of infirmities. Howbeit you must note, that all soluble Medicines are not fit for one disease or complexion, for chiefly and properly, *Rhubarb* purgeth choler, black *Hellebore* avoideth melancholie, *Danemort* dispossesseth the bodie of flegm, and this hearb cleanseth the bloud, Therefore every one hath his peculiar propertie, though sometime either of them may work upon more causes then one, yet not so properly or simply, but by accident, and in regard of circumstances.

Two drachms of the powder of this hearb drunke in wine or broth, provoketh vomit and seege, and is very good for such as are lunatike. It helpeth, or at the least, delayeth the extremitie of the Fever. It is good against griefs of the stomach, and wind in the bellie.

A decoction thereof made with lye helpeth putrified Ulcers, if they be washed therewith; for as it purgeth the stomach, so it cleanseth the sore, and healeth it quickly; if you wet a cloth in the said lye, and apply it thereunto.

CHAP.

CHAP. IIII.

Of Rubarb, and his vertues.

The hearb called in the *Italian* tongue *Lappacia maggiore*, or *Rombice domestice*, is a kind of *Rubarb*, which among the learned *Herbalistes* is termed by the name of *Rha recentiorum*, whereof ʒ. i. when it is new, will lose the body, evacuate choler, as the *Rhabarbarum* doth. It is very good against oppilations, it purgeth the bloud, and taketh away scabs.

You shall have a most pretious Medicine thereof, if you mix the green root with Honey, Cinnamon, Saffron, Ginger, and the powder of Roses.

If you rost the root in the embers, and mix it with condited Sugar, it breaketh the *Scrophule*, and mundifieth them, and healeth them in short time. Some doe mix it with the gumme, called *Ammoniagum*, and so doe bring it into the form of an Unguent, and apply it unto the parts affected with *Scrophule*.

CHAP. V.

Of Tithymale, and his vertues.

GAther the herrb *Tithymale* (called *Spurge*) in the moneth of *May*; take forth the juyce, and mix it with Sugar rofate, or Sugar violet in fine powder; then make of them both a moist past, and keep it in a glasse close stopped.

When you purpose to use it, minister two scruples thereof in broth, or any other convenient Sirrup: It purgeth without pain, helpeth all Fevers that come of heat, working not onely by the stool, but provoking sweat also.

It resolveth all continuall and quotidian Fevers, when the parties affected therewith be hot, and their sweat cold, yea, though they be brought very low, it will by Gods help deliver them of their troublesome adversary.

Laureola doth also move the body by vomit and seege, but it may not be used in any continuall Fever or quotidian, because it will inflame too much.

CHAP.

CHAP. VI.

Of Soldanella, and his vertues.

THis hearb groweth in sandy and salt ground, and is hot and drie; it purgeth by vomit and seege, and is excellent against the Dropsie, all windinesse and unwholesome moisture in the body. Being taken in Lozanges with *Aromatico*, the quantity of ℥. i. it sendeth forth all the noysome waterinesse out of the body, drying and heating those parts in an excellent manner.

CHAP. VII.

Of Cyperus, and his vertues.

THe hearb *Cyperus*, called in English Gallinjal, being put in new Wine giveth it an excellent good tast and smell, prevailing against inward passions caused of wind: It is good for such as are bursten, for it resolveth the wind: if you take the powder thereof being stamped very small, and make a plaister thereof, with other things appropriate thereunto, applying the same to the rupture, and changing it once every day: Also if the Patient doe once in a day eat of the root, he shall in short space be helped of that disease.

CHAP. VIII.

Of Elder, and his vertues.

TAKE the roots of Elder, wash them clean, and scrape them till you come to the wood, stamp that substance, and take the juyce and strain it, boil it, and scum it well, and for every ℥. of the juyce, take ℥. i. of *Mel rosarum*, and drink it, for it will cool the stomack, help hot Fevers quickly, and purge the bloud.

CHAP. IX.

Of the vertues and use of Tobacco.

TAKE of the green hearb and root ℥. iii. ℞. stamp it in a mortar with a little salt, then put it in a glasse with ℥. vi. of

of the spirit of wine, and set it thirty dayes to putrifie in horse dung; then distill it in *Balneo*, till all the substance be come forth; and put therein as much *Oleum Sulphuris* as will make it tart: then keep it close, and give thereof every morning a spoonfull to any one affected with the Fever, and it will help him in short time.

If any man be affected, or greatly troubled with Ulcers or Scabs, let him drink thereof every day one spoonfull, and wash the sores therewith, and in short time it will most wonderfully cure them.

CHAP. X.

Of sweet Majoram, and his Vertues.

TAKE sweet Majoram and stamp it, and take of the juice, ℥. i. Oile of bitter Almonds ℥. i. and of Mastick, ℥. i. and snuffe it up at the nose three or four mornings together: and annoing the head with oile of Eggs. This purgeth the head of all paines, dissolveth tumors, quickneth the sight, and provoketh sleep.

CHAP. XI.

Of *Periscaria*, alias *Arsefmart*, his use and vertues.

YOU shall understand that this hearb doth work (in a manner) against all infirmities, most strangely to behold. For if you take the powder thereof, and put it upon Copper molten, it will in the projection become like gold, and will draw it to a small quantity, and make it malleable and soft like gold, except the colour.

Also if you make a strong lie of the ashes of *Periscaria*, and therein boil yellow brimstone, it will draw out of it quick silver, which is the Philosophers Mercurio. This hearb doth also most notable preserve a man from many infirmities, if one part thereof be taken whilst it is dry, and one other part of *Specie venetiane*, being both of them well incorporated together, and used in your meats.

CHAP. XII.

Of Man, and the Medicines that are made of him.

MAN is a ratioll or reasonable creature, whereof we have written at large in our book called *Phisica del Phioravante*. But here we will onely write of certain Medicines, that may be made or derived from him, which are for the ease, help, and remedy of divers infirmities, which are in men and women: The reason whereof is very good, for every like rejoyceth with, and helpeth his like, and therefore man serveth for man. The fat of a man is (as every man knoweth) hot, and penetrative, and mollifying, if you annoint the parts therewith, where the sinews be hard, and drawn together, or contracted, therefore it will quickly resolve them. I have made the *Quintessence* of mans blood, rectified and circulated, with the which I have done most wonderfull cures, for if you give thereof ʒ. i. it will restore those that lie at the point of death.

It is most profitable against those infirmities that are in the blood, for it correcteth the malignity of the blood, and preserveth it, as well as the spirit of Wine. If you put a little of it into a hoghead of Wine, it will purifie it, and preserve it a long time, more then any other thing whatsoever: So that this *Quintessence* worketh more effects, for the cure of great and dangerous infirmities, then any other.

Also from the liver of a man will be drawn by distillation, a water and an oyle. If the water be drunk every morning together, by the space of a moneth, the quantity of ʒ. i. with ʒ. ii. of Liverwort water, it will recover such as are half rotten through diseases of the liver, and hath divers other properties, whereof I will not speak at this time.

From the flesh of man distilled, there will come forth a stinking water, and an oil, which is most excellent to annoint wounds withall when they are badly healed, and that there remain any hurt about those parts, that they are not so sensible and pliant (as they were wont to be before) this resolveth them: and it mollifieth and softeneth all hardnesse of any tumour, of what origin all soever it shall come.

From

From the forepart of a mans scull there is drawn by distillation, a water and oile, and a salt, which is most profitably used, against the Falling sicknesse.

Finally from each other part of man, there are Medicines to be made, for the cure of sundry diseases in man, and woman, as you may also read more at large, in the Spagyrick preparations of *Josephus Quercetanus* published in English by *J. H. Practitioner* in the Spagyricall Art.

CHAP. XIII.

Of a Hen, and the Physicall use thereof.

SOME write, that the flesh of an hen will dissolve gold, and that the bones will calcine it easily.

Another told me, that the ashes of hens feathers, being calcined white, doth mundifie, incarnate, and siccatrize Ulcers.

Also there is made an excellent Restorative of an Hen, after this manner.

Take a good fat hen, and pull her quick, and take forth the guts onely, and stamp her in a mortar. Then boil it in xii. lb. of fair water, with ʒ. i. of salt, till eight pound be consumed. That done, passe it thorow a strainer, and distill it in *Balneo*, till all the substance be come forth. Hereof you may give unto the sick at all times, with a little of a plain and simple Julep. When you finde any evill accident in the belly, you must adde thereunto a little oyle of sweet Almonds newly made (while it is warm) for then it is one of the best Restoratives, that can be found out, or devised in the world.

CHAP. XIV.

Of Eels, and the medicinall use of them.

MANY have used the fat of an Eel against deafness, but to small purpose. But if you distill the Eeles with *Aqua vite*, you shall have a most subtill oile, which doth most excellently prevail against that infirmity.

Also if you boil the skins of Eels in strong Lie untill they be dissolved, then strein it and boil it to a thicknes,

C c c

and

and it will be a most strong gliew for wood or other works.

Also if you anoint a corroding Ulcer therewith, it will greatly repress the rage thereof, and comfort it.

CHAP. XV.

Of the Barbill, and to what use *It* serveth in Medicine.

IN the moneth of *May* the Barbill hath eggs which are of a soluble quality, and of some those eggs being eaten, they shall be provoked to vomit.

They have a qualitie contrary to other purgers, they must be dried in the sun, mixed with a little *Sena*, and then ministered in wine or water that is fodden. When it hath well wrought, the Patients must eat good meat to nourish them, and may drinke wine, and (when they are disposed thereto) suffer them to sleep.

CHAP. XVI.

Of Bees, and their Medicinall Use.

BEES are of nature hot and moist, having a generative propertie. For if they be given to any barren creature, they shall conceive in short time after.

Also if you lay dead Bees in a drie place to putrifie, wetting them sometime with wine, they will revive again, though not as they were before, but they will be much bigger, and of another form.

These Bees, if you bring into powder with as much *Cantharides*, and boil them with a little oyle of Cammomil, and anoint any part where the hair is fallen away, it shall quickly come again, and in a short space, a most strange thing to behold.

CHAP. XVII.

Of Frogs, and their use.

THE skins of Frogs being boiled, and made into the form of a plaister with wax and frankincense, is very profitable for such as have any malign or troublesome accident about their legs through heat.

The fat of Frogs is a wonderfull Medicine against *Fucco sacro*, or *S. Anthonies fire*, a disease happening unto children and others through the great heat that is in their blood.

CHAP. XVIII.

Of Centum-pedes, called in English Sowes.

IF you minister the powder of these creatures in wine, it hath many excellent properties, but chiefly it hath been experienced greatly to prevail against the stich in the side, for it will help that grief presently.

If you burn the little cricking creature, called a Cricket, and minister the powder thereof, in some *Diuretick* liquor, it provoketh Urine.

Mallows, *Alkakengi*, *Centum-nodi*, *Gentum-grana*, and the roots of Rapes are of like propertie, being handled and used according to Art.

There are oftentimes found in standing pools, and putrified waters, certain small creatures, which are round like a cherry, having a tail and two feet, which are in *Lombardie* called *Comariti*. Take these, and distill thereof a water or liquor, wherewith you may very soon consume or break iron, a very great Secret observed in nature.

CHAP. XIX.

Of the Rosin or Gum called Tacca Mahacca, and the use thereof.

TAKE thereof as much as you will, distill it in a retort of glasse, and from it there will come both oyle and water, of which I have seen divers Medicines made against sundry diseases. Anoint the belly with this oyle cold, when you go to bed, and it helpeth against the cruditie of the Matrix.

If the genitall part of the man be annointed therewith before the act of generation, the woman shall be the more fit for conception, for by this meanes some kind of sterilitie is taken away.

It helpeth and easeth pain in the head, proceeding of a cold stomach.

It helpeth digestion, and resolveth pain throughout the body in what part soever they shall come, specially when they have their beginning of cold.

The water hereof, dissolveth wind in the stomach, helpeth digestion, provoketh urine, mittigateth all fevers that come of cold.

C H A P. XX.

Of the Gum Caranna, and the Medicinall properties of it.

Take it, and distill it in a retort with the yolks and whites of eggs, and there will come forth oyle and water, the oyle whereof will be black, and the water red.

The water of *Caranna* helpeth Chilblains, and all chops or clefts in the lips arising of cold in the winter.

It is a great ease, for the sore breasts of women that give suck.

The oyle worketh wonderfull effects in wounds of the head, arm or legs.

Anoint a simple wound therewith once or twice, and it will very speedily be healed.

Take a quantity of this Gum, and mix it with as much of the seed of water-creffes, and the white of an egg, and make thereof a Cerot to apply unto a Rupture, wherewith it will in short time be healed, all other circumstances being also observed.

C H A P. XXI.

Of liquid Amber, and the Medicinall vertues thereof.

Take liquid Amber, and distill it in a Retort, and from thence there will come a red oyle.

This oyle is used against all indispositions of cold, and moisture, or wind.

The same healeth scabs, and is good for wounds.

If you anoint the stomach therewith, it will exceedingly comfort the same, for it is a thing uncorruptible, and like unto *Balsamum*.

F I N I S.

ONE
Hundred and Fourteen
EXPERIMENTS
AND
CURES,
Of the

Famous Physitian THEOPHRASTUS
PARACELSUS.

Whereunto is added certain excellent
Works, by B. G. a *Portu Aquitano*.

Also certain Secrets of *Isaac Hollandus*,
Concerning the Vegetall and Animall
Work.

Likewise the *Spagyrick* Antidotary for Gun-
shot, by *Iosephus Quirsitanus*.

L O N D O N,

Printed by G. D. M D C L I I.

*An Apologeticall Preface of Mr. Bar-
nard G. Londrada A Portu Aquitanus, unto the
Book of Experiments of Paracelsus, wherein it is proved,
that sick bodies, stuffed and filled with the seeds of diseases, can
hardly be cured without metalline Medicines; contrary
to the Writings of some, which deny, that Metals
(after what sort or manner soever they
be prepared) may profit or help
the nature of man.*

In Sacred Scripture (gentle Reader) among others, we find this law, full of
Christian love and Charity, *Thou shalt restore again the wandering or straying
Oxe or Ass of thy Neighbours unto him; Deut. 22. 8.* By which law the eternall
God would, as by an evident argument, confirm and establish amongst us mu-
tuall love and amity: For if in this sort Gods lawes doe command us to take
care of the straying Cattle of our enemies, how much more then, doe they will
us to help the miserable case, and great dangers, of the bodies of our freinds,
and to restore their health? Wherefore, when as I (together with *Theophrastus
Paracelsus* and other excellent men) understood the errours of many Physi-
tians of our time, I began to devise with my self, by what means I might attain
to the knowledge of true Physick, which is derived out of the light of nature,
not out of the dark writings of the Heathen. And I judged it to be necessary
to travell, and to goe unto farre places to seek our learning and knowledge, and
not to hope or look for it, sitting at home idly. I prepared my self therefore
to my journey, and with long travell and labour have searched out, and learned
those things, which for Christian love sake I can no longer keep silent, that I
might call back the wandering children into the path of true doctrine; and ha-
ving declared my journey and labours, they also being excused and defended,
which are laid open unto all manner of slanders, by those which so greatly com-
mand the Heathenish Physick, whose deceits in some part I will indeavour to
disclose; I will afterward declare what those, that are desirous of true and na-
turall Physick, are to look for at my hands, and what Books of true Physick I
have gathered together in sundry places, being moved with compassion towards
those that goe astray, I will communicate and set forth for their publike profit
and commodity. But first, the matter so requireth, that to avoid the hatred of
the common sort, as well from my self, as from all other favourers of the Art
of Separation, I should duly answer unto the adversaries, whose forwardnesse
and malice is such, that they will with proud words annihilate, reject, and con-
demn others inventions, which they themselves see and perceive they may use
with great successe and profit: and yet they in the mean season aragate unto
themselves the commendations due unto the Authours, and with a lying kind
of stealth, rob the inventers of Arts of their due honour, which is a subtil kind
of

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of craft, springing out of the deceits of the old Serpent. For when as reports are spread of the strange cures of sundry grievous diseases, which are wrought by the benefit of tinctures, and vegetall, and minerrall spirits, by the cunning and labour of those whom the common sort at this day call Chymists, or Alchymists; by and by on the contrary part they cry out, that those colliar Phisicians can doe no good, but kill all men that put themselves into their hands with their venomous Medicines, so that they ought to be driven out of the Common-wealth, and that they are deceivers, and that their extractions, and preparations, their subtil and thinne spirits will profit nothing, and that the spirit of Vitrioll is poyson, the essence of Antimony and Mercury is nothing, the extraction of sulphur is nothing worth, neither the liquor of Gold, and to be breif, that all things are contrary to the nature of man, and more to be avoided, then the eyes of a Basilisk: and yet they, in the mean time, like cunning and crafty Theeve, privily, and with fair promises, pick out from the poor Chymists the secrets of Physick, and secretly learn those things that they forbid the common people as poysons, afterwards challenging them for their own practises; and by this wicked injury they derive unto themselves the favour, freindship, praise, gifts, and rewards of men, which by good right are altogether due unto those, that by their labour, sweat, watching, and diligent search in naturall things, by *Vulcans* art have found out such things, and published them for the common commodity of man: and yet not contented therewith, they also publish great volumes filled with toyes, lies, and sophistications; going about, as much as in them is, to suppress, overthrow, and utterly to extinguish the light with darknesse, and the truth with lies, and practise (the most plain and manifest workmistrisse established even by truth it self) with a vain, feigned theorick, devised by their own subtil brain. I say to thee (thou notable Doctor, that so back-bitest *Paracelsus*) how canst thou by any means with thy trifling words detace the work it self, or with thy theorick refell the practise? Art thou so great a Doctor and knowest not, that thou hast profited so much, as by thy work thou canst bring ought to effect? *Paracelsus* teacheth, that the falling sicknesse is to be cured with the spirit of Vitrioll, and performed it, and the work it self declares it daily, prove thou the contrary, and cure the same disease with thy Pills, Sirrups, and Electuaries, then shalt thou have the victory. It is not sufficient for thee, by bringing thy reasons, to prove, that metalline Medicines are not agreeing for mans nature, neither that metals may be so prepared that they may heal. Why? Thou deniest that which indeed is performed, and openly seen with eyes. It is a foul thing to be ignorant in that that every man knoweth, for out of all doubt you have all heard, that most dangerous diseases have been cured with metalline tinctures, yea, with such as have not been rightly prepared by counterfet *Paracelsians*, as with *Vitrum Antimonii*, which doth pluck up suddenly at once by the roots the impurities of the Fever, although not without great weakening of the powers, yet it healeth; and yet we allow not of such perillous cures: and so likewise of others. Now if the Minerals work this, not being rightly prepared, what think you will they doe being rightly prepared, and purged from their venome and poyson?

And how can you with a safe conscience reject those things whereof you have no knowledge? It is not sufficient to affirm any thing, except it be confirmed by probable and grounded reasons: Every man will play the Censor of *Paracelsus*, whom

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whom it is more easie to reprehend, then to follow: and whilest every man desireth to seem, or to be thought more learned then other, no man will learn of another. I say, every *Paracelsian*, which doth but onely carry coals unto the work, can shew you by eye three principles of *Theophrastus* Physick. Have you tasted the most sharp Salt, or the most sweet Oil, or the Balm, that most delicate liquor? All those being hidden in every thing that is created, you have not once perceived. The metalline spirits, in whom Physick doth consist, by no means can be found out, neither what force they have, or fellowship with mans nature; but onely by fire, for as fire did first shew, that the smoak of Mercury was poyson to mans nature without any subtil speculation, but thou diddest never handle coals, neither canst draw any so small a Balm out of the Vegetals; therefore being ignorant in metalline Physick, thou canst not so much as once guesse what it is, and therefore doest judge of things unknown, as the blind man doth of colours: Is it not a great folly to write against a thing, and not to understand it well before? Such as are addicted to *Paracelsus* doctrine, when they perceive you have no stronger weapons, then those you have hitherto gathered, they will conclude, that you rather confirm and establish *Paracelsus* Physick, 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 yee nourish a secret ignorance of naturall things in your selves.

What, are you those great Phisicians and excellent Philosophers? How cometh it then to passe, that the force of drugs are hidden and unknown unto you? Doe you not in this point come neer unto the Empericks, whom you with great pride and brag of knowledge reject, when as you say, the Chymist, be he never so excellent, is no Phisician, but he that with judgement and reason hath learned to make and use all remedies for diseases; for in those points consisteth the cheifest glory and commendation of a Phisician, and the onely safety of the sick: How vain is this reasonable Phisician, which prepareth his Medicines with reason and not with the hand? He is the very Phisician that with his own hand purgeth his Medicines from their venome, and being so prepared, with sharp judgement doth apply them to their proper diseases, that the seed of the disease may be pulled up by the roots, and so must the speculation and practise, reason and the work concur and joyn together, because judgement without practise is barren. Tell me, how cometh it to passe that Mercury healeth the French Pox, and the filthy scab? Why doe you command the miserable sick persons to annoint themselves with Quick-silver, as Shepheards grease their Sheep? How happeneth it (I say) that Mercury is the speciall best remedy against these diseases? Doe you deny that metals doe anything, yea, and the greatest part of these cures? Why doe you command such as are infected with Leprosie to swallow Gold? Why doe you boil it in broths with Capons? Why doe you mingle leaf Gold in your Pills and Electuaries? You know that the force of the Leprosie is often delayed, that it breaketh not out into the upper part of the skin, by taking of crude Gold into the stomach: Then if Gold that is compact and not resolved doe work this effect, what will not the spirit of Gold work being loosed from his grosse substance.

If you will not beleve *Paracelsus*, that the cure of most dangerous diseases lieth hidden in metals, at the least, credit those that lived long before him, amongst

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amongst whom *Arnoldus de villanova* is cheif, who in his book of the preservation of youth saith thus; Pearls dissolved into liquor comfort the naturall heat, help the trembling of the heart, and those that are fearfull, and properly they clarify the blood of the heart, and many diseases are cured by them: For it is a Salt of the Mine, which the wise call their Animall stone, and some the Minerall Chifir, and all the mystery in the preparation of it is, that it may be resolved into a most pure and notable 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 own swords you cut your own throats, you use Pearles, Corals, and precious stones in your Electuaries and broaths, and those you beat into powder. You smell as it were a certain Medicinall vertue in precious Stones, but you deal as naughty Cooks & rude Country women doe, that when Partridges or Hares come to their hands, they thrust them into the pottage pot, or else seeth them in water: even so you stamp and break your Pearls, which should rather be dissolved. Albeit you should make powder as subtile as the air, you should nothing profit; for as you put it into the stomach, so shall you see it passe away again, and hereupon of very necessity were the rules of Chymick preparations brought into Physick, which you doe hate worse then a Serpent or a Dog, with the practisers of them.

What shall need many words? If you will not yet grant, that the speciall cure of diseases consisteth in Minerals, hearken what *Andreas Matheolus* saith in the fourth book of his Epistles; the bodies of the sick being full of seeds of diseases, will hardly be healed without metalline Medicines: and in his Treatise of *Antimony*, he saith, *Antimony* doth no lesse purge the diseases of the bodies, then Metals, from superfluities. This did that learned man understand, when as yet he knew not the true preparation of *Antimony*: Likewise he greatly esteemeth the potable Gold, the preparation whereof, as the same *Matheolus* used it, I will declare unto you, because you shall not be ignorant. Take Gold twice or thrice purged with *Antimony*, make it into thinne plates, and in a fit vessel 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 half a year with a very strong fire, untill at the length the plates being taken out and laid open in the air, they doe dissolve, and there flow from it a certain oily humour, red of colour, and of taste sweetish. He drew out two ounces of Oil of Gold, but out of that which was not so well burnt, the liquor did not so readily run out: Somer times he used to poure on the spirit of Wine rectified, and that so long, and so much, untill the whole red colour was drawa out. You shall rectifie those spirits, or essence of Wine, very subtilly, if you put it into a glaie cucurbite under a linbeck with a Receiver, and set it in most cold or snowie water, and cover the head round about with a linnen cloth steeped in warm water, for then the subtile parts will rise up, leaving the watery substance in the bottom. Gold calcined and often infused with the spirit of Wine with many inhibitions, and again distilled by a Limbeck, leaveth in the bottom behind a reddish liquor. That Physitian used first to purge the body, and then to shave and heat the crown of the head, and then to poure on a drachm of that Oil, and to give so much also to be drunk in Malmsey. The like is to be wrought with fine Silver for the diseases of the head, and so likewise of other Metals, for being duly prepared they doe dissolve, because they are Salts.

This

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This man hath many other minerall Medicines, which were never known either to *Galen*, or to *Hippocrates*, but brought to light by our *Theophrastus Paracelsus*, of whom you great Philosophers and Physitians onely in name doe indiscreetly write. Doe you think all things utterly impossible unto other men, which you your self know not, or cannot doe, or that you cannot compass with your divine knowledge? What will you say to this? I knew a man, that within three, or at the most six daies, can heal the French Pox with his *Turpetum minerale*, not with that which is made with Oil of *Virrioll*, but with another farre more excellent, which shall not come to your hands or knowledge, except you lay aside your forwardnesse, and cease to bring the *Paracelsians* in suspicion with the common people and noble men, and to defraud them of the fruit of their just labours. You say, What have you brought to passe? what have you found out whereby you should look for praise or profit? Then doe we demand of you, What have you found out whereby Physick is the better furnished? We have brought into Physick, Essences, Oiles, Balms, and Salts, all which the Alchymists schools have found out. And how great light is come unto Physick onely by true distillation, it is known unto all men, and daily experience teacheth; how great commodity hath redounded thereby unto the sick. In the mean time, if you so much detest the labour, yet at the least spare our good name. But it is no marvell, doth it not so alwaies happen, that the best labour is worst accepted and recompenced? Every good man, inclined to vertue, wisdom, and fidelity, can witness the same, what reward they have often received for their fidelity and opening of the truth. So some men, when they can say no more, they object unto the searchers of nature their poverty, filling the eares of the common people with glorious lies, alwaies chanting upon those things which follow upon the abuse and dangerous cures of the counterfeit *Paracelsians*, judging all things by their contempt, poverty, vile estate, and basenesse, but they will quickly avoid that despised poverty, which willingly they sustain, that the nature of things might daily more and more be known unto men, whereby the unaccustomed cures of most grievous diseases might at length be found out, with the which such as are diseased might through your sluggishnesse all die, if God, having compassion upon them now at the end of the world, had not provided wholesome Medicines, even by most contemned men. The Lepers, and Gouty, the infected with the Pitsick, Falling Sicknesse, and French Pox, devoured with the Canker, Fistula, and greedy Wcolfe, with the Drop sicke, and Palsie, and that with the Plague, and other diseases, are thrust into their graves: these (I say) and many other more, whom you through ignorance, with your naughty and corrupt Potions and Purgatives, like Butchers have buried alive, will rise up against you: these (I say) will call you to answer, and accuse you, even the poor whom you have robbed of their goods, will require your blood for the losse of their bodies, and consuming of their money. Then what a madnesse and cruell foolishnesse is this, that in the time of any great Plague, such as are infected you shut up in houses, set marks upon them, keep them in prison, strangle them with cares and solitarinesse, and kill them for hunger: Is the Plague so to be cured? Or whether, doe you not think that all men may be infected from whence the first man was infected? why doe you not preserve the whole with your Antidotes or Defensives, being so famous Physitians as you are? but you have tried almost all your Medicines to be

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of no force in this disease. Doe you in this sort love your Neighbour as yourself? or thus spend your life for your fellow, when as at no time (if help be required) there is greater need of fellowship, company, comfort, and help, then in the time of Plague? O what great punishment have you deserved, that refuse those that are forsaken of their friends, farre from their kindred, and as it were thrust into exile, whose solitarinesse hath been more violent unto them then the disease, and greif of mind hath killed rather then the sicknesse? What I pray you is true and Christian freindship? Doth not this complaint of the sick stir you up unto pittie? When I was in health, thou wert my freind, thou diddest visit me, and help me, but now that I am sick, thou doest abhor me, and liest from me; when fortune laughed upon me, thou diddest also laugh, but now that with greif and tears I crave comfort, thou doest deny it. What doe you call visiting and helping? You will not onely not help your selves, but will perswade Princes o stop the passages, that no Travellers shall passe unto those places, when as you ought with courage to releive them of their greif, and willingly to goe thither to trie your cunning. But when any plague beginneth, you are the first that tremble, are afraid, and despair. The sick are committed unto you, as children and infants which lack diligent cure, you ought to help them, as the father doth his children, and not to rob them of their money; then would the sick man smile upon you, if you would refresh his languishing life with some gentle Balm, then would he rejoyce in the sight of you, and call you his father. Every naturall Physician of necessity ought to make his Medicines with his own hands, and not to commit them unto an unskillfull Cook, not to fill great volumes with receipts, with the which I see those that are studious in Physick are in a manner overwhelmed, that they be ready almost to fall down and die under so heavy a burden of receipts, Physick is not so learned but with the labour of the hands, practise being workmistresse, where *Vulcan* day by day doth shew new and pleasant remedies which nature teacheth the good steward her workman, daily to purge better and better from their superfluities. Doe you look for a rich harvest and doe not first plow nor sow? Look for knowledge of the secret naturall powers, and doe not first seek it out by labour with the fire? for the most part of you all are dainty and slothfull, and he that is slack in his works, goeth like a blind man unto his practise. If you did not so much abhor the Chymicall Art, you would learn to separate the pure from the impure (which is the cause of the corruption of things) by long digestions, distillations, and imbibitions, whereby you should make your Medicines pure and clean before you minister it to the sick; so upon the sudden receiving, the sick nature should be refreshed, whereas the weak stomack cannot concoct, digest, and separate grosse matters. But these great Doctors will not be Schollers, or young Souldiers, no more then an old Dog will be brought to hunting with whips, hee'l gnaw his line, and shew his grinning teeth to him that leadeth him, rather then he will be ruled; even so you will rather openly gainsay the truth, and like Dogs bark and bite at it, then you will confesse your errors. What ought this to be a reproach unto the Chymists, that for the true preparations of Medicines, whereof you are ignorant, and for their great labour and pain which you doe eschew, they should be accounted beggars, poor, and ragged? Doe you not thinke that the common people will at length find out your deceits? You have been sufficiently warned of many Doctors

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of Physick, who truly have not allowed your childish cures: Amongst whom *Conrade Gesner* is one, and many other more, which if they were living, most certainly would deny your fained Art. Likewise *John Woz* of *Cullen*, which flourished 1510. doth sharply reprove the Physicians of his time, who in his writings upon the Plague, and labyrinth of Physicians, most plainly and excellently treateth of metalline Medicines, and Quintessences, and sheweth their use. What will you answer to those things which that Doctor *Correus* hath written, in the fifth book of the extraction of the Quintessence out of Hearbs, where in his Comments he so excellently extolleth metalline Medicines, and did use them, little esteeming your Medicines; for he saith, the distillations of waters out of Hearbs, and other such like things, wherein the Apothecaries doe boast, are almost of no force, for it is nothing else but the flegm of the thing, whose principall liquor consisteth in the oil of Salt.

But that I may stir up in you an earnest desire to know the marvellous property of things, I will repeat unto you the judgement of *Fernelius Ambianus* in his second Book and eighteenth Chapter *De Abditis rerum causis*: When first (saith he) I gave my self unto the study of that sensible and metalline Philosophy, called Chymia, through long travell (as many other had) I getting a most perfect Master or Teacher, did draw out of every Plant, and other living things, very divers and sundry substances; first water, and that very plentiful, if the Plant were green, more scarce if it were dry; then Oil, but not that fat and filthy substance which by presse is drawn of our men, but the workmanship of a more excellent Art, which neither easily corrupteth nor soureth by age, and that of two sort, one thin and white, another drier and red, &c. Then it followeth, I will tell you by your leave, not uttering this whole secret, but teaching you upon what true grounds it doth consist: But least the strange obscurity of the name might offend you, which the fathers have covered under a shadow or dark kind of speech, I will most plainly and openly shew it in his place: And yet you cannot away with them that give you good counsell, as also you will not suffer learned and excellent men, neither *Gerard Dorne* Doctor of Physick, whom no doubt God hath raised up unto us: This most excellent man is worthy of eternall memory, because that he by no injuries, neither perils, could be terrified, but that by his last Writings he hath made *Paracelsus* more famous, who doth excell with a most ancient gravity and authority, that at the least he might help the children of learning, for whose defence, as a valiant Souldier, he contendeth by word and deed even to the death: the fellow and companion of that learned Physician *Josobus Quiristanus*, famous in Physick, who hath excellently deserved for Physick, and in his books hath uttered many excellent philosophicall Secrets unto the posterity, and opened many hidden spagiricall Medicines, and would have brought to light greater things, if the ingratitude of some had not stopped his willing mind, and especially of a Perfumer, which goeth about to reprove many things, and to allow but few in his writing, and yet not able to shew better; whereby it comes to passe, that through one mans ingratitude all feel losse and lack. Proceed therefore with courage, drive away those drosses and sluggish beasts from the rack, so shall your head be crowned with perpetuall praise. In the mean time, whatsoever we have gotten by many travels, and found out and learned with labour, we will here annex, praying our adversaries, that if they need them.

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them not, they will not condemn or slander them, or terrifie others, which with willing mind would embrace these our labours, or else to teach them some better things; considering yet, that something in the mean time ought to be given and granted unto him, which for Physicks sake hath put himself in so many dangers.

After the great murther and fury of our Countrymen the French men, when I went with *D. Charles of Chambray, D. of Pansay* into *Italy*, travelling through *Istria, Ragusium, Slavonia, Macedonia, and Bizantium*, I incessantly applyed my whole study to understand and know some certainty touching the Philosophers stone, or Chymicall matters; but I could find no true Philosophers, onely false Phisitians and Chymists every where, which had either altogether none, or else very little knowledge of naturall Arts and preparations; at the length (by Gods good will) I happened upon a very learned man, *Daniel Bishop of Dalmatia*: Unto this most excellent man I directed my letters, the which, together 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 understood.

At the length, when I had sufficiently searched over the East Countries, and could gather no certain point in naturall Science, I determined to take my journey towards *Germany*, with the most courteous Prince *Cabaneus Vydam of Chartres*, still employing my mind to the earnest study of Chymicall Physick; and there I understood, that Kings and Princes were deceived by unskilfull Practisers, which did utter and sell their sophisticate Chymicall Arts, which they had begged and scratched together out of all corners, with a pompous shew, deceiving the Princes of their money; whereby it cometh to passe, that daily a great number of Sophisters, and sophisticators doe daily rise and spring up, through which, not onely the most commendable Art of Alchymy receiveth great detriment, is oppressed and adulterate, and the Chymists themselves made hatefull unto all men, consuming their life, time, and goods, upon vain works and practises, but also there redoundeth most great hurt and damage unto the Commonwealth; for there are many deceivers so crafty, that with a dissembled experience in the Chymicall Art, and with fained freindship, and great promises, they doe craftily learn of others their cunning, which they challenge for their own, esteem of great value, and carry them about to be sold. As upon a time, certain knaves by craft got from me certain written books, and sold them for a great sum of money. Common-wealths and the Chymicall Art should be very well provided for, if that such knaves might be punished and restrained by the Magistrate, so should the studious of the Art be lesse deceived, and in short space the true and pure Art would appear from those shadows and sophistications. Wherefore, to the end that such as be desirous of the Art may have some pledge from me, wherewith they may make this Science more plain, I will shortly (God willing) set forth three books of the Philosophers stone, written by divers Authours, wherof the first was drawn out of certain characters by a noble Brittain, wherein all the dark speeches of the Philosophers are most plainly expounded, whereunto I will annex two hundred certain, infallible, and true philosophicall rules, wherby those that doe erre and doubt, touching the matter of the stone, shall be confirmed. The second book is, *Johannes de Rovillasco Pedomontanus*, which treateth of the Philosophers Mercury, and how it is drawn, together with an Epistle of *John Pontanus* of the same argument. But there is a more certain excellent Treatise

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of an uncertain Authour, which doth explain many doubts in that sacred Physick.

And because that all nations, especially the *Germans*, have written books in their own language, I will also write two books in the French tongue, for the help of such as are studious of Philosophy, wherein I will treat of many preparations and speciall Medicines tried by me and others, also of divers Elixars of the Philosophers, extractions of Mercuries and Mercuriall waters, of many and divers dissolutions, I will also add the interpretations of sundry Characters, wherewith the books both of the old and new Writers are written to cover and hide the Art; also the exposition of a certain Alphabet, without the which the work can hardly be understood: and two Treatises, the one of the vertues of the vegetall and minerall Oils, the other of the salts and properties of many vegetals and minerals; whereunto I will also joyn two Treatises of philosophicall Mines, and of making of Vinegers, the which my labour and study, if I see it acceptable unto those that are studious of that Art, I will shortly set forth greater things, which many with their whole hearts doe wish and desire; in the mean time, take in good part this little work. That which we have hitherto spoken, is spoken onely unto those that doe so deadly hate the Chymicall Physick, which think nothing can be well or profitably taught in Physick that the old Harp soundeth not; as though that nature were not more then *Galen*, or that all the learning of Physick were to be drawn from the Heathen, or that they alone had published the Art, and established it with such sound arguments. Why doe you not out of those Authours confute those excellent men which are followers of *Paracelsus*, amongst whom, that great Doctor *Petrus Severinus a Dane* is cheif, who in his *Idea* hath opened the invincible foundation of *Paracelsus* Physick? Why doe you not answer to the monarchy of the Trinity, of that learned Doctor and Phisitian *Gerard Dorne*? Why doe you not confute the volumes of that famous Phisitian *Turnesser*, being confirmed with the truth of practise? But for your sakes, which daily call *Galens* doctrine unto examination, and with exact judgement doe consider of it, giving place unto *Paracelsus*, acknowledging and exercising his preparations and practise, I doe rejoyce, and shortly more shall come out against the adversaries, which shall bite them better; in the mean time, with your word, deed, and writing, defend the truth from injury.

Farewell.

B. G.

B. G. Londrada a Portu Aquitanus,
unto the gentle Reader health.

THis Treatise of Paracelsus (friendly Reader) came unto my hands by the gift of a certaine noble Prince of Germany, and because it is sufficiently evident to be Paracelsus work, I thought it not good to reserve it to my self, but to publish it abroad, seeing there cometh no commodity or profit of hidden Treasure: This therefore, such as it is (loving Reader) imbrace. But this one thing I would have you understand, that when you doe minister those exalted Essences of Paracelsus, and his pretious Oyles, think not that they are to be ministred by themselves, but with some other mixture to carry or lead them; and they must be used, the stomach first being purged with some speciall Medicine of Paracelsus? as for example, if you will minister Oil of Vitrioll, mingle five or six drops with an ounce of conserve of Roses, so shall you safely give it, the like you must judge of other things; use these happily.

Farewell.

One



*One hundred and fourteen Experiments
and Cures, of Phillip Theophrastus Paracelsus,
a great Philosopher, and a most excellent Doctor of the
one and the other Physick, written with his own hand in the
Germane tongue, which Conrade Steinberge his
Servant found among other loose papers,
and scrolles of Paracelsus.*



Certain Baron being diseased with a wonted greife, by drinking our *Quinta essentia Mercurialis*, cast out a stone downward, and became whole.

2. A certain woman was long sick of the Passion of the heart, which she called *Cardiaca*, who was cured by taking twice our *Mercuriall vomit*, which caused her to cast out a worm, commonly called *Theniam*, that was four cubits long.

3. One *Bartholomew* had for two yeares space a pain in his side, whom I cured by giving him the Oil of *Vitrioll* in a drink comforting the stomach.

4. A man that had his Navell standing out like to a mans Yeard, was healed with a thred dipped in the Oyle of *Vitrioll*, by tying the thred hard about it every day. After the same sort I healed a great swelling, or over-growing of the flesh, called *Parotis*, which grew out of a womans thigh, weighing five pound.

5. A Souldier was shot through in the breast to the left shoulder with a two forked Arrow, so that the head stuck fast in the bone, the which I drew forth with my two fingers, and poured *Kist* into the wound, and so he was healed.

6. A Physitian being astonied with a clap of Thunder and Lightning, so that he seemed to be sick of the (*Apoplexia*) or of the disease which they call *Syderacio*, and of us, blastings or taking,

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taking, was restored to his former health with *Oleum auri in aqua Melissa*.

7. A young man which for three yeares had on his chin a great outward swelling or imposthume, with the often chewing of the hearb called *Perficarie*, was cured.

8. I cured hard imposthumes, swellings, and crustie ulcers, and stinkings in the nostrills, with our *Medicamentum mundificativum*, and with our *Emplastrum Stipticum*.

9. A woman who was in manner consumed with the French Pox, was cured with a drink or potion of *Essentia Melissa*, and she lived eight yeares after.

10. One had his stomach swolne and standing out bigger then a Pomegranate, and that without any paine, whom I cured with a drink or potion of oyle of Vitriol.

11. A boy of fifteen yeares old, falling down a stone staires, had his arme and leg benumbed and voided of moving, whose neck with the hinder part of the head, and all the back bone I annointed with this unguent.

R. Of the fat of a Fox, ℥. ii. Oyle of the earth-wormes, ℥. i. *Oleum Philosophorum*, ℥. ℞. I mixed them together, and annointed therewith, and in short space no wound nor swelling appeared in him so hurt.

12. One after an Ague fell into such a dead sleep, that he felt not himself being pricked, nor could open his eyes, nor speak any thing; he was sick of the *Lethargi*, whom I cured with the oyle of salt.

13. A woman that gave a child suck, having her teames stayed long before, at the length the menstruous blood ran apace out of her breasts, whereupon when she felt no grief or pain, I healed her by extracting blood out of the veine of the foot called *Saphena*.

14. A boy having 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 cankered and consumed, with good successe I used *Quinta essentia serpentum*.

16. A young man had his thigh made filthy with red pushes of the bignesse of Grommell seed, which I cured with the water of *Tartar* and *Triacle*.

17. The

17. The growing out of the flesh in the fundament, as also *Ani Rhagades*, which are certain clefts or chops in the flesh, I cured by the taking away of those fleskie parts by incision with *Filam Arcenicale*, and by the unction of *Oleum Saturni*.

18. One that spit blood, I cured by giving him one scruple of *Laudanum Precipitatum*, in the water of Plantaine, and outwardly I applied a linnen cloth to his brest, dipped in the decoction of the bark of the roots of Henbane.

19. One had two Pushes, as it were warts upon the yard, which he got by dealing with an unclean woman, so that for six moneths he was forsaken of all Physitians as uncureable, the which I cured, by giving him *Essentia Mercurialis*, and then mixed the oyle of Vitriol, with *Aqua sophia*, and laid it on warm with a suppository four daies.

20. One fifty yeares old, after he was healed of the French Pox, had every moneth the flux of the Emeroides breaking and flowing out as fast as the Termes do in a woman, whom I cured by purging him, first with *Pillule Pestilenciales Russi* mixed with our *Essentia Mercurialis*, afterward he drank oftentimes *Aurum Diaphoreticum*, but last of all, by giving him *Crocus Martis* in drink, he was perfectly cured.

21. A Goldsmith of *Stuburg*, had his skull perished unto the innermost skin, or pellicle, which they call *Meninx tenuis*, which also swelled up, whom I cured by opening the skull, and by purging the skin or pellicle, as it commonly falleth out in the wounds of the head, with *Unguentum Fuscum*, and afterward with *Balsamum Hiperici*, and with the floures of hearbs appropriate for the head, applied to the place, painted in form of a plaister. But in the mean time he drank thrise every day of Vitriol, with the water of Basill and Lavender.

Note that this disease is called *Talparia* or *Talpa*.

22. A girle of the age of fifteen yeares, before she had her floures, was very sore sick, whom I cured with the oyle of Camomill, in the water of *Melissa* and *Valeriana*.

23. I cured a woman that for thirty yeares had a Canker in her brest, by giving her *Essentia Mercurialis* with the water of Plantaine.

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

25. One *Jonas*, falling in love with one *Sabian*, fell besides himself, whom I helped by giving him in drink, *Lapidem, sive calculum microcosmi*.

26. The daughter of one *Oliver*, being very pale did greedily eat small stones, chalk, lime, dust, and such like, (as they commonly do which have the longing sickness called *Pica* or *Malachia*) through the loathing of the stomach, whom I cured by purging her with *Essentia Mercurialis*, for the first vomite, afterwards for certaine daies I gave her oyle of Vitriol to drink with the water of mint.

27. One was sick of the Lowfie evill called (*Pthiriasis*) whom I cured with these Pills.

℞. *Essentia Mercurialis*, ʒ. ℞. *Aloes Hepatica*, and *Mirrha*, ana ʒ. ℞. *Saffrana* half a scruple, make thereof pills with the oyle of *Staphisagria*, afterwards he drank a draught of the wine of *Centuarie* or *Persicaria*.

28. A boy of eighteen years old had a tooth drawn, and three moneths after a certain black bladder appeared in the place of the tooth, the which I daily annointed with the oyle of Vitriol, and so the bladder was taken away, and the new tooth appeared.

29. A young Gentlewoman, called *Ascania*, had great paine in her head, and over all her body, because she had not the due course of her termes, who after she had often vomited, the paine abated: but when she could not abide any longer to vomite, I cured her by drawing bloud out of the veine which is under the ball of the foot, and afterward the termes had their naturall course, and she was helped.

30. I often cured the falling-sickness 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 helped with *Kist Stipticum*.

32. A Knight being in an assembly was suddenly astonied, and diseased over all his body, as if he had had the *Apoplexie*, whom I cured by annointing the hinder part of his head with *Balsamum Helenii*, and *Essentia Mercurialis*.

33. A man of the country being stung with a Viper or Adder, fell presently into a cold sweat, 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 very sore Cough: the which I cured by opening the vein beneath the ball of the foot.

35. A fat drunken Taverner 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 flux of the belly, by reason of the looseness of the stomach, the which I cured by giving her oyle of Vitriol with Conserve of *Anthos*.

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

38. A young man being vexed with a continuall and violent cough, I cured by giving him oftentimes the juice of horehound with our Oximell, and after that he voided a worme upward and was helped.

39. A young child had after a sickness, a swelling in his breast, by reason of the abundance of humours, the which I cured onely with *Theriaca nostra*.

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

41. A certaine woman was so troubled with a disease in her secret parts, that what moist or liquid meats she did eat, presently she vomited againe, the which was cured with *Oleum Margaritarum*.

42. One *Elingus* had a great pain in his stomach, the which was cured with *Essentia Mercurialis Vomitoria*, the which shortly after vomited a peice of flesh, wherein was hid a worm.

43. One *Vermundus* was so troubled in his head and brain, that he staggered hither and thither, as though he had been drunk, whom I helped by giving him *Pillulas Pestilenciales*, with the which I mixed *Essentiam Mercurialem*, that caused him to vomit a hundred and fifty worms.

44. A certaine man was sick of the spleen, whom I cured

red with *Crocus Martis*, in the water of *Tamaris*, and *Enula Campana*, and by outwardly applying *Balsamum gummi amoniaci*.

45. One was troubled with a corrosion or gnawing of the intrals, whom I cured by ministring unto him *Flores Veneris*, in Wormwood-wine.

46. One was troubled with paines in the stomach through weaknesse, who took *Oleum salis* in his drink, and caused him to have many seeges or stooles, and so was restored to his health, as we have written in our book called *Parastenosticon*.

47. A man that was troubled with the head-ach, I purged by the nostrills, casting in the juice of *Cyclaminus* with a siringe.

48. Against the falling-sicknesse I gave often to drink the juice of the hearb called *Lanceola*, the which is called *Herba vernalis*, or the lesse Plantaine, with an empty stomach, for space of thirty daies, mixing it with the extraction of the shaving of Ivorie, and the bloud of a Pigeon, (for the man, the male, for the woman, the female) in the *Essence* or oyle of *Craneum Humanum*.

49. In diseases of the eyes termed *Catharacta* or *stilicidium*, and called in the Greek *Epiphora*, and in swellings and paines of the eyes, I have used *Medicamentum sive Collicium nostrum*, made of *Tutia Magistralis*, wherewith we did not onely cure watering eyes, but also the great pain of the eye-lids, and also where there was flesh growing over the sight of the eye, that it seemed to be past the cure of those common Physitians that professe to be skilfull in the eyes.

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

51. One falling from a high place pissed bloud, the which in short space I cured, giving him to drink one drachm of a powder of our invention with three ounces of the flowers of *Tilie*.

52. In the great scab I have often used this unguent, made of Mercury mortified, two drachms, Ceruse, one ounce, *Enphorbium*,

phorbium, one drachm, Staphisagre, Litarge, Sanders, ana half an ounce, mix them altogether with as much grease of a red hogg as will suffice.

53. A certain man being long sick of the Pox, had two tumours and an ulcer in his nose, at the which every day there came forth great quantity of stinking and filthy matter, in whose nose I cast this decoction with a siringe.

℞. Honey, four ounces, the juice of Calendine, common Salt prepared, two ounces, Aloes washed half an ounce, mix them together. Inwardly he was purged with *Oleum Mercurii*.

54. In hard and knotty Imposthumes of the Goute, I used *Amoniicum*, dissolved in Vinegar, mixed with the oyle of Turpentine; also oyle of Christall onely disperseth and consumeth those knots, as I have oftentimes proved, or Christall calcined with the oyle of Turpentine, also the oyle of Salt doth the same.

55. In curing of paines in the mouth of the stomach, intrals, and belly, I used the water of the flowers of Camomill, \mathfrak{z} . iii. Honey of Roses, \mathfrak{z} . i.

56. One *Johannes Baptista* a faire young man was infected with the Pox two yeares through the filthy sin of the *Sodomites*, so that there grew a peice of flesh in the inward part of the neck of the great gut, with such extream paine, that he was almost dead, whom I cured by sweating many daies, with a Malmagie made of *Mercury* and *Jupiter*, and opening his Fundament with an instrument called *Specillum Ossicularium*, and laying an oyle of Vitrioll upon the said superfluous flesh, and afterward I cured that flesh eaten away, with a Suppository Incarnative.

57. One called *Gallenus* had lost his speech by meanes of a hole that he had in the pallate of his mouth coming of the Pox, the which I cured with *Mercurius Dulcis Diaphoreticus*, cast in by a siringe, and so the flesh grew againe and was made whole.

58. One was troubled with great burning of the Urine, the which I helped in this order.

℞. Dry-Roses, *Pug. semis*, Lin-seed, the seed of Cucumber, Gourdes,

Gourds, Melons, Mallows, Puslane, Populeon, ana ʒ. ii. of the fruit of *Alkakengi*, numero x. fair water ℥ i. ʒ. make thereof a decoction according to Art, then strein it, and put there-to *Trochiscorum Alkakengi*, ʒ ʒ. white sugar, ʒ ii. Camphire ʒ i. mix them, and cast it into the yeard with a siringe or o-ther instrument.

59. One being sick of a Ptisick, which is an ulceration of the lungs, with a consumption of all the whole body, the which he took by the infection of his own wife, I cured with the oyle of *Perrelles*.

60. A certain woman had the course of her tearms so long, that many times she was ready to give up the ghost, whom I cured with the oyle of Vitriol in Plantain water, and ʒ i. of *Carniola*.

61. Pustulaes or Wheals in all parts of the bodie, and espe-cially in the head coming of the Pox, I cured onely with the Potion of *Lignum vite*, or *Guaiacum*, and his purgative Salt, without any other outward Medicine.

62. A Fistula being between the Testicules and fundament of a certain man troubled with the Pox, I healed by applying *Oleum Arsenicale fixum*.

63. A *Hernia* or *Rupter* which some call *Ramex*, in the which the bowels fall into the codd, I cured by the Extra-ction of white Sanicle digested in bread, and afterward taken in drink, keeping up the gut or Intrals with a truss made fit for the purpose, and laying upon the place offended, the Fesses that remained of the Extraction.

64. Intolerable pains in the legs, *Ex morbo Venereo*, I cu-red with the oyle of *Lignum vite*, mixt with old Triacle.

65. A certain maiden through want of her monethly sick-ness was so vexed, that sometime thrice a day shee seemed to bee haunted with an evill spirit, whom I presently cured with the Extraction of *Rhabarb*, with the spirit of Tartar in drink with the water of *Melissa arthemisi* and *Pulegii*, in *Oleo vitrioli*.

66. Pains in the teeth I cured by the juyce of Nightshade, and *Persicaria* made warm in a Gargarism burying the hearbs afterward in a dunghill.

67. I prepared a powder of the ashes of Rosemary, the which

which maketh the yellow teeth white, and healeth tumours in the Gums very quickly without bloud.

68. In tumours of the Uvula, Gums, and Jawes, I have used *Oleum Vitrioli*, in water of *Persicaria*.

69. In tumours of *Scrophulaes*, or hard Imposthumes of the breasts, I have used the oyle of Turpentine mixed with Mis-selto of the Oake in form of an Unguent.

70. At *Ingolstad* a citie of *Germanie*, a certain man had the consumption of the Lungs, whom I cured with the Extracti-on of *Consolida major*. in bread.

71. A certain woman, the which after child-birth was not well purged of her tearms, presently fell beside her self, with other grievous pains in her breast, and reins of the back, whom I helped onely with the essence of *Antimonie*.

72. A maiden of ten years old, after bathing her self, fell into an *Apoplexie*, which proceeded of the Flux of gross humours into the vessels, and into the parts of the head, wherein consisteth the feeling and moving of the whole bo-die, yet she snorted much in her sleep, and trembled all over her bodie, whom I cured with *Oleum cranii humani*, giving it with the spirit of Vitriol in water of Lavender.

73. A young sucking childe had his palate and lips full of Pustulaes, or wheals, called *Aphtas*, whom I cured by bath-ing them with a linnen cloth wet in this water.

℞. *Consolida majoris & minoris*, ana, one handfull, White wine, ℥ ʒ. boil them together, and put thereto *Sal Gemme*, ʒ ii. clarified honey, ℥ ii. and make thereof a mixture.

74. A certain woman, who wanted her natural courses, was thereby so tormented, that shee abhorred all men, yea, her ve-ry companions, whom I cured by opening the inward vein of the arm, because I could not find the vein of the leg called *Saphena*.

75. A man of threescore years, being full of melancholie humours, had crustie scabs over all his bodie, the which I cured with this Medicine: ℞. The juyce of Plantain, *Sem-perivivi*, and Nightshade, ana: *Oleum Lithargirii*, as much as will suffice, make thereof an Unguent wherewith thou shalt annoint all the parts of the bodie.

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

77. A certain woman after child-birth was troubled with great pain and chops in her breast, which I cured washing them often with wine mixt with *Oleum Saturni*, and afterward the child did suck.

78. A young maiden being troubled with a grievous vomiting, that she could neither retain meat nor drink that shee took, the Intrals moreover swelled exceedingly, whom I cured by applying a plaister of the leaven of bread with the juyce of Mint.

79. A certain woman that three moneths after shee was conceived, feared abortion, or birth of her child before the time, whom I cured with the Extraction of *Rhabarb* with the spirit of Tartar, and afterward shee drunke oftentimes *Essentia Melisse* with *Oleum Solis*.

80. One *Gotius* had a bone out of joynt for three dayes, which afterward swelled marvellously, the which swelling I helped with *Oleo Verbasci* and *Prunella*, otherwise *Primula*, with the juyce of *Camomilla*, and *Agrimonie*, and *Oleum Petroleum*, these being mixed together warm, I annointed the place being grieved, and so the bone was restored to his place again; then afterward to strengthen and comfort the joynts, I used the said Unguent mixed with Missetoe of the Oak, and *Consolida major*, untill the cure was perfectly done.

81. A woman being almost dead of the Collick, I cured with the red oyle of Vitriol, drunk in Anniseed water, and a while after that potion, she voided a worm and was cured.

82. A certain man called *Bartholomew*, having carnal companie with his wife, could void no sperm at his yeard, but onely winde, the which by often using of *Oleum Vitrioli* with the spirit of Tartar in distilled wine, and afterward the Extraction of *Satirion* he performed the act very well.

83. A child of ten years old was troubled with a stone in the bottome of his yeard, the which I cured by giving him

Oleum

Oleum vitrioli to drinke in *Aqua Aqualia*, and then I applyed outwardly *Oleo cancrorum*. with the oyle of Turpentine, and so within one houres space the stone came forth, and he was helped.

84. A woman of twenty yeares old being married could have no children, who by the use of taking the Extraction of *Satirion*, shee conceived, and within nine moneths she had a strong child, but least that after her child-birth shee should become barren again, and dried away with a leanness, I gave her to drinke *Oleum Margaritarum* with Romane coleworts.

85. A certain woman being troubled with great abundance of her naturall sicknesse, had great swelling and pains in her hands and feet, and fell many times into a swoon; whom I cured by taking often the Extraction of *Rhabarb*.

86. To cause nurses to have abundance of milk, I have taken the fresh branches or tops of fennell, and boyled them in water or wine, and given it to drinke at dinner or supper, and at all times, for it greatly augmenteth the milk.

87. One had in the arme-pit a sanguine Imposthume, upon the which Imposthume; I applied a linnen cloth wet in mans blood being warm, and so in short time he recovered his health, not without great admiration.

88. One called *Ambrose*, while he yawned, suddenly the lower jaw remained with great grief and pain, whom I cured with the decoction of Cammomil, *Verbascum Perforat.* and such like, as before in Number 80.

89. One was troubled three years with a disines in the head, whom I cured within a moneth by drinking *Oleum vitrioli* in Betonie water.

90. A man being vehemently troubled a years space with pains in the head, I cured onely by opening of the skull, and in the same manner I cured the trembling of the brain, taking therewithall, *Oleum salis* in water of Basil.

91. A certain maid for want of her monethly sickness, was swollen all the bodie over, and had red Pustulaes, which alwaies at certain houres of the day appeared seven times, and vanished away with great pain of the stomach and swooning, whom I cured giving her in drinke *Essentia Splenis*, extracted

tracted out of the spleen of an oxe in the water of *Melisse*, *Artemisia*, & *Pulegii*.

92. I helped one of the Plurisie, by drawing away bloud of the inward vein of the arm one that side, giving him also in drinke *Spiritus Tartari*, in *Aqua Melisse*, and annointing the outward part pained with oyle of the Mouse of the Mountain.

93. A certain woman having a corroding Ulcer in the left breast with great paines, by meanes that she had not her naturall sicknesse, she had also in the right breast, neck, and armpit, certain kernels, and hard tumours, and chiefly the left arme was astonied or taken, to whom I gave sundry times a purgation of the extraction of *Rhabarbe*, and the oil of Gold, by the space of a moneth, outwardly I washed the breast with the decoction of the roots of *Celandine* in Wine; also I laid thereon pleggets wet with *Oleum Veneris*, mixt with Honey, and rolled it, and afterward I laid it on our common *Opodeltoche*, and so she was perfectly cured.

94. One *Rosina* was troubled with a quartane Ague the space of twelve moneths, with induration and swelling of the Spleen, whereof she fell into a kind of dropse, which is called *Ascitem*, the which I purged, first with *Essentia*, and *Trochiscis Albandali* & *Serapionis*; the second day I commanded her, that she should lick in *Diacubebe* for the space of a moneth.

95. One had a hard swelling in the flesh of his leg, caused of *Morbus Hispanicus*, whom I cured with *Oleum Antimonij* 3. ounces, *Mercury* mortified according to our order one drachm mixt into an Unguent.

96. A noble woman was troubled with *Empiema*, the which is a spitting forth of filthy matter, whom I cured with *Oleum Sulphuris* drunk in water of *Cyclaminus*, *Melissa*, and *Betonie*.

97. In greivous paines of the joynts, I have used *Oleum Vitrioli* in water of Turpentine, or water of Wormwood.

98. A Preist was troubled with the running Gout, and with great pain in his Kidneyes, whom I cured onely with oyle of Turpentine according to our order.

99. A certain Queen, through the retention of her Menstrues,

strues, had her tongue so inflamed and swollen, that she could not speak, and had a lamenesse throughout the whole body, and also fell besides her self, whom I cured by drawing bloud from the vein called *Saphena*.

100. A child of twelve yeares old, had suddenly a great swelling in his head, the which was soft, whom I cured in four dayes with this Medicine: ℞. Oil of Camomill, *Tapsi Barbati*, *Hypericon*, and mix them, and therewith annoint the tumour.

101. A young man that was troubled with *Spasmus Caninus*, so that his mouth was drawn awry, I cured by annointing the reines of the back with *Balsamum Helenii* & *Hederae*, and by little and little drawing the place being awry, to his form with the gentle rubbing of my hand: Moreover, I gave him in his drink *Oleum Salis*.

102. One had an Imposthume behind his eare, the which I cured in purging him with our *Essentia Mercurialis*, and applying our *Apodelta*.

103. I cured the inflation and hardnesse of the Spleen, with my plaister made of gums, and *Oleum Philosophorum*, with the juyce of *Cyclaminus*.

104. A certain woman being awake, was vexed with *Lithargia*, so that her eyes were alwayes shut, and if any had called her, she could scarce open her eyes, and no man could understand what she said, nor yet answer any man, the which woman was brought to her perfect health, onely by the use of *Oleum Vitrioli*.

105. A noble man in *Carinthia* was sick of the Plague, whom I cured by giving him every morning *Electuarium Juniperorum*, wherewith I mixed one scruple of oyle of *Vitrioll*.

106. A Prince in *Germany* that was troubled with the Frenzie, by reason of a sharp Fever, whom I cured with giving him five grains of *Laudanum nostrum*, which expelled the Fever, and caused him to sleep six houres afterward.

107. A Gentlewoman of name was troubled with the suffocation of the Matrix, whom I cured with *specifico nostro corticis ficus*, being laid upon hot coals, and taking the fume thereof at the lower parts, and presently she was helped.

108. A

108. A Lawyer of *Augusta* was long sick of the Collick, and was forsaken of other Physitians, whom I cured, by giving him *Laudanum nostrum*.

109. A Barber of *Argentine* was greatly troubled with the head-ache, to whom I gave the oil of sweet Majoram to smell, and put a drop thereof into both eares, and as soon as it was done he was helped.

110. A certain 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 recovered again, then I purged her with *Elleboro nostro*, and the next day I gave her certain drops of the oyle of *Cranei humani*, who afterward was troubled no more.

111. A certain Baron was sore infected with *Morbus Hispanicus*, and miserably annoited with *Vigoes Unguent*, and left off the school Doctors, whom I first purged with our *Specificum Torpetum*, and then I gave him *Oleum solis & margaritarum*, in *aqua guaici rectificat*. and so he was perfectly cured.

112. Many that were troubled with the Quartain Fever, I have cured with our *Turpeto*, and also those that had the Pestilence and Plurisie.

113. A certain man of fiftie years old was vexed with a cramp, that his head and neck was drawn down to his breast, and could not lift nor stir it, unto whom I applyed *Arcanum Magnetis*, & *Oleum salis*, and so he was cured.

114. One was troubled with a Palsie, whom I cured onely with the Essence of *Cheri*, drawn with the Spirit of Wine.

The End of the Experiments of Philip Theophrastus Paracelsus, a most Excellent Doctor of the one and the other Physick, injoyne thereto the praise of Jesus Christ, and farewell.

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

I thought good (gentle Reader) to publish and make thee partaker of these four particular things, which if at the first sight they shall not seem to agree with thy work and Practise, thou must remember to impute that unto thine Error and Ignorance, for a light Error doth mar a whole Work, which thou must amend by reading of Philosophers Books. For which cause the sayings of Philosophers are much and long to be searched, examined, and thought upon, before thou canst get out the hidden meanings of them. If thou in reading Philosophers Books play the Sluggard, then thou canst never bee perfect in preparing thy matters, and therefore I might not by the Authoritie of the laws of Philosophie, interpret all things openly, word for word to thee. Some things are to bee left for Industrious wits, wherein to exercise themselves by studying and searching. Notwithstanding, if thou bee not unthankfull, all these things shall be opened and declared unto thee in my Gallia portu, where very many workings hitherto known of few, shall faithfully be set forth. In the mean season, know thou, that I am not the deviser of these particular things, for some of them I had of gift, and some other for money and reward came to my hands. To thee I give them freely, which use well. Farewell.

A Treatise of certaine Particulars, whereof the first treateth of the preparation of the Markasite of Lead, as well for the transmutation of Metals, as for the alteration of Mans body, &c.

THe Philosophers *Saturn*, is properly the Markasite of lead, and indeed doth excell *Sol* and *Luna*, infomuch that *Raymond* saith, that in this inferior world, there is no greater secret then that which consisteth in the Markasite of Lead, infomuch that they which have throughly sought out the force and nature of it, have bound themselves together by oath never to utter those secrets of nature unto the end of their lives. For so much as his operation is of such kind, as truely it hath many and sundry uses, which being duely prepared, doth not onely alter and change the filthy and corrupt humours of our bodies, but also can change and transmute by sundry experiments, *Luna* into *Sol*.

Take of the Minerall Markasite of Lead, xii. pound, and grind it into fine powder upon a Marble stone, as they grind colours with Vinegar: being well ground and tempered, put it into a strong glasse, and put thereon a good quantity of distilled Vinegar, and stir it well with a stick, and so let it stand in *Balneo Marie*: then set thereon a blind head, and there let it stand eight daies together, stirring and moving it every day six or seven times, then let it coole, and the Vinegar will be of a yellowish colour, the which ye shall poure forth into another glasse, taking heed that ye stir not the feces: then put thereon more Vinegar, and stir it well with a stick, and set on the blind head, and set it in *Balneo Marie* other eight daies, as yee did afore, then poure forth the Vinegar being coloured into the other glasse. And this order ye shall use so long, untill you see the Vinegar no more coloured, for at the last the feces will remaine in a white masse, like white earth.

Distillation

Distillation of the coloured Vinegar.

Then take all that Vinegar being coloured, and distill it in *Balneo* untill it will drop no more, and there let thy cucurbit stand three daies with the feces, that it may drie well, then take it forth, and thou shalt find in the bottome of the glasse a white matter, the which take out, for in that whitenesse the rednesse of the Markasite is hidden, which being prepared, availeth much to make *Aquam Philosophorum*, that they call *ardentem*.

The preparation of the Feces.

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

The Feces to be taken againe.

Then take those Feces, and set them in a calcining furnace eight daies: then take them forth and grind them finely, and put them in a glasse with a good quantity of distilled Vinegar, and stir them well together; that being done, set it againe in *Balneo* eight daies together, and stir it every day seven or eight times, the more the better, then let it wax cold and settle, and pour away the clear part from the Feces, but take heed that ye stir not the dreggs or bottome. Then pour on fresh Vinegar, and set it in *Balneo* againe, and do as ye did before, and then pour away the Vinegar againe, and cast away the Feces, for they are nothing worth.

The distillation of the Vinegar.

Then take the Vinegar which you reserved, and distill it
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with a gentle fire, and in the bottome thou shalt find a salt, in the which remaineth all the force and strength. Then calcine the said salt againe in a reverberatory, four and twenty houres with a great fire, then take it forth, and put it in the the glasse wherein it was before, and put thereon fresh Vinegar, and set it in *Balneo*. And this thou shalt do so often untill the salt leave no feces in the bottome: that being done, distill thy Vinegar as at the first, and thou shalt find it prepared, liquid, and clear as Christall,

Conjunctio spiritus corporis, scilicet olei & salis.

Take the aforesaid salt, and grind it upon a stone, dropping thereon his red oyle by little and little: that being done, put it into a cucurbit luted with *Hermes* seal, and so set it upon a trevet, in an *Athamor* twenty daies, and it will be fixed into a red stone, so that ye have the true government of the fire. Then take it forth, and grind it upon a stone, and according to the weight put thereunto as many *Letones* of the *Calex* of fine Gold, and upon all these put on as much of the white water which ye distilled before the red oyle, as all the whole doth weigh, and close it up with *Hermes* seal, and set it in ashes in an *Athamor* with a soft fire untill it be fixed, but after it be fixed, there will appear many colours, the which will turn into perfect oyle and true *Elixir*. Rejoyce in this, but before ye begin the work, consider of it and pray.

The second particular that is called Torpetum, sive Diaphoreticum minerale, purging without loathsomenesse or difficulty, helping the Plurisie, the Plague, and especially the French Pox.

Take *Leones à Dracone repurgatissimi* one part, *aquile mineralis repurgatissime* twelve parts, mix them together according to Art, then put them into a cucurbit of glasse, and put thereonwise so much of the liquor of red *Colcathor* without flegme as the matter weigheth, and then nourish it in warm sand with a gentle fire three daies, taking heed, that the matter ascend

not

not into the head. That being done, distill it, that the feces may remain dry, then increase thy fire, that the sand and glasse may be red hot the space of three houres: then let it wax cold, and take out the matter, and beat it finely, and wash it with fair distilled water, untill it have lost his sharpnesse, and that thou shalt do divers times till it be well purged: then dry it, and put it into a glasse, and put thereunto the spirit of wine that it may be covered three fingers high, and set it on a fire, and thus thou shalt doe three times, and then hast thou without any doubt a greater secret to heal his proper disease, so that within six dayes he shall be quite whole: the dose is about five graines in conserve of Roses, drunk with wine or *Saccaro Rosato*, as well in the morning, as at night when he goeth to bed, and let the patient sweat thereon two houres at each time. It is a most soveraigne medicine against all contractions, and you use it, as afore, according to the nature of the disease. But the Patient must use it six daies. If there appear any pustulaes, ye shall cure them by touching them with oyle of Sulphur. Moreover those that have the dropsie, or such like moist diseases in the body are cured by giving them six grains, in water of *Carduus Benedictus*, letting them sweat thereon as is aforesaid, and keeping the order as is afore set down. Against the Plurisie, ye shall give four graines in the said water. And against the Plague in Rose-vinegar. Against the Falling-sicknesse with water of black Cherries or Pionie. Furthermore, if any have had the same disease by nature, ye shall give them every day a little pill in *Aqua Pionia*, putting thereon six drops of the spirit of Vitrioll. If I would shew or expresse all the virtues, I should write a book thereof, but that which remaineth I will shew more at large in my book 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 griefs and paines in divers diseases.

Take *Liquoris aque inexpertis & inspissati* ℥. ii. and put thereunto the spirit of wine, and set it in *Balnea* to digest, untill it

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have

have drawn away the Tincture: then pour it forth into a clean vessell, and put on more, and so let it to digest againe, so long as it will give any Tincture or colour. Then take the gumme of Henbane dried in the sunne ℥. i. and draw away his tincture with the spirit of wine, as thou diddest out of the liquor aforesaid, then take *Diambre*, ℥. ii. and likewise draw away his Tincture with the spirit of wine, and keep it very close untill such time as I shall shew thee: then take *Momia*, ℥. ℞. and draw away his tincture with the spirit of wine, and when thou hast done, mix it with the other, then take *Crocus Orientalis*, three drachms, and draw forth his tincture, and mix it with the rest, and every day stir it, and keep it in a warm place close stopped fifteen 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 *Diambre*, the which ye reserved afore, and so let it stand in digestion untill it be thick, stirring it three or four times a day, untill the smell of the liquor be in a manner consumed, the which will be in six weeks. Then take these that follow, the liquor of *Corrall*, clear *Amber*, or *Succinum*, of each ℥. i. *Unicornes-horn*, six graines, *Magisterium Perlarum*, one scruple, *Offis de corde Cervi*, half a scruple, *Aurum Potabile*, or his Tincture, half a drachm. All these being finely beaten and mixed in a stone or glasse mortar, with the spirit of *Diambre*, put in with the residue being thick, and so stirring it sundrie daies afterward, distill all the spirit of wine away, then put thereon the residue of the spirit of *Diambre*, and when it is almost dry, put thereto *Olei Succini*, *Olei Maci & Cinamoni*, of each about one scruple. Then take one part, and reserve it for women without musk, for it hurteth them. But to the other part, for men, put in half a scruple of the extraction of Musk, made with the spirit of wine, and set it in a warm place that it may dry, and so keep it to thy use. Ye may give it in form of Pills, or dissolve it in some convenient liquor, the Dose, three graines, or six graines for those that are of strong nature. It comforteth much against the Collick, the Frensie, hot Fevers, *Arthritide*, *Podagra*, the weakness of the stomack, the Yex, and comforteth against vomiting, provoketh sleep. Against the falling sicknesse, ye shall give

give three graines with the spirit of Vitrioll and *Essentia Camphora* that is drawn with oyle of sweet Almonds, the which is made in this order.

The order to draw the Essence of Camphor.

Take *Camphor*, one drachm, oyle of sweet Almonds, half an ounce, macerate them in the Sun, or in *Balneo*, or in a dry warm furnace four and twenty houres, then draw forth his Tincture or essence with the spirit of wine, and put thereto one drachm of *Laudanum*, and two drachms of the spirit of Vitrioll, and six ounces of the water of pionic flours, and stir them together, and give thereof one spoonfull at the time of the fit. It is amost excellent remedy against all uncurable diseases.

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

Take *Specierum Diarrhodon abbatis*, ℥. ii. and draw forth the Tincture with the spirit of wine, and keep it by it self, afterward take the Pulpe of *Colocinthides*, ℥. vii. *Turbit*, ℥. v. *Agarici*, ℥. i. ℞. *Helebori nigri*, ℥. vii. *Diagridii*, ℥. vi. *Foliorum sene*, ℥. iiiii. *Rhabarbari*, ℥. ii. *Elateri*, ℥. ℞. Beat them, and mix them together, and put thereon Cinamon-water, the which is made in this order. Cinamon l. i. stamp it grossly, then infuse it in white wine four and twenty houres close stopped, then distill it with a gentle fire being close luted, for with this Cinamon-water, or spirit of wine, thou maiest draw forth the Tincture of all the aforesaid druggs. Alwaies provided, that ye keep them a moneth in a warm place to macerate, stirring them three or four times in a day, and at the end of the moneth pour forth the liquor, and put the feces into a Retort, and distill forth the oyle and water, the oyle ye shall rectifie and reserve. The Feces that remaine ye shall calcine, and make thereof a salt, the which ye shall put to the oyle that ye rectified.

rectified. Then take that liquor which ye reserved first, and distill it in *Balneo*, and in the bottome there will remain a matter thick like honie. Then take the tincture of *Diachodon Abbatis*, and pour it upon that thick matter, and stop well thy glasse, and set it in a warm place eight dayes, stirring it every day. That being done, draw away the spirit in *Balneo*, until it remain thick like honey, unto the which ye shall put his oyle that ye distilled, mix them, and let them digest, untill it be so thick that ye may make thereof Pills, the which yee may do so soon as it feeleth the cold, for in the cold it will wax hard, and in heat it will waxe liquid; the Dose is from one scruple to two scruples, where there shall be need of purging, put in the powder of *Licorice*, for so it worketh without pain.

Four principall Diseases whereunto almost all other Diseases may be referred.

THE Leprosie is the first, whose badges all manner of Ulcers doe bear, as Itch, scabs, *Alopecia*, scurffs, chops in the skin, foulness, the dead evill, and such like diseases.

To the Gout doth belong the collick, pain in the reines, *Orexes*, pain in the teeth, running gouts, painfull fluxes, pain of the head, *Cephalea*, and *Hemicrania*.

To the dropsie are referred all manner of Fevers, Impostumes, the Jaundies, and evill digestion.

To the Falling Sicknesse belongeth *Catharrs*, beating of the heart, cramps, giddiness of the head, *Apoplexies*, and Suffocation of the Matrix.

If any of the principall of these Diseases be healed, all the other inferiour be also cured.

For the cure of the Gout three things are required, that is, resolving, mitigating, and strengthening.

Wherefore, if thou be of any quick judgement, the four particulars before set down are sufficient for thee.

The chiefest point of health consisteth in this, not to fill thy self with meat, nor to be slow in labour.

Bernardus G. Penotus Landrada à Portu S. Mariae Aquitanus unto the singular learned man John Aquila, the hammer of the Ethnicks, wisheth much health.

NOT onely in these our dayes (friend John) but also in the old time amongst the learned, this Proverb hath taken place, *That Ignorance is the mother of marvelling*: Who in these dayes would not marvell to see men utterly void of all manner of learning, to be preferred before learned men, and such as are most skillfull in the Latine and Greek tongues, and those are to be imbraced of Kings and Princes, and rewarded with most liberall gifts, and most famous and learned men expert in all the tongues to be rejected and contemned? You, which excell in judgement and learning will answer, *That every perfect gift cometh down from the Father of light*. Therefore God doth in these latter daies stir up these Ideots and Empericks to stir up every Physitian, that he should rightly prepare his own Medicines with his own hands, and being so prepared, with sharp judgement apply them to their proper diseases, that the seed of the disease may be pulled up by the Roots, and not to commit it to an unskillfull cook. And therefore of necessity from hence must both the Theorick and the Practise, the reason and the work concur and joyn together, because judgement without practice is barren. The greatest number of them will answer, we know not your works and preparations which require so great and hard labour, we are now old and Doctors, we will not bee made yonglings, and Schollers again. If this answer might take place, the Jew, the Pope and the Turk would not change their superstitions, which notwithstanding we know to be most contrary to the sacred Scripture. But we sufficiently and daily prove by calcining, subliming, dissolving, purifying, distilling, congealing and fixing, by this most laudable Art of Alchymie, how the pure may be separated from the impure, and the corruptible from the incorruptible, and that which is venemous and deadly, be changed and made wholesome

some and good; and as *Paracelsus* saith concerning this Art, we shall first consider that all things are created of God, for he created of nothing something, and that something is the seed of all things, and that seed worketh that effect hereunto ordained and appointed. All things notwithstanding are so created, that they shall come unto our hands, and begin to be in our power, but so as things not perfect, but to be made perfect, as things not finished, but to be finished. The matter in them truly is perfect, but the middle and last matters remain to be made perfect. As for example, God created Iron, Earth, and Clay, but not such as they should be, for the clay groweth, yet not like a Pot or other earthen Vessel: So he created Iron lying in a rude Masse, and hath given it so rude unto us, therefore we with our labour must make thereof shoes for horses, sythes, and spears. Even so is it in Physick, for that is also created of God, but not so that it should be utterly perfect, but as yet hidden under the earth, not purged from his unclean matter, but that which remaineth to be made perfect in it, is committed to the Chymist, that is, to the Physitian to be purged and cleansed. For herbs, trees, stones, and iron, and whatsoever is seen with the eyes is no true Medicine, but is rude and impure, wherein as yet the pure part lyeth hid. And therefore Alchymy teacheth to purge the Medicine, to dissolve it, and to separate things of contrary kinde from things of the same kinde, otherwise rotten things would be mingled with rotten, and the corrupt with the corrupt, and so conspire to one effect; so that of one disease many other should spring or arise. Briefly, every man loveth not that whereof he hath no understanding or knowledge, but flieth from it, contemneth it, and thinketh it not meet to be learned. The body onely careth for that which is outward, but the mind worshipping his God. By how much more the knowledge or understanding of any thing doth increase or grow, so much the more is the love of the same augmented. For all things consist in the true knowledge of them, and out of that springs all the good fruits that redound to knowledge. Knowledge also brings faith, for he that knoweth God, beginneth straightway

to put his trust in him. For such as every mans faith is, such is also his knowledge.

And contrariwise, he that doth otherwise work about nature, worketh like a Painter that painteth an Image, in the which is neither life nor strength, wherefore those which you call Empericks shall rise even before your faces, and take in hand and help grievous diseases, the cures whereof are impossible unto you, and you together with your consultations and reasonings shall be made laughing stocks. As lately *B.* in *Germanie* it happened of a certain noble and famous woman which was vexed with the pain of the Matrix. Some Physitians said it was the gravell and the stone, but an Emperick passing by, affirmed that it was neither the gravell nor the Stone, wherefore he commanded a Remedy to be prepared for the Matrix, the which being done, she was straightwayes healed. Oh what a rumour was raised by and by of him, stirring up others also to rumours and tales, saying, that her husband doth contemn us, that will rather use the advice and counsell of an Emperick then ours. Yea, and others that seemed wiser did finally regard him that would every hour use the help of an Emperick man most unlearned. Mark, I pray you (my friend *Aquilla*) how the enemies inflamed with envie go about to oppresse the truth: But at the last, will they, nill they, they shall be inforced to confesse that that cannot be denied. But you may object unto me, He that speaketh all, excludeth nothing. For there be many worthy learned men, Masters and Professors of Physick, that do not deny or refuse this Art. In the which number are those most excellent and singular Masters, and Doctors, *Petrus Severinus Darnus* which hath written marvellous things of this Chymicall Art, that worthy and godly man *Michael Neander*, Professor of humanitie, *Theodorus Zuingerus* of *Basil*, a man practised in this Art, and also *Theodorus Brickmannus* a Physitian of *Cullen*, which both by word and deed daily excelleth with most deep judgement in these matters, whom I will never overpasse with silence.

26 *A Treatise of Metals and Mineralls, &c.*

Hereafter followeth three Particular Treatises, the first of the Sulphur of Gold, and other Metals, then of Stones, and the Extraction of Corall.

Recipe, Purged and fine Gold made in plates, ℥ i. the powder of Pumice stone, ℥ iiii. lay them *Stratum Superstratum*, and reverberate it with dry wood five dayes and nights together, then take the powder and keep it in a glasse. Then melt the Gold again, and make it in plates, and lay it *Stratum superstratum* as yee did before, and that yee must doe untill the Gold have lost his yellow colour, after take all thy pouders together, and put it in a glasse with distilled Vinegar, and there let it remain untill the Vinegar be coloured yellow, then pour it forth, and put in more, and that thou shalt doe so often, untill the Vinegar be no more coloured, then vapour away the Vinegar, and thou shalt find an inpalpable powder in the bottome. If thou beest wise, look where thou madest an end, there begin, the like is of other metals. But they are not to be reverberated so long, you shall have of silver a blewish colour, of iron a reddish colour, of copper a darkish colour: There is drawn out of Corall a red tincture. All which things are to be corrected with the spirit of wine, being often poured thereon, there cannot be a shorter or profitabler way found out for this. Iron plates for one time are of force, but after the first Cimentation they serve no more. His tincture being rightly prepared is used in stead of gold. If it be drawn out of the best steel, it will fixe the Mercurie of Saturn.

The Second Particular is of the marvellous preparation of the Markasite of Lead, tincting water, or other liquor into his red colour.

Recipe, Salt common prepared Vitrioll Romane, ana ℥ vi set them in a fire of calcination ten houres, then take it forth, and beat it to powder, then put it into a stone pot unglased, and give it fire 15 hours according to Art, then will distill

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distill forth both the oyle and the spirit together, the which yee shall rectifie in a Pelican, then being rectified, put thereunto the markasite of lead in powder, being in a strong cucurbit well luted, and then set it in ashes in a furnace, under the which yee shall set a burning lamp for the space of a moneth, and then the Markasite will dissolve into a red matter: afterward take common fountaine-water and pour thereon, then set it to dissolve in a moist place or Cellar, and the flower of the Markasite will turn like to a red Christall: the which take to thy work. It purgeth the Leprosie, bloud in Plurifies, the Plague, *Contractures*, the lungs and liver, the quantity of one peece in greatnesse, doth serve to dissolve the same.

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

R. *Album, Albus, Albo*, as much as yee will, *Aqua Solvens* six times as much, and set them in *Balneo* three daies, then take it forth, filter it and dry it: then againe dissolve it, and that do three times, being dry dissolve it by it self, of the which solution, take three parts *olei permanentis & incombustibilis* one part, *Aeris* four parts, shut thy vessell, and in that heat nourish it, and in few daies thou shalt have an vniversall medicine to expell all diseases. Rejoyce, and give praise unto Jesus Christ.

A Fragment out of the Theoricks of John Isacacus Hollandus.

AMongst all things that were created of God, water was the first, whereunto God joynd his proper earth, and of earth, whatsoever hath essence or life, hath his originall. Therefore there are two manifest elements, that is, Water, and Earth; in which the two other lye hid, the Fire in the Earth, and the Aire in the Water: and they are so knit together, that they cannot be separated. Two of them are fixed, as the Earth and Fire, two are flying, as Water and Aire. Therefore every element doth participate within other elements. More-

Over, in every element are two other elements, one decaying, putrifying and combustible, the other eternall and incorruptible, as the heaven: besides, in these natures lieth hid another nature which is called by the name of stinking Pheces, which hinder and take away the strength of the rest, so as they have very little force or none, and thereby make the other elements stinking and subject to putrefaction. There is also two kinds of Waters, the one elementall, the other of rain and river-waters; as there is also two kinds of Earths, one elementall, clear, shining, and white, the other black, stinking, and combustible. Like as also there be two Fires, one elementall and naturall, the other stinking and combustible; the like is also to be said of the aire. The base things are so mingled with the rest, that by and by they corrupt all things, so that nothing can continue long, for they bring death, and weaken all nature be it never so noble. This is to be understood of all things both vegetall, animall, and minerall. Therefore it is necessary by Art to separate the elementall nature from the corruptible, that the matter may be brought to a medicinall qualitie. There be three most subtile spirits in all things, that is, colour, taste, and smell, these fly away invisibly, the Philosophers call them wild spirits, because they are not fixible, yet the industry of the Artificer may fix them. They alwaies grow in the bodily substance untill they come to perfection and end. The hearb therefore is to be taken when it is fully grown, and take heed that you loose none of those three spirits, as the ignorant use to do with their putrifications and separations of elements. For none of those spirits 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 separate them asunder. But the water of the clouds may be separated from them. Also all the feces may be separated from them which are mingled with them; which are the stinking and coruptible elements, and the four elementall elements may be brought to a christalline shining: but these three elements, Fire, Aire, and Earth, are unseparable. My son, know this, that *Mercurie* is the first of all things, for before time there was water, *And the spirit of the Lord*

Lord rested upon the water, but what was that water; the water of the Clouds, or a moisture which might be poured out? No, but it was a dry dustie water, and God hath joyned his earth unto it which is his sulphur, and so the earth congealeth the water, and thereof sprung the four elements included in these two, by the will of God. Therefore *Mercurie* congealeth sulphur, and sulphur *Mercurie*; neither can one of these be without the other, as also they cannot be without their salt, which is the chiefeft meanes, by whose help nature ingendeth and bringeth forth all vegetals, minerals, and animals. Wherefore these three, *Mercury*, Salt, and Sulphur, cannot 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, whatsoever is in nature hath his originall, and are so mingled with the four elements, that they make one body, and the salt is drowned in the bottome of the elements, for it is necessary that the salt should keep them united by his sharpnesse and drinesse, notwithstanding it is a flying spirit, but because it sticketh in the bottome of the mixture, and is overcome of the fatnesse and combustible oyle, in which it is found: as the yolk within the white of the egg, and the combustible oyle liveth of earth with the salt and feces, and the salt is buried in the bottome of the feces of the combustible oyle and earth, but by great force of fire. These three spirits whereof we have spoken, are said first to be separated from the mixture of the elements, which is the soul of all things, or their Quintessence, which houldeth together the whole mixture of the elements; for when the spirits are gone out, then the mixture is dissolved by it self and divided, neither is there need of fire to expell the salt from the earth; when the elements are separated from the feces, then is the salt also separated with it. This salt is unknown to the ignorant. Therefore salt is the meanes between the grosse earthly parts, and the three flying spirits resting in the naturall heat, that is, the taste, moist smell, and colour: which three are the life, soule, and quintessence of every thing, neither can these three spirits be one without the other, as the Father, the Son, and the Holy Ghost are one, yet three persons,

persons, and one is not without the other. The ignorant laugh, neither understand they these three spirits, when as they are tied to the grosse, earthly fixed parts, and are made subtile, and their salt is joynd and mingled with them, it must transform them altogether, and fix them into a Cristaline body, Diaphanes, and red of colour, whereof we will speak hereafter; he that knoweth not this salt, shall never bring any to passe in Art. The Philosophers call this salt a dry water, and a lively salt, but the ignorant thought they meant Mercurie, but the Philosophers called the three spirits Mercurie, and the earth Sulphur, which the ignorant understand not. Either of them cannot be without the other, neither is there any thing in nature, in which these three are not, and they are so mixed with the four elements, that they make one body and mixture. Whatsoever God hath created is in these three stones, wherefore all may be reduced into a Cristaline clearnesse by Art, given by God unto the Philosophers, for in the latter daies God will separate all the unclean feces and corruption that is in the elements, and bring them to a Cristaline clearnesse, and rednesse of a Carbuncle. Afterward there shall be no more corruption, but they shall endure for ever. Do you think that all things, which God hath created in these lower parts, should utterly perish in the latter day? No, not the least haire of those things which God hath created, no more then the incorruptible Heaven, but God by his Will will change all things, and make them Cristaline, and the four elements shall be perfect, simple, and fixed in themselves, and they shall be all a quintessence. Demonstration of these things may be made here upon earth by Art, for whatsoever God hath created may be brought to a Cristaline clearnesse, and the elements gathered together into a simple fixed substance, which being done, no man can alter them, neither the fire it self burn or change them, but they shall continue perpetually as those things which have attained eterpitie.

The

The Order to draw forth the Quintessence of Sugar, collected out of the Vegetable and Animall Works of Isaac Hollander.

Here will I shew thee a great Secret, how thou shalt draw forth the Quintessence of Sugar, the which truly excelleth all Vegitable works, by means of his temperature like unto the incorruptible heaven, the which is neither hot, cold, nor dry, but most temperate, neverthelesse compounded of the four Elements, but they strive not one with another, for they are so joynd together, that they can never be separated one from another, but for ever remain simple and fixt in unitie. But this heaven doth distribute and give unto the earth whatsoever is necessary for it, although that it self be neither hot nor cold, moist nor dry, the which like Effects hath the Quintessence of Sugar, the which in it self hath the four Elements, as gold hath: as gold is pure, so Sugar is impure, gold outwardly is hot and moist, inwardly cold and drie, and white: sugar is the contrary, for it is outwardly cold and dry, and inwardly hot 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 redness may appear outwardly, and that his Feces be separated, then is it prepared, and shall not need to be fixed, for it is fixed already, and doth retain within it self all outward and inward spirits, and whatsoever is Volatile it doth retain.

Now what his kinde is I will tell thee, and from whence he hath his Originall, that is, even out of the red, but if thou wilt be further satisfied, read 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. Here it shall be sufficient for us to shew the order how to prepare it, and in what order it should be used in Medicine, and also to other things where it may be applied. His nature is to retain or hold all flying spirits, and to fix them into a stone, as shall be shewed hereafter.

First ye shall understand that ye cannot separate the Feces, except ye bring the inward parts outward, that is to say, that

that his inward dark golden colour do appear, the vvhich when it is so distilled, his rednesse is seen, and this fire, passing the yellownesse of his aire, or his incombustible oyle, then mayest thou first separate the Fesses from the Quintessence. Take therefore hard and white Sugar, for it is not needfull that ye travell much in dissolving and congealing of it, although there be much impuritie therein, that hindreth not, but that the inward part may be brought forth, for it must be purged when as the redness doth shew it self outward. Take therefore ten or twentie pounds of Sugar more or lesse as you shall thinke good, that being beaten, put it into a cucurbite of hard stone, and put thereon *Aqua-vita*, that it may stand covered eight fingers, then distill it in *Balneo* with a strong fire, untill it will distill no more, then let it wax cold, and pour on the said *Aqua vita* again, and distill it again, and this shalt thou doe six or seven times; At the last open the head and take forth the Sugar, which thou shalt put in a strong glasse, and set it in fine sifted ashes, and put thereon the *Aqua vita*, and distill it untill the half be come forth, then pour on again the *Aqua vita* which thou distilledst away, first being made warm lest the glasse should break; Yee shall note, that the head would have a hole in the top, by the which you may pour in the *Aqua vita* with a Funnell, this thou shalt repeat often with a strong fire, that the wine and the Sugar may boile in, and because the half part of the wine will come away quickly, ye shall presently put on the other part, for if yee should distill forth all the wine, the Sugar would burn through too much heat, because it must continually be boyling in the glasse, and it would smell of the burning, for it hath alwaies his combustible Sulphur, wherefore ye must alwaies have half the wine in the Vessell, and when thou seest the half is distilled forth, make the same warm, and put it in again with a Funnell, and that thou shalt so often repeat, untill the Sugar remain as red as blood, the which thou shalt perceive through the glasse. Thou mayest bring that to passe in eight or ten daies according as thou rulest thy fire.

Note, that when thou perceivest the matter to be red, let it

it cool, and take away the vessell with ashes, and set the vessell in *Balneo*, and with a strong fire distill away the *Aqua vita* untill the Sugar remain dry, and when it will distill no more, yet thou shalt let it stand four or five dayes very hot in the said *Balneo*, that the Sugar may be perfectly congealed, then let it cool, and take out the matter or stone, the which will be like black Pitch, that is to be understood when it is congealed, then take the said stone, and put it into a great quantity of common water twice distilled, and set it in *Balneo* five or six dayes with a great heat slightly covered, stirring it every day five or six times with a wooden ladle, then let it cool, and take it forth, and let it settle three or four dayes, then pour of that which is clear into another vessell, and keep it close, then pour on those Feces the sublimed water as before, and set it in *Balneo* to digest three dayes, stirring it with a ladle as yee did afore, then let it cool and settle, and pour of the clearest part, as yee did afore, and put it to the rest, then pour on more water upon the Fesses, and digest it in *Balneo* as afore, and this you must so often repeat untill the water be no more coloured, then thou mayest cast away the Fesses, for they are nothing worth, for the Element of the earth is with the Element of fire and water, neither can they be separated any more, but are fixed together. Make thereof a triall, for there will remain nothing but light ashes; It will burn like oyle or fat, neither doth there anything remain more then of oile or fat. Take the glasse wherein is all the red of the Solution, and distill it in *Balneo*, or let it vapour away, if yee have store of distilled water, untill it be dry, then let it cool, and take off the head, and pour thereon more sublimed water, and set it in *Balneo* again, and stir it about with a wooden ladle as yee did afore, then let it settle as afore, and pour out of the clearest part, and that thou shalt doe so long, till there be no more Feces, then put it in a glasse that may abide the fire, and boyl or vapour it away so long, till there appear a certain scum on it, then take it forth, and set it in a cold and drie, or hot and dry place, and it will grow into a great red masse or lump, and transparent like a Rubie, or other Philosophers stone, which if thou wilt bring to powder, set it in a warm dunghil in a large

wide glasse open, and let it vapour away, untill it be come into a yellow powder like unto gold, and so thou shalt have the Quintessence of Sugar fixt, the which will retain all flying spirits. Neither is it sweet, but a heavenly taste, the which, if yee put it in your mouth, it will melt without any feeling. If it be winter or cold, thou shalt seem to feel a certain natural heat throughout the whole bodie, and shalt seem so temperate and light, as though thou couldst flie. If thou be over-hot, swallow a little, and presently thou shalt cool easily, as though thou wentest into a cold bath, and thus it worketh in heat, moist, cold, and dry, by an incredible Miracle: When yee will use it, drinke it with rectified *Aqua vite*, or Rose-water, Enderive or Scabios, or by it self if ye will, and thou shalt see marvels: If any be diseased outwardly with Scabs or Ulcers, let him drinke of this, and wash the sores with Wine, wherein this Quintessence is dissolved, and he shall presently wax whole most miraculously. If any be wounded or thrust in with any weapon, so that it be not deadly, let him drinke ʒi. of this Essence with warmed Wine, and wash the Wound with Wine, wherein the Quintessence is dissolved, he shall be presently cured, so that those which shall hear or see it shall be amazed thereat. It helpeth also the falling sicknesse, pestilence, and all such diseases as may happen unto man; if yee have *Aurum potable*, yee shall mix ʒii. with ʒi. of this Quintessence in a glasse, and set it on a Trivet, or in a dry *Balneo* 30 dayes in an *Athamor*, and they will be fixt together, and then it will work miracles in mans bodie; ye may also when you have drawn the Quintessence of any hearb, coagulate and fix it with the same, as I said before with *Aurum Potabile*, and thou shalt see thereof Miracles. Furthermore if ye will have it to passe the helm, yee must put thereon as much Vinegar or *Aqua vite*, and distil it, and again pour on fresh Vinegar or *Aqua vite*, and draw it away again untill the Quintessence doth ascend in a red golden colour, as we have shewed in many places, how to distill those matters that are fixed by Vinegar, or *Aqua vite*, for when it is distilled by the Limbeck, his vertues are augmented a thousand times, and will work strange cures: keep this as a secret, for it is a great mystery in nature.

Here

Here beginneth a manuell or handy work, how the Quintessence may be drawn out of Honey.

Now will I open unto you a great Secret in the Vegetall work of honie, to wit, a marvellous nature, for it is drawn out of the most noble and pure part of the floures. The nature of Bees is such, that they draw out the best of every thing, as in the Animall work is more at large described, wherein there is taught how to extract the nature of all beasts, and specially in the 84. Chapter. Wherefore (my son) know this, that all that God hath created good in the upper part of the world, are perfect and uncorruptible, as the heaven: but whatsoever in these lower parts, 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 imperfect; the perfect nature is called the Quintessence, the imperfect the Feces or dreggs, on the venenous or combustible oyle. Therefore you shall separate the dregs and combustible oyle, and then that which remaineth is perfect, and is called the Quintessence, which will endure continually, even as the heaven, neither can it be dissolved with fire or any other thing. For when God had created all things, and looked upon them, they were all perfect good, there was nothing lacking to any; and therefore for loves sake I say unto thee, that God hath put a secret nature or influence in every creature, and that to every nature of one sort or kind he hath given one common influence, and to every one of severall kinds their severall influence and vertue, whether it be on Physick, or other secret works, which partly are found out by naturall workmanship. And yet more things are unknown then are apparant to our senses: What! doe you not think that an hearb that is appointed for one disease, which it will cure, doth not contain in it many more vertues then are known unto us? Yes truly many more. This also I adde, that if the Feces and combustible oyle be taken away from this thing or hearb, which in all things is the poison that should be taken away, that brings death unto us, and the

Elements should be purified, and so burned together by Art, that they shall passe together by a Limbeck, and be joynd together, as it were coupled in marriage, that it may root out all manner of disease from every thing, be it hearb or living thing, or be drawn 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 Quintessence out of all venemous beasts, birds, worms, and flies, is plainly declared, that it may help all the griefs of man, but that specially is drawn out of the bloud of man, and there is likewise declared, that there is no need of things without man or beast to help such as are infected. For every creature contains in himselfe the remedy of his disease, which remedie may be drawn without the hurt of man or beast, that the disease may be miraculously cured, as is there most excellently taught in the Theorick and in the Practick. Therefore I would write this, that thou soon mightest understand what marvellous force is in Honey, which is taken out of all floures, and gathered into one Masse, which truly is indued with sundry Vertues. For if God hath given unto other things the gift of healing, what then is there not in Honey, which is gathered out of so many floures, and every hearb indued with his own proper Vertue? Truly if it be brought to his height and excellencie, it will work marvellously. Now consider what lieth hidden in this Quintessence, and esteem it not lightly, but keep it secret as the most excellent thing of all the Animal work, the which being obtained, you shall need no other Medicines to put away all the accidents of the bodie.

C H A P. II.

NOW I will set in hand with the practise. Take twelve quarts of the best Virgin Honey, and put it in a great earthen Vessel with a Limbeck well luted, and set it in *Balneo*, and lute a Recipient to the neck of it, and distill that which will distill of it in your *Balneo* boyling. My son, know this, that there is no common water in Honey, but onely Philosophical

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 savour of *Aquavite* distilled, and at the first can not be known from *Aquavite*, neither by sight, neither by savour: distill it untill there will no more arise, then leave the vessell in *Balneo* five daies with a Limbeck and receiver, let it boyl night and day, that the matter may be dried, then let it cool, and take it out, and take away the receiver and Limbeck, and that which is in the Receiver pour into the vessel again upon the dry matter, and set it in *Balneo*, and cover the mouth of the vessel with a clean dish well luted, and let your *Balneum* be onely luke warm. My son, understand that it may thus be done, for it is good that the fire be drawn with his proper aire, so as a man would stay so long, for it would be of the greater force. The ancient Philosophers wrought in this sort, but the danger is, when the vessels shall be opened lest the water fly away, for it is as subtil as wine. For every time the aire is to be drawn away, and againe to be poured on, making putrifaction in a warm *Balneo*, but first it must be well luted, and a Limbeck being set on with a receiver, you must reiterate the work, untill the fire rise like unto red bloud. There is another methode or rule of working found out in these our daies, which is in this sort.

C H A P. III.

THEY are thus drawn out, and the matter dried, as is aforesaid, then take common water, twice distilled in *Balneo*, and pour on as much as is sufficient, and set it in *Balneo*, cover the mouth of the vessell: but let not the *Balneum* boyle, and so let it stand three daies and three nights, moving it day and night with a spattle of wood: let it coole, and be poured out and strained. Then take a clean vessell and pour out that which is clear, and pour upon the feces fresh distilled water, as you did before, and set the vessell in *Balneo*, and do as you did before: let it be cleared and put aside with the first water, and put on againe fresh water distilled, and set it in *Balneo* as aforesaid.

aforesaid, and do this so often untill the water be no more coloured, for then have you the fire separated from the earth, but reserve the earth or feces untill I tell you further what you shall do with it, for there is yet a combustible oyle in it.

C H A P. IIII.

TAKE the vessel wherein is the coloured water, and set it in *Balneo* with a Limbeck, and receiver well luted, and distill all the water with a boyling *Balneo*, and let the matter be well dried and coole, then take away the Alimbeck, and let the vessel remaine in *Balneo*, and pour on the water again upon the matter, and make a fire, and set a dish upon the mouth of the vessel, and let it stand so in *Balneo* three daies, every day moving it with a spattle of wood three or four times, then let it coole, and be taken out and be strained. Then take a clean vessel, and softly pour out that which is clear into it, and upon the feces straightwaies pour on fresh distilled water, stirring it about with a wooden ladle, and let it stand to clear one day, and the feces which remain put unto the first feces. Then take a vessel, and set it in a boyling *Balneo* untill it be dry, and reiterate this work untill there remaine no feces in the bottome of the vessel, so shall you have the pure element of Fire: and the element of the Aire also must be so often distilled, untill there remain nothing in the bottome: and in this sort you shall have the pure Element. Separate then the water from the fire, and let it dry, so shall you have a clear shining matter like to Camphore: keep the fire well in a glasse, and the aire with the water in another glasse well closed, untill you have your earth prepared.

C H A P. V.

TAKE all the earth with the feces, and draw out the combustible oyle by a discensorie, that is, with two vessels joyned together and luted, untill the combustible oyle do passe, which is profitable for all cold diseases, and other passions, which were too long to rehearse: if you desire not the combustible oyle,

suffer

suffer it to fly away. Then take your earth, and calcine it in a furnace of reverberation gently, untill it be all white as snow, then take a great earthen or stone vessell, and put your white calcined earth into it, and pour out a good quantity of common water distilled, and stir it with a wooden ladle, and set it three daies in a boyling bath, and cover it with a dish, and stir it every day ten or twelve times. Let it coole, and the vessel take out, and let it clear one whole day: then take another clean vessel, and softly pour out that which is clear, and upon the feces pour againe fresh distilled water, and set it in *Balneo*, and do as you did before. Take it out againe, and let it clear one day and night, and that which is uppermost clear, pour out to the first water: Then put to fresh distilled water the third time unto the Feces, and set it in *Balneo*, and do as you did before, and pour out the clear the third time unto the first water, then cast away the Feces of the third water, for they are of no value. Then take the vessel into which the water was put, and set it in *Balneo*, with a Limbeck and a receiver: and with a boyling *Balneo*, draw out the water untill the matter be made dry. Let it coole, take away the Limbeck, and pour in the water againe upon the Earth, or salt, and set it one day in boyling *Balneo*. Let it dissolve, and clear, and take out that which is clear; and put in a little distilled water upon the Feces, and let it stand two or three hours in a warm bath: take it out, let it clear by the space of one hour or two, and pour out the upper part to the first water, and cast away the Feces, for there is nothing in them. Let the vessel be set againe in *Balneo* with the earth or salt, and distill away the water untill all be dry, and do as afore, reiterating the work, untill that no Feces remain in the bottom, then drein away the the water from the earth, and you shall find a faire earth like Cristal: and so you shall have pure elements.

C H A P. VI.

TAKE a great glasse that will bear the fire, and put into it your earth and your fire, and pour your aire upon it, and set it to distill in a furnace, in pot or with sand or ashes, with a Limbeck well luted, having a hole in the uppermost knottie part,

part, that a Funnell may be put in when there shall be need of Infusion: when as the humiditie that it hath received be half consumed, then fortifie your fire by little and little increasing it, untill you see the water boyl, and keep the fire in that state still, untill it be consumed even to a pint. Take away the fire, let it cool, take away your Receiver, and open the hole of the Limbeck, and put in your glasse Funnell, and pour in all the distilled water in the Recipient upon the Earth, and stop the hole of the Limbeck, and set the Receiver unto the neck thereof well luted, and distill again, and observe the manner aforesaid of drawing and making infusion, and do thus ten 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 four. One together in nature, and now simple as the incorruptible heaven, yet are they not fixed: but notwithstanding they are so coupled together between themselves, that by no means they can be separated, but will continue one simple bodie for ever; even as the Christalline and uncorruptible heaven, which notwithstanding is compounded of the four Elements. What thinke you of this my Son? Cannot this Quintessence help every disease that doth infect man through his most excellent temperature, whether it be in heat, cold, moist, or drie, for all are in it that he may distribute unto every one that which is necessary, even as the heaven, when need requireth, giveth unto the earth all things, as coldnesse, heat, or moisture: And yet it is neither hot, cold, moist, nor drie, but of one simple essence, and that indued with such a nature, that it giveth unto every thing that which is necessary: In like manner doth this Quintessence. Therefore my Son rejoyce, and give the Almighty God thanks which hath opened these things unto the Philosophers.

C H A P. VII.

NOW my Son, if thou wilt bring this Quintessence yet to a greater perfection: Take a great Circulatory, or Pellican,

can, 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 poured in by a Funnell; let the hole be stopped; out of the head cometh forth two armes bending round unto the belly, by the which that which doth ascend up may fall down again by those armes of glasse into the belly of the Pellican: This is the form of the Vessels that distill one into another, or Pellican. 1. Take then your Quintessence, and put it in a Pellican in ashes, but better in salt prepared and dried, and make your fire like unto the extreame heat in Summer, and the Quintessence will rise like unto a red Oil, and fall down again by the armes of the Pellican; and by often ascension, the Quintessence will wax thick, that it will tarry in the bottom and rise no more; then fortifie the fire that it may ascend and descend again; then keep the fire in that heat untill it ascend no more, but rest in the bottom; then make your fire stronger, that it may ascend and descend again, and keep the heat in the same degree untill it rise no more. 2. Observe this manner in augmenting your fire untill the water be fixed, and the glasse be red hot four and twenty houres together; if the Quintessence doe not then ascend, it is fixed, and brought unto his highest vertue; and take it out of the glasse, being yet hot, for if it be cold, it will wax hard, so that you must break the glasse; for at the fire it doth wax liquid, and being set open in the air, it doth congeal, and peirceth every hard thing, as Oil doth any dry leather, and in colour is like unto a Rubie, and through shining like a Christall, it giveth light in the dark, sufficient to read by. What doest thou think of this my Son? are there not many strange bodies created of God? Truly he hath indued the Philosophers with no lesse gifts; for they that can look into the secrets of nature, shall see it to be of an incredible operation, for this is gathered by the Bees of the subtlest part of all Plants, Trees, Floures, and Fruits, and at that time, when Floures break out and Trees bud. It is worthily called the Philosophers stone, for it is fixed and liquable as Wax, and as the minerall stone transmuteth the impure metall, so doth this alter diseases. Hereby it doth appear, that this doth bear the bell amongst all vegetals; whereas it being yet

in his grosse and impure, it is but of small value for any use in Physick, by what means soever it be boiled or scummed, but doth alwayes retain his nature; for it consisteth of all the fruits of the earth, plants, and trees: Whereof one hearb is hot, another cold, another dry, another moist, one astringent, another laxative, some corrosive, others venomous; and so divers hearbs have their divers qualities. 3. It cometh to passe, if it help one disease, by and by it hindereth another; for every thing worketh according to his property, when as there is separation made in the body; and of this separation it ingendereth bloud and other humours: And they are likened unto Gunpowder, which so long as it lieth still there cometh no hurt of it, but if it be brought unto the fire, it strait uttereth his secret nature, and is kindled with a venomous fire, which cannot be quenched with water; for the cold and dry, hot and moist, doe strive amongst themselves, a wind is stirred up, that breaketh all things that is near unto it. The like happeneth unto Honey, that when it cometh to the region of the Liver, that it should be there separated, then it sheweth his nature to passe up, and swell with wind, that it is no marvell, if that through contention the veins of the Liver be broken, as oftentimes it happeneth, whereupon Imposthumes are caused in divers places, and bringeth forth such inflammations, that the veins are easily broken; although many doe greatly commend Honey, but they are not the children of Philosophy, neither doe they understand the nature of it: But when it is brought to a simple, fixed as Wine, then is it the cheifest Medicine amongst all the vegetables, neither is the like unto this found in all the world. Give God thanks, and be liberall unto the poor. The dose of this is one grain, and it must be taken every morning with an empty stomack, likewise in the evening, untill the end of the disease. For every disease will be cured in short time, even after the same manner, as the Minerall stone maketh his projection upon metals: Praise God, and labour diligently.

The manner and order how to draw the Quintessence out of the Hearb, called Rose solis.

NOW my Son, I will teach thee the greatest mystery or secret amongst all vegetable things, whose force and strength hath been kept secret amongst all the antient workmen, and they have bound themselves one to another by Oath, that they should not utter, in their books or writings, the strength of this Hearb, which is called *Rose solis*, and in the Germane tongue *Sindame*. Whosoever therefore hath not the whole vegetable work, he cannot attain to the strength of this Hearb; for in that work is comprehended all the force of medicinall things: And this work of vegetables is not come to the hands, but onely of the antient sworn Artificers, which were skilfull in the liberall Arts. But now my Son, I will open it unto thee with adjuration, that thou shalt keep this hidden knowledge secret. First, my Son, you must understand, that this Hearb is the Hearb of the Sun, upon the which the Sun spreads his beames and influences, as he doth upon Gold in the veins of the Mines; and he poureth out his influences more upon this Hearb, then upon any other which is created of God, as it is evidently known of the antient Philosophers, and this Hearb doth so farre surmount all other Hearbs which spring out of the earth, as the Sun doth all other Planets in the Heaven, and hath greater force and power of influence then any other thing created of God in the Firmament. So this hearb doth excell all others in vertue, and therefore this hearb is decked with another colour, other leaves, and stranger shape then all other hearbs. And his nature is such, that the hotter and drier the country is in the time of the year, and the heat of the Sun, and the more that the Sun doth heat and burn him, this hearb is the more moist and filled with dew, insomuch, that upon one branch will hang above a thousand drops. Make a triall, and strike this hearb with a slender twig, that the drops which fall from it may fall into a large glasse vessell, and you shall see the vessell filled with a marvellous dew, and if the Sun be vehement hot, those

branches in short space, that is, within the space of half an hour will be more full of dew then before, and if you strike the dew twentie times with a rod, yet it will again bee laden with drops; it were enough if wee did see no other miracle then from whence this dewie humour should rise, which in so short space doth so abundantly flow from it, and how much the more the burning sun doth scorch up the other hearbs, so much the more is this moist, and filled with drops, even as though it had been sprinkled over with water, hereupon may we gather his marvellous qualities, and judge that there is some secret operation hidden in it; if thou do keep this water thus gathered in a glasse, therewith thou shalt cure all the diseases of the eyes, whether they come of Rheums, or of Inflammation: It helpeth moreover all the pains and diseases of the heart, it cooleth the Liver, and stomach that is inflamed, and doth mitigate all the pain of the head that cometh of heat, and driveth away all dreams and Phantasies: It is good also to kill the Canker and the Wolf, against the biting of Venemous beasts, against Poison drunke, 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 hearb hath the colour of the sun, for his colour is red dark, divided with yellow lines, and his shape is like a Star, and his proportion like a heavenly Planet, and consisteth of seven branches, in the outward part broad, near the ground narrow, and it is as though it were heavie, of a tender substance, outwardly hot and moist, inwardly cold and dry. The left side of it is cold and moist, the right side hot and dry, and it is most temperate as gold. Wherefore his Elements cannot be separated one from another as in other hearbs, but it may be purged from his Feces, for his fixing letteth that the Elements cannot be separated, for the fire will ascend with the aire by the *Balneum*, as we will hereafter teach. The earth may be separated from his Feces, and the Feces likewise from the fire and aire, although it hath not many dregs. Some Latine Writers call it *Lingua avis*, or Birds-tongue; some call it *Solaria* of the Sun, of *Lunaria* it is called the Moon; the Fleming calls it *Sindow*. But the old Philosophers

Philosophers have kept secret the qualities as yet for the marvellous effect it worketh. And it is marvell, saith *Arnoldus de Villa nova* that a man should die that eateth every day some of it in his grosse substance, what will it then work when it is brought unto his fineness, and cleansed from his Feces? It hath this great vertue in it, that if it be put into a glasse, wherein there is poison mingled with wine, or any other cup that is poisoned, straightwayes the glasse will flie in Pieces, but if it be a stone pot of Alabaster, or such like, the Wine will so boil, as though there were a violent fire under it, and all the wine will run out untill there be nothing left in the vessel: Also if any man carrie this hearb about him, and happen on his enemies, they shall have no power to hurt, but contrariwise to shew him all kind of dutie. Also if any man bee bewitched either in bodie, or in his art, that is in Cookerie, Brewing, or Baking, or by any other meanes, this hearb carried about him makes him free from the witchcraft. If it be also tyed upon the belly of a woman with child, she shall straightwayes be delivered, although the childe were dead and rotten within, as it hath been oftentimes proved by experience. This hearb carried about one, or a little thereof every day eaten as long as it is used, preserveth a man from the Falling Sicknesse. Moreover, if a man be taken with the Apoplexie, that his mouth be drawn aside, and his speech and senses taken from him, they shall be all restored again, if the sick drinke the juyce of this hearb streined, as hath been oftentimes proved. Moreover if it be hanged about the neck of one that is possessed of a spirit, so long as he carrieth that about him, he shall be quiet as a Lamb, and the power of the spirit shall be taken away. Make a proof, and you shall find it true. The bleeding at the nose is by and by stayed, if you hold that hearb in your mouth. They that are wearied with travell, if they drink the juyce thereof in wine, they are by and by so refreshed, as if they had not laboured or gone no journey, it doth comfort the Sinews, Muscles, Tendons, and all the whole nature. Wounds are also cured therewith, if it be drunk ten daies together in Wine or Ale, if the wound be washed with the same drinke, and bound up with a cloth wet in the same.

same. The pain of the teeth, is by and by appeased, if that hearb be laid unto it. All these things have been often proved and found true. If it will doe such things whilest it is yet hindred with his grosse matter, what will it work when it is brought to his perfection? My Son, know this for a truth that there is no hearb that grows upon the earth to be compared unto this in strength and goodnesse, therefore take heed that you doe not neglect it, but diligently remember and keep the secret close from them that are not of the nature of our children, and from the ignorant. For if this hearb did not grow so plentifully, and the properties thereof were known, it would be more esteemed then gold or precious stones, for the Effects of the Quintessence are marvellous, as hereafter shall appear.

Now there remaineth that we must teach how to bring this hearb to his highest degree, and to his Quintessence. First, it is to be gathered, the same having his course in his own house, that is in the Lion, and the Moon behold him with a sinister quadrate Aspect. It is to be gathered whole, with roots, leaves and floures, so that there be neither earth, dirt, nor other hearbs mingled withall. Neither must it by any means touch any water or be made moist. Therefore you must take heed that you gather it not in rainie weather, or moist weather: but rather when the Sun doth shine hottest upon it, gather great store of it, and stamp it well in a mortar of Marble, and put it in a Cucurbite of stone with a head and receiver luted, and set it in *Balneo*, and distill away all the water, untill it be so dry like powder, and there will rise together with the water of the colour of most fine gold, which onely happeneth in this hearb, and in none other, and when there remaineth no more liquor, yet leave the cucurbite for three or four dayes in *Balneo*, and boil it night and day that all the moisture may be perfectly separated and drawn away, then let it cool, and take away the receiver, and stop it diligently, then take off the head, and take out the matter and beat it in a Marble mortar into most fine powder that it may passe through a thick sieve, put this powder again into an earthen cucurbite, and pour on your water

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and aire, and stir it with a wooden ladle, and cover the mouth of the cucurbite close with a tile, and set it in a warm bath by the space of nine dayes to putrifie, every day stirring it with a wodden ladle four or five times, and cover the cucurbite again with a tile, setting a weight of lead upon it, at the nine dayes end take your vessel out of the *Balneo*, and that which is in it, strein it into an earthen vessell glased, and strein it hard untill the matter drie. Then take this dry powder, and put it into his cucurbite, and cover it with a tile, and keep it in a warm place untill I teach you what you shall doe with it.

1. The moist liquor which is drawn from it will be red, for the Element of fire is there present with the air and 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 Receiver well luted, and distill away all the water, with the air severally from the fire in a boyling bath, until there will no more distil, and the fire will passe away in the bottome, then take away the vessel out of the bath and stop it well untill I teach thee what is further to be done.

2. Then take again the stone cucurbite wherein your powder is contained, which I bad you before to keep, and pour on the fire and the aire, and stir it well with a wooden ladle, and set it in a warm bath nine dayes more, and cover it with a tile, and stir it four or five times every day with a ladle as you did afore. And when the nine daies are past, strein out that which is in the Vessel, and pour the liquor into a glased vessel, the residue of the powder put into another vessel, as you did before, and keep it so long untill I teach thee how to draw out the combustible oyle.

3. Then take again the Vessel wherein your fire is, and mingle your liquor with it which you keep in your glased vessel, where your fire and aire is, and set a head upon the vessel where your matter is, and lute it, and set it in *Balneo*, and set a receiver to the bill of the head, then distill out the water and air with a boyling bath until no more will distill, and you shall have in the receiver water and aire, take them away, and take the Vessel out of *Balneo*, and you shall find remaining in the bottome like thick Turpentine, and that is the Element

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ment of fire mingled with many *Feces*. Now the fire is to be separated from the *Feces* in this manner, pour on your water and aire upon that from whence you draw it, and stir it with a spoon, and cover it with a tile, and let it settle four dayes, and the *Feces* will fall into the bottome, and pour out softly that that is clear into a clean cucurbite, that no *Feces* passe; withall stop the Vessel wherein the *Feces* are, and set it by. But that Vessel that containeth the water fire, and aire, set it in *Balneo* with a head and receiver fitted and well luted, and distill the water and aire in that same degree. And when it will distill no more, take away the receiver: Let the vessel cool, and you shall find in the bottome your fire, which keep in his vessel well stopped, and pour in your water and aire again upon the *Feces*, from whence you did draw them, and stir them with a spoon, and let it settle four dayes, then pour it out softly from his *Feces* into the vessel that holdeth your fire, so that no *Feces* be mingled withall, cover your vessel wherein your *Feces* remain, and set it up. But your Vessel, wherein your water, air, and fire, is set again 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. Pour on the water and air again upon the *Feces*, and stir it with a spoon, then let it settle four dayes, (this is now the third repetition, whereby you have separated the water and aire from the *Feces*;) and that which is clear pour out into the Vessel that holdeth your fire. Then put your *Feces* unto the first which I bad you keep, in the which your combustible oyle is. For now you have drawn your fire out of your *Feces*: therefore distill your water with the air, and when it will distill no more, take away your Vessel, and you shall finde in the bottome the Element of fire not yet pure, but foul and full of dregs, pour on therefore the water and air again, and stir it well with a spoon or lade, cover it, and let it stand, and settle four dayes, then pour out that which is clear into another clean vessel, and set aside the Vessel wherein your *Feces* are. But the Vessel wherein your fire, water, and oyle are, set it in *Balneo* to distill as long as it will distil, then take it out, and pour the liquor distilled

stilled into the vessel where your *feces* are, and doe as I taught you to work with the *feces*, untill you have your element of fire without any feculent or grosse substance.

When you have distilled away the water and air from the fire, and suffered it to settle four dayes, and that all be clear without any *feces*, then shall you have your pure fire. Therefore put all your *feces* together unto your first *feces*, 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 Limbeck and a Receiver fitted and luted, and kindle a gentle fire, first in your furnace, and increase it more and more, untill the fire and air be passed, and that your Limbeck begin to wax red within. Then make the heat of your fire moderate, untill all your element of fire be passed, and the head red like bloud, and the water and air shall swim upon it like oyle: by this meanes these three Elements shall be brought to their highest essence, and be perfectly rectified. Take away the Receiver, and stop it diligently, untill your earth be prepared, and know, that in the dust and *feces* there remaineth yet a combustible oyle, which you may extract by a discensory, if you will. It is good against the cold Gout, for Members benumbed, and Sinews too much mollified. If thou be weary of this labour, put this powder or *feces* into a reverberatory, that they may be mingled with a gentle fire, untill it be as white as snow; which being done, put it into a large cucurbite of stone, and pour on a great quantity of water twice distilled, it is not materiall how much water you pour on, and stir it well with a wooden ladle or spoon five or six times, alwayes cover it diligently with a tile, and after four dayes suffer it to cool, and let it stand four dayes and settle, then pour out the clear from the *feces* warily into another clean vessel, and pour on fresh distilled water as before, stir it with your spoon, and keep it two dayes in *Balneo* as before, then suffer it to cool and settle, and pour out the clear from the *feces*, and put it to the first water; doe this the third time, and then cast away the *feces*, for they are good for nothing: All your waters that you have drawn, distill by *Balneo*, or, for the more speed, by ashes, that all the water may rise, and that there remain in the bottome a dusty matter, pour on distilled water again, stir it, and keep it in *Balneo* by the space of four and twenty houres,

then let it cool and settle, and pour out that which is clear gently from the feces: Poure on again more common water upon them, and stir it, set it in *Balneo* ten or twelve houres, take it out, let it settle, and poure the clear unto the first water, and cast away the feces, they are nothing worth. Repeat this work so often, untill there remain no feces after it hath settled. Then shall you have your earth rectified from all his feces, which you shall congeal and dry, that it may be like powder or dust: Then joyn that with your other elements in the glasse, and it will straight resolve into his element, for the element of water is there present: set them all together in a furnace upon ashes, put on a Head with a Receiver well lured; the head must have a hole in the top, that with a funnell the liquor may be poured in, and alwayes stopped safely. Make your fire in your furnace first gentle, afterward greater, untill that, that is fermented, doe passe; but all is not to be drawn out, but about half a sextary of the liquor with the water, that the matter may remain moist; for if you should drive out all, it would congeale into an hard masse, and break 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 Receiver; but first it must be made warm, lest by pouring in the cold liquor the glasse doe break, but if you suffer the glasse to cool, you may poure it in without any danger. Repeat this inhibition ten or twelve times, afterward distill out whatsoever will be distilled, so long as any thing will passe by the neck of the Limbeck: For after this tenth distillation, the earth will be no more congealed, but will rest in the bottome like a red golden Oil. Inbibe it again, pouring on the liquor, and distilling it untill all the elements passe together by the Limbeck, and that nothing at all doe remain in the bottome of the vessell. Then give thanks to God for his marvellous gifts, which he hath distributed unto his Philosophers, and hath given them so great knowledge of things as they uttered in this work, which is altogether heavenly, and rather divine then humane: For it is a great marvell in this life, that mans understanding can bring these inferiour things to so great perfection that they have attained, even to the highest degree of vertue. Truly it is the work of the Holy Ghost, which hath put it into the mindes of men. For I doe affirm, that whosoever hath this herb so prepared, that he may

may help all the infirmities of mans body, whether they be curable or uncurable, except naturall death, which is ordained before unto every man of God. Yea, this I dare be bold to say, that if a man doe use daily the weight of one scruple of this Quintessence, or the Quintessence of Sugar, and potable Gold, wherein Pearles are dissolved, or the Quintessence of Selandine, that man by Gods help shall not die before the day of the great judgement; for the humours in mans body can by no meanes predominate one over another, as in the thirty six Chapter of Vegetals is taught, where is treated of the Quintessence of all Medicinall things, and there it is shewed, that by Gods help the life of man may be prolonged even untill that day, void and free from all diseases and sicknesse. And further, that man may be preserved in the state he was in at thirty yeares of age, and in the same strength and force of wit; and upon that doe all the Philosophers agree, that a man may continue in the same state as long as in an earthly Paradise. This is so plainly and at large shewed in that Chapter, that will you, nill you, you shall be inforced to conceive it in your mind to beleve it, and to confesse it to be true: Therefore it is not needfull to reason much of the force and qualities of this Quintessence, but whatsoever disease a man be infected withall, give him to drink with Wine so much of this Quintessence as a nutshell will hold, and in short space he shall be healed, as it were miraculously, according as the disease is, violent or gentle. But if you give this Quintessence to drink, mixed with the Quintessence of Sugar, with potable Gold, wherein Pearles are dissolved, and with the Quintessence of Selandine, within one day you shall cure all the diseases whatsoever they be; hereby it doth appear, that it is rather a divine work then humane. Therefore give God the praise, and take heed that you doe not utter this secret, for Tyrants would by that means prolong their lives, that they might bring to passe their wicked purposes, whereof both you and I should be the occasion. Therefore keep it secret, for it is one of the greatest secrets amongst all the vegetals, whereunto no treasure may be compared. Work therefore, and distribute liberally unto the poor, and God shall give thee eternall felicity.

The Spagyrick Antidotary of the preparation and making of Medicines against gun-shot, taken out of the Chirurgery of Josephus Quirsitanus.

IT is an old 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 seen in many other Arts, yet most especially in this, which is called the Spagyrick Art. For we see every where certain men, I know not what they be, puffed up with a certain barbarous and foolish pride, which with great scorne inveigh against those Medicines which are drawn out of the metalline Mines: which notwithstanding it is apparent were in use, and had in great estimation with the cheif antient Phisitians, as we have declared in that book, which we have set forth of the Spagyrick preparation of Medicines. And what, I pray you, is the cause of this anger, or rather madnesse, but that (as they themselves confesse) they know not the preparation of them? O happy Arts, if onely Artificers might judge of them, as *Fabius* is reported sometimes to have said: Then are they unhappy, of whom the ignorant and unlearned fear not so rashly to give judgement, which never yet understood from whence, or why, this is called the Spagyrick Art, which learned men of two greek words have so named; because by that Art a certain subtile and spirituall nature is drawn, gathered, and pressed out, wherein the force and effect of the Medicine doth cheifly consist; the great and incomparable commodity whereof, as it appeareth in many other diseases, so shall it cheifly be known in curing wounds by gun-shot: As I trust (God willing) it shall much more happily be tried and found out, by the preparations of Medicines animall, vegetable, and minerall, and by other Essences drawn out of Mercury, Sulphur, Vitriol, Arsenick, Iron, Copper, Lead, and Litarge, and also out of Antimony, and such other minerals, as also out of the grosse and fat bodies of simple metals, of whom it is farre off, that the force should be so great (although the antient Phisitians have used them to cure Wounds and Ulcers, as their Writings

doe

doe testifie) as the force of their spirits, which may be called, as it were, their soules. But peradventure some of those back-biters will say, why are not we content with those Medicines and Remedies, which the learned Antiquity hath delivered unto us, and that *Hippocrates* and *Gallen*, the antient Pillars of our Art, and others, have set forth in their Monuments? why seek we new wayes never heard of before, especially unknown to the Apothecaries? But some of us will answer, that the onely remedy of *Mercury precipitate*, is the onely remedy (to passe over other) which very lately they have begun to use in curing of Wounds by gun-shot, and other maligne Ulcers, were sufficient to answer this their question, yea, and to reprove their folly joyned with intollerable pride. But if authority be asked for, I think *Gesner*, *Guinter*, *Andernack*, *Severine*, (to passe over a great many other) will be for us of great authority with the learned, as these slanderers; especially, because the learning of these famous men is confirmed by their learned Writings and Monuments, that those tongues might count it a great honour unto them, to confesse themselves their Schollers. It were easie forme to bring forth many other arguments, if I did not see the folly of these back-biters to be so great, whereof truly I am ashamed, especially when I behold some of their books lately set forth, wherein, contrary to the purpose of the Treatise, strange things are enforced, that (as the old Proverb saith) the ointment seemeth to consist in nothing, as though they pertain to the purposed treating of curing the Gout, certain invective digressions I know not what of the beginning of things, of the originall of metals and Philosophers stone (which of them is called *Morosophocus*) or did in any point seem to agree with it. Therefore again and again I am enforced to cry out, O happy Arts, if onely Artificers might judge of them. How farre unlike was the purpose of many old men, the which if they were ignorant of any thing, which they understood was known of others, even in farre distant Countries, they spared no labour to goe see them. *Plato* inflamed with desire to learn those things which he knew not, went into *Aegypt*, and after to *Tarentum*, to *Architas*, and over all *Italy*, to hear the other Pythagorical Philosophers,

losophers: *Apollonius Tyanus* travelled through the kingdom of *Persia*, and passed over the Mountain *Caucasus*, and visited the *Albanes, Scythians, Massagets*, and all the rich kingdoms of *India*; afterwards was carried unto the *Brachmanes*, and heard *Jarebas* 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, Medes, Assirians, Arabians, and Palestines*, he returned to *Alexandria*, and from thence went into *Ethiopia* to hear the *Gymnosophists*, and to learn their secret and hidden Arts. This vertue is truly to be followed, and not the sluggishnesse of those slouthful followers, which having scarce once moved their foot from their country fires, yet will disallow this Spagerick Art, and think no further labour to be taken in searching of the truth, when notwithstanding, that Art doth make open unto us the marvellous and hidden secrets of nature; neither in my judgement are they unworthily contemned of those, which with their manifold perils and travels have sought out those secrets of nature. But, I pray you, what foolishnesse is this, to forbid us to use any other Medicines, then those which were known in old time? As though *Rhabarbe*, then which no Medicine is more in use this day, then were known to the old Phisitians: Further, to what purpose is it, that they object unto us the Sulphury metalline venomous stinks (as they call them) by whose smell and drawn breath (for these are their contumelious words) they be almost strangled that come into the dens of those *Cyclops*? But is it unknown unto those slanderers and Sycophants, that the old Phisitians made very many Medicines 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, Urine, Flies, Mice, the ashes of an Owles head, the hoves of Goats and Asses, the Wormes of a rotten tree, and the scurfe of Mules, as may be gathered out of the Writings of *Galen, Aëtius, Aegineta, Dioscor. Marcel. Plin. Serap.* to passe the metallines, which it is evident they did also use. Truly, when I consider with my self the pride of these fooles, which disdain this metalline part of Physick, which after their manner contumeliously,

liously they call *Chymericam*, and therefore can neither help their own; nor many other diseases. I call to minde a Storie, peradventure known unto them of *Herachto Ephesio*, which being sick of a dropsie, despising the help of Physitians, anointing himself over with cow-dung, set himself in the Sun to drie, and falling asleep was torn in pieces of dogs: but these are more then sufficiently answered unto these fools and slanderers.

Now I will declare what is my purpose and scope in the Treatise; verily to prescribe plainly hereafter, not those things which are already common, or (as it is commonly said) known to blind men and Barbers, lest I might seem to imitate those that use to write *Rhapsodias*, and heaps, but the method and way of preparing Medicines by Spagerick art, that pertain unto Gunshot, which I know are yet unknown unto many Physitians and Chirurgians. And this I can truly confesse, that I am induced for two causes to doe it: First, to provoke those that are better learned, if they have any better Medicines to utter them, as also that I might specially help my countrie and mankinde: unto the which (the more is the grief) there is too much need of those kinde of Medicines in these most lamentable and cruell times, wherein it hath so long been bloudded with domestical and civil wars; but to incounter with their slanders which cry out, that these kinde of Medicines doe not onely require long and difficile preparation, but also that they are so dear that every one cannot easily use them. I have thought good therefore first to set down common Medicines, and then to come to those which I doe far more esteem, as indeed they are far more excellent then the other, as by their preparation you may know. Albeit also I have determined to have consideration of the poor and common Souldier, and to set down them apart that shall help the rich.

Therefore the Chirurgians are to be admonished, that when they goe into the warres, that they take with them these things ready prepared, which are to be had at most Apothecaries.

Suppurantia.

Unguentum Basilicum, of both sorts. *Unguentum Macedonicum.*

donicum. Tetrpharmacum Galeni. Unguentum Resumptivum.

The emplaster of *Mucilages* which may be dissolved with oyle Olive if need be.

Detergentia.

Unguentum diapompholygos Nicolai. Unguentum viride Andromachi. Emplastrum divinum dissolved with oyle of Roses.
Unguentum Apostolicum Avicenne. Unguentum Egyptiacum of the same.

Sarcotica.

Unguentum Aurcum. Unguentum cerascos Mesue utrunque. Emplastrum de Gratia Dei & de Janua.

Cicatricem inducentia.

Unguentum de Minio. Desiccativum rubrum. Emplastrum de cerusa.

Venenum attrahentia & res extraneas.

Unguentum fuscum Nicolai: Unguenta Magistralia of the Physitians of Florence described by *Weckerus. Unguentum de calce viva.*

Repellentia & astringentia.

Unguentum de bolo commune. Unguentum Rosarum Mesue.

OR for the said intentions, Medicines may be made which need no other then common preparations.

Suppurantia.

Take of new Butter and oyle Olive, *ana* \mathfrak{z} ii. wheat meal cleansed from his bran, \mathfrak{z} β . fair water \mathfrak{z} iii. boil all together.

Or take the leaves of *Tussilage* and Mallows, *ana* M. ii. rost them under ashes, and mingle them with butter.

Or take the juyce of the roots of Lillies, first rosted under ashes, \mathfrak{z} iii. of the grease of a hen, goose or swine, \mathfrak{z} ii. with oyle of Linseed or Olives, the yolke of an egg and a little wax, make an ointment.

Detergentia.

Take of honey \mathfrak{z} iii. of bean meal, and barley meal, *ana* \mathfrak{z} ii. boyl them with wine to the height of an ointment.

Or take of Plantain leaves, and Smallage, *ana* M. i. Red Roses, P. ii. Red wine \mathfrak{z} viii. boyl it to half; strein it, and dissolve

dissolve in it of red Sugar \mathfrak{z} ii. Turpentine \mathfrak{z} i. Meal of Lupines and *Orobis*, *ana* \mathfrak{z} i. Alloes and Myrrh, *ana* \mathfrak{z} β . boyl it again, putting to so much Wax as shall suffice to bring it into the form of an ointment.

Or take of the juyce of Plantain and Agrimonie, *ana* \mathfrak{z} ii. Rose honey, \mathfrak{z} iii. of the root of *Ireos* and Bean meal, *ana* half an ounce, mingle them toward the end with Turpentine \mathfrak{z} i. make thereof an ointment.

Sarcotica.

Take of Manna, of Frankincense, *ana* \mathfrak{z} ii. of Meal, of Fenegreke, and *Orobis*, *ana* \mathfrak{z} i. let them be wrought with honie and the yolke of an egg.

Or take of *Sarcocolla* dissolved in milk, \mathfrak{z} iii. Mastick, *Olibanum*, *ana* \mathfrak{z} i. Liquid pitch, and Turpentine, *ana* \mathfrak{z} i. mingle them, and make an ointment.

Epollotica.

Take of white chalk \mathfrak{z} ii. of ashes of burned leather \mathfrak{z} iii. work them with oyle of Roses.

Or take of quick Lime so often washed in water untill it have lost all his sharpness \mathfrak{z} ii. of *Terre Armenia*, \mathfrak{z} i. boyl them with oyle of Myrtles. Of burnt Lead, burnt *Stibium*, *Cadmia Pompholyge* may also be made Medicines most fit for that purpose.

Ad venenata vulnera.

Take of the juyce of *Anagallidis purpuree*, of *Cyclaminis*, *ana* \mathfrak{z} i. *Sulph. Vivum* mingled with mans spittle, \mathfrak{z} β . mingle them

Or take of Litarge, \mathfrak{z} ii. Galbanum \mathfrak{z} β . Greek Pitch, and Turpentine, *ana* \mathfrak{z} ii. oyle as much as shall suffice. Or take of oyle \mathfrak{z} iii. of *Sagapenum*, *Mumie* and Amber, *ana* \mathfrak{z} iii. Frankincense, Mastick, *ana* \mathfrak{z} ii. of the best *Terre sigillata*, and red Corall, *ana* \mathfrak{z} i. Pitch \mathfrak{z} ii. Wax as much as shall suffice to make an ointment. Or take two Onions, of the leaves of *Vinca pervinca scabiose*, *Resini* of each a handful, rost them under the ashes, and put thereto of *Triacle* \mathfrak{z} β . and with Turpentine make an ointment.

Ad arbuta.

Take of the juyce of Onions rosted under ashes, \mathfrak{z} ii. oyle of Nuts \mathfrak{z} i. mingle them together.

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Or

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Or take of the leaves of black juice stamped with Plantain water M. ii. of oyle one pound, boyl them together with ℥ iii. of white wine, untill the wine be consumed, then put to as much wax as shall suffice to make it a salve.

Or take of Lard melted in the flame ℥ ii. and pour into it the juyce of Beets and Rue, the cream of milk ℥ i. *Mucilage* of the seed of *Condoniorum*, and *Tragacanthæ*, ana half an ounce, mingle them.

Repellentia, & Sanguinem cohibentia.

Take of the juyce of the leaves of Woodbine, and of Oken leaves, ana ℥ i. red Roses, ℥ i. *Boli Armenæ*, & *Sanguinis Draconis*, ana ℥ ii. oyle of Roses, ℥ iii. Wax as much as shall suffice.

Or take of the Pulp of Apples boyled in milk three ounces, of *Mucilage* of the seeds of *Pstii* and *Cydones*, ana ℥. ℥. of the juyce of *Burse Pastoris* and *Poligonum*, ana ℥ i. of *Acacia*, and *Sanguinis Draconis*, ana ℥ iii. of *Terra Sigillata* half an ounce, oyle of Myrtles, ℥ iii. white Wax as much as shall suffice to make an Ointment.

But these Medicines following are not so much used among the Apothecaries, neither known unto the Chirurgicalians, yet most profitable for wounds by shot and all other, whose fit preparation the Spagyrick art doth partly declare.

Suppurantia.

Take of the root of holy Oke, and Lillies, ana four ounces, Beets with the roots, M. i. fresh Butter half a pound, Wormes prepared in Wine, three ounces, yolks of Eggs, xii. the marrow of a Calf, of Turpentine, ana five ounces, Oyle olive cleansed from the Feces, ℥ i. stamp those that are to be stamped, mingle all well together, and digest them in warm dung, one moneth after presse it out, and with a fire on ashes boil it to the substance of a salve.

Or take of the juyce of the hearb *Tussilage* and *Oxalidis*, ana, three ounces, fat dry figs, 20. Frankincense two ounces, Rosin of the Larix tree, ℥ i. ℥. grease of a Goose and a Hen, ana, ℥ ii. fresh Butter half a pound, *Olei visci pomorum composit.* ℥ i. all mingled together, let them boyl in a double vessel luted with *Luto Sapientie* for the space of six houres, and strein it warm, and set it again in the Sun, or boyl it to a fit substance, these Medicines doe quickly move matter, and are

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are anodine very commodious for Wounds by Shot.

Detergentia.

Take of the juyce of Centaurie and Celandine, ana ℥ iii. of honey, ℥ iii. of flowers of *Verbascum*, p. ii. of Frankincense, Myrrh and Mastick, ana ℥. ℥. oyle of Turpentine, ℥ vi. good white wine ℥ i. putrifie them all in warm dung, and boyl them as before with a fire of Ashes untill the wine and juyce be consumed, and it be brought to the form of an ointment, then put to one ounce of this ointment, ℥ i. of Mercurie precipitate dulcified, if there be need of greater cleansing.

Or take *Visci herbarum sanicula*, *Pirela*, *Aristoloch*, and *vinca pervinca*, ana ℥ ii. of Turpentine washed ℥ iii. *Crocus veris* half an ounce. *Balsami Tartari*, ℥ ii. *Sulphuris Antimonis*, ℥ i. ℥. set them upon a fire of ashes, untill it have the substance of a salve.

Sarcotica.

Take of the *Mucilage* of the seed of Fennigreek, two ounces, of the juyce of hounds-tongue, *Periscaria*, and the great Cumfery, ana one ounce and half, oyle of Frankincense, and Myrrh, ana, ℥. iii. Oyle of *Hypericon* simple, two ounces, Turpentine washed with white wine, two ounces, let them stand in the sun, or at a soft fire untill they wax thick.

Unguentum de peto.

Take of the juyce of *Petum* ℥ i. Turpentine five ounces, of common oyle of *Hypericon* eight ounces, good white wine half a pound, digest all eight dayes, after seeth them untill the wine be consumed, then put to *Colophonis* and Wax, ana, iii. ounces, *Mumia* and *Amber* ana ℥. ii. melt them again at the fire, and make an ointment according to Art.

Take of the juyce of the *Petum* and Cumfery ana four ounces, oyle of Turpentine ℥ i. flowers of *Hypericon* and *Verbascus*, ana M. ii. Apples of an Elm tree, three ounces, the buds of the Poplar tree four ounces, the spirit of Wine ℥ i. ℥. digest all these in horse dung, or in a warm bath, in a glasse vessel well stopped one whole moneth, then wring it out and strain it, and put to it of Frankincense, Mastick, and Myrrh ana, two ounces, *Sanguinis Draconis*, half an ounce, *Mumia*

3 vi. Turpentine half a pound, *Benzoini* one ounce, circulate them together in a Pellican eight daies, after with a moderate heat distill away the spirit of Wine, and there will remain in the bottome a most precious Balm.

Cicatricem inducentia.

Take of burnt Allum 3 i. *Crete Vitrioli*, 3 iii. *Crocus Martis*, *Crocus Veneris*, ana 3 ii. mingle them and make a powder, which you may use by it self, or mingled honie.

Or take of *Bole Armenia* prepared after our manner, 3 ii. calx of Egg-shells half an ounce, the juyce of unripe Damasons three ounces, boil them with a soft fire to a perfect substance.

Ad Venena.

Take of oyle of Amber and Turpentine, ana one ounce, oyle of Juniper 3 ii. Nettle seed, and the root of Gentian, ana 3 ii. Oyle of *Sulphur Vitriolat.* 3 i. *S.* red Corall, 3 i. mingle them together.

Or take of the juyce of *Pentaphillon*, Scabeos and Rue, ana two ounces, *Olei Sulphuris Rubei*, 3 i. Oyle of Myrrh, 3 ii. *Colophoni* and Gum of juyce, ana 3 vi. mingle them.

Ad ambusta.

Take of Lard molten and washed in water of Nightshade, two ounces, *Olei Saturni* half an ounce, mingle them.

Or take the juyce of the roots of Henbane, and floures of red Poppie, ana one ounce, Salt-Peter 3 i. Mucilage of *Seminis Cidoniorum*; 3 iii. and with oyle of Camphire make an ointment.

Repellentia & sanguinem cohibentia.

Take of *Bole Armenia* prepared after the Spagyrick manner, two ounces, *Crocus Martis* and *Crocus Veneris*, ana one ounce, mix them with oyle of Roses.

Or take of *Colcotharis Dulcificati*, ashes of Frogs burned, ana half an ounce, mingle them with the white of an Egg.

There be made other Remedies for the aforesaid intents, the making whereof we have described in their proper places, which I commit to the judgement of the skillfull Chirur-gians to use wisely, as the disease and partie affected doth require. Now there remaineth to speak of drinks for wounds, before we teach the preparations of Medicines.

De potionibus vulnerariis.

These potions for Wounds, although they drive not out the humours downwards, yet prevail they very much to cleanse Wounds, because they cleanse superfluous humours, and the blood from all filth, and by a certain marvellous quality where-with they excel, they knit the broken bones, and help the si-news that are hurt by Wounds, and helping nature, they at the last fill the Wound with flesh, and close them up without using any other remedy: whereas I saw in *Germany*, the marvellous and almost incredible effect which came by the use of these potions, even in curing desperate Ulcers, I thought it not meet to passe over the mention of them, and that so much the rather, because I knew the use of them in time past was allowed, but now, through the negligence of Phisitians: to be almost grown out of use. Also I have experienced those potions to be taken, not onely as Medicines, but also as nourishments, and to help all the passions and incommodities where-unto Wounds are subject. The Simples whereof the Medicines are made, are these:

Cyclaminus, *Consolida major*, *Consolida media*, quam *Sophiam nonnulli* vocant, *Sabina*, *Galanga*, *Vinca peruinca*, *Centaurum*, *Ophiglosson*, *Betonica*, *Aristolochia*, *Veronica*, *Agrimonia*, *Verbena*, *Serpentaria*, *Persicaria*, *Arthemisia*, *Lilium convallium*, *Zedoaria*, *Pyrola*, *Sperma ceti*, *Cancri fluviatiles*, *Nux vomica*, *Astaci*, *Mumia*, *Macis*, *Bolus Armena*.

You shall much better draw out the strength of those sim-ples then the common sort, if you put them into a tun of white Must, and digest them there two moneths, or if you cut the green hearbs very small, and wring out the juyce of them into a Pellican or blind Limbeck, or circulate them three or four dayes in *Balneo Marie*. This last way is most convenient for them that are forbidden the use of Wine, especially if they be wounded in the head. The distilled waters of them be also good, if they be taken dryly by themselves morning and evening, with dose and manner convenient: Or if white Wine be delayed with them (if it be granted to the wounded.) Here followeth the composition of the vulnerary potions.

A vulnerary Potion to be given the first seven dayes.

Take of both Conferies *Veronica, Sow-bread, ana, M. i. Aftacos* purged *num. iiii.* white Wine two measures, circulate them in *Balneo* three dayes, strain it, and give every morning one spoonfull.

Or take of the eyes of Crabs in powder \mathfrak{z} . β . *Mumia* \mathfrak{z} . ii . *Bole Armena* \mathfrak{z} . i . β . the Hearbs of *Agrimoni, Ophioglosson, Veronica,* and *Sowbread, ana, M. i. Sperma Ceti* \mathfrak{z} . i . infuse them in white Wine a whole night in *Balneo*, take of this two spoonfulls morning and evening if need be, it putteth away the inflammation very much, and helpeth the burning.

Potions to be given at other times of the greife.

Take of *Macis*, the eyes of Crabs, *Zedoaria, ana, \mathfrak{z}. iii . *Mumia, Gallinal* the lesse, *ana, \mathfrak{z}. ii . *Nucis vomica* \mathfrak{z} . i . β . beat them grosely, and put them in a glasse vessell, pouring thereto of white Wine one measure and a half, macerate them in a soft heat two dayes, the dose is one spoonfull 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 gun-shot.

Take of the floures of *Vinca Peruinca, Lilium Convallium, ana. p. i. Galanga, Zedoaria, ana, \mathfrak{z}. ii . *Mumia,* and *Bole Armenia, ana, \mathfrak{z}. i . *Sperma Ceti* \mathfrak{z} . β . white Wine two measures, digest and circulate them in *Balneo* four dayes, the dose is one spoonfull morning and evening.**

A Potion vulnerary, where the bone is broken with gun-shot.

Take of *Aristolochi, Sowbread, Adders grasse,* both Conferies, *Geranii, ana, M. i. Savin M. \beta. *Maces, Zedoaria,* the eyes of Crabs, *ana, \mathfrak{z}. β . *Mumia, Gallinal* the lesse, *ana, \mathfrak{z}. i . β . being cut small and bruised, and the other things brought into a grosse powder, boyl all in a double vessell four houres with one measure of Wine, use it morning and evening: This Medicine is much better then so many splints, wherewith many are tormented.***

A Potion for the Wounds of the head.

\mathfrak{R} . Of floures of *Lilium Convallium, Betonie, ana, p. i. Gallinal, Macis, ana, \mathfrak{z}. iii . *Perficaria, Selandine, Vinca Peruinca, Veronica,* and *Centauri, ana, M. \beta. Macerate them as before, and reserve them to your use.**

A Potion for wounds of the breast.

Take of the juyce of *Verven, Betonie, Veronica, ana, \mathfrak{z}. ii . *Cinnamon water* \mathfrak{lb} . i . macerate them.*

For Wounds of the stomach.

Take of *Bole Armenia* \mathfrak{z} . β . of both the Conferies, *ana, M. i. Gallinal* \mathfrak{z} . ii . temper them with Wine as aforesaid, reserve them to use. Divers descriptions of Potions might be made of the aforesaid simples, which I have left to the judgement of the expert Phisitian; notwithstanding this one thing I will adde, that the use of them hath many opportunities to cure Wounds by gun-shot, as also the Canker, and all maligne, desperate, and eating Ulcers, of all which the Phisitian shall take very great profit, if he prepare the Potions with the Essence of the vulnerary simples spagyrically extract, as we have taught in another place.

A brief declaration of Spagyricall Medicines.

FOR as much as now remaineth to declare the Spagyrick preparation of those simples, which pertain to the cure of Wounds by gun-shot, we will use the same method we have before used, whereby this our Treatise may be the plainer.

Suppurantia sunt igitur & Anodyna.

Oleum ovorum. Oleum butyri. Oleum resinæ. Ol. visci pomorum compos. Oleum hyperici. simpl. Olea omnium axung.

Detergentia.

Oleum myrrhæ. Oleum mastiches. Oleum terebinthinæ. Oleum mellis. Viscus centaurii. Viscus vincæ pervincæ. Viscus aristolochiæ. Sal fœcum aceti. Balsamus martis. Crocus veneris. Mercur. præcipitat. vulgaris. Mercurius præcipit. dulcific. Oleum guaiaci. Balsamus veneris. Balsamus Saturni. Balsamus tartari.

Sarcotica.

Balsamus hyperici. Oleum thuris. Oleum sarcocollæ. Ol. manna. Viscus consolidæ utriusque. Viscus cynoglossi.

Epulotica.

Calx testarum ovorum. Calx testarum limacum. Bolus armenæ præparata. Alumen adustum & præpar. Crocus Martis.

Creta

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Creta Vitrioli flava. Oleum salis tartari. Oleum talci, quæ etiam cicatrices decorant.

Repellentia & sanguinem cohibentia.

Oleum visci pomorum simplex. Oleum Martis. Crocus Veneris. Colcothar simplex. Coleothar dulcificatum. Bolus armena præparata. Calx testarum ovorū. Calx testarum limacum.

Ad venena.

Butyrium arsenici fixum. Præcipitatus dulcificatus. Balsamus tartari. Ol. Mercur. corporale. Oleum antimonii. Oleum sulphuris vitriolatum.

Ad ambusta.

Oleum ovorum. Oleum lardi. Oleum butyri. Aqua gammarorum. Aqua spermatis ranarum. Aqua florum papaveris rubri. Viscus rad. hyoscyami. Oleum Saturni, ejusq; Sal. Oleum Lithargyri.

Attrahentia.

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

Sunt rursus illorum simplicium singula, quæ singulis partibus vulneratis conducunt, ut, Ossibus corruptis.

Oleum myrrhæ. Oleum caryophyllorum. Oleum Tartari foetens. Oleum vitrioli. Oleum sulphuris simplex. Oleum sulph. vitriolatum. Oleum antimonii. Sulphur rubicundum antim. Oleum salis. Oleum Mercur. sublimati.

Nervis vulneratis. Oleum ceræ. Oleum juniperi. Oleum Euphorbii. Oleum ovorum. Oleum terebinthinae. Oleum sulphuris terebinth.

Carni putridæ, ac corruptæ. Sal fuliginis. Sal urinæ. Sal tartari. Sal mellis. Oleum frumenti. Oleum mellis. Oleum sulph. acidum. Phlegma vitrioli acidum. Phlegma aluminis acidum. Balsamus Martis. Balsamus Veneris. Balsamus Mercurii. Balsamus tartari.

But because regard is alwayesto be had of the noble part, in whose action the life doth consist, there be certain Medicines, which being given can defend them.

Roborant enim.

Cerebrum. Oleum succini. Oleum salviæ. Oleum cariophilorum. Spiritus vitrioli.
Cor. Aurum vitæ. Tinctura auri. Essentia margaritarum:
Hepar.

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Hepar. Tinctura Bals. natural. Tinctura corallorum. Oleum Martis.

The Spagyricall Preparation of Medicines before rehearsed.

THe dregs of Wine or crude Tartar brought into powder, put into a Retort of glasse or earth with his Recipient, make fire by degrees as is done to the making of strong water, there will rise great plenty of white spirits, which will turn into water, and thick stinking oyle, separate the oyle by a Funnel, and keep it to your use.

But the Salt of Tartar you shall draw out of the Feces (which they call the dead head) which are left in the Retort. Those you shall dissolve in warm water, and after filter that which is dissolved twice or thrice, coagulate it at the fire by vapouring away the water, and the salt will remain in the bottome of the vessel, which if you again dissolve and coagulate divers times, you shall purge it clear like Christall.

This Christaline salt if you put it into a glasse, and set it in a Wine cellar or other moist place, within few dayes it will resolve into a clear oyle, very excellent to cleanse the spots and ulcers of the face.

Take crude Tartar lb ii. Salt-Peter, Salt of Soot, of the Feces of Vinegar, ana four ounces, Calcis Viva, six ounces, all broken very small put into a vessell not glased, but well stopped. Calcine it twelve hours, dissolve that that is calcined in warm water, and distill it by filter, after coagulate it, and cleanse it again, repeating three times your calcinations, dissolutions, and coagulations; then put all into a Limbeck, and put on distilled vinegar that it be covered four fingers. Distill the Vinegar in *Balneo M.* and there will come forth a sweet liquor, then pour on the Vinegar again to distill, this do so long untill it be no more sweet but sour, as when you poured it on first, and so rise in the Limbeck. 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 manner if you will, you may distill all the

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salt of Tartar by a Limbeck, whereof you shall make a most excellent and wholesome oyle:

Vinegar being distilled by a Limbeck, the Feces remain in the bottome of the Vessell, which first dried, afterward with a violent fire, if they be driven out by a Retort, there cometh forth a very red and sharp oyle. Then if you doe again dissolve the dead head or Feces in warm water, filter, and coagulate it, the salt of Vinegar will rest in the bottome, the which is very profitable for all eating Ulcers.

Soot brought into fine powder, dissolve it in distilled Vinegar in *Balneo*, and separating all the mensture, that which remaineth in the bottome dissolve and coagulate again, so long till it come to white Salt, which in a moist place will dissolve into oyle, very apt to cure the Gangrana and all malign ulcers.

Bole Armoniack made into fine powder, dissolve it in the four flegn of Allum, then separate the flegm by *Balneum* and pour on other. Doe this three times, and then the Bole will be turned into a very fat oyle, which with a very soft fire is dried, and brought into powder most apt to stanch blood, wheresoever it breake out.

Take of Cloves beaten in powder one pound, simple water, or *Aqua vite*, which is better, six pound, infuse them to digest in *Balneo* or dung four dayes, then put them in a Limbeck with his Refrigeratorie, distill it according to art, and separate the oyle from the water by a funnell, and keep it for your use. After the same manner shall you draw the oyles of Sage, Juniper, Amber, Turpentine, Myrrh, Frankincense, Sarcocolla, Mastick and *Euphorbium*. We have written another better way to draw oyles out of the foresaid things in the Spagyrick preparation of Medicines.

Wheat being put into a Retort with the spirit of wine, digest it eight daies, then distill it with a violent fire, that which is distilled pour again upon the dead head, digest it again, and distil it again, if you reiterate this three times, there will come forth a most excellent oyle for Gangrena and *Carcinomas*.

Take of the flowers of *Hypericon* small cut two pound, oyle of Turpentine i. pound, yolks of Eggs, 20. *Aqua vite* half a pound,

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pound, mingle them all together, and let it putrifie in hot dung one whole moneth, then wring it out, and set in the Sun two moneths.

After the same manner is the Balm of *Visci pomorum* made, or with oyle Olive, first purified in *Balneo*.

Take of the floures of *Hypericon*, one pound, of the Mucilage of the root of the great Cumferie, four ounces, floures of Camomil, *Verbascum*, ana, p. ii. Oyle of Eggs and Turpentine, ana lb. *Aqua Vite* one pound, Myrrh, Frankincense, Mastick, Mumia, ana two 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 boil it to the substance of a Balm.

Take of the leaves of the Mistletoe of the Appletree cut small two pound, put them into a Vessel of glasse, putting thereto Buds of the Poplar tree half a pound, oyle of the greafe of a Badger, and of Butter, ana four ounces, Turpentine vi. ounces, oyle of Worms two pound and a half, good white wine two pound, digest all well stopped in very hot dung two moneths, then presse it and circulate it, and with a soft fire boil it untill the liquors be consumed, there cannot be found a more excellent Medicine to assuage aches and pains.

The juyce of the leaves and roots of hearbs you shall purifie untill it be clear, pouring to it so much *Aqua vite*, and digest it in *Balneo* in a glasse 15. dayes, then separate that water by distillation, and there remaineth in the bottome the slime or muslage of the hearbs.

Steep the leaves and roots of hearbs in common water filtered, or that which is better, in white wine eight dayes, then let them boyl three dayes with a soft fire under them. Then wring them out and purifie it, then boyle them with a soft fire, untill they come to the thickness of honie, which we call the slime of Mucilage. By this rule you shall draw out of both Comferies, *Cynogloss*, Centaurie, *Vinca peruinca*, *Aristolochie*, the root of Henbane, and the middle Bark of Tilia their Mucilage very profitable for the foresaid Medicines.

Out of the floures of red Poppie or their juice you shall draw a water by a Limbeck very profitable to cool.

The salt of mans Urine hath an excellent quality to cleanse ; It is made thus ; First, the Urine is to be filtered, then coagulated, after with distilled Vinegar dissolved, and again coagulated, these must be reiterated three or four times.

Melt Wax at the fire, and boil it with Wine till it be consumed, doe it so long untill it crack no more ; take lb. i. of Wax thus prepared, Allum calcined lb. β. Sage leaves M. i. put all into a Limbeck with his Receiver, and distill it with a mean fire : First there will come forth a grosse oyle, thick, hard, and white, which must be distilled again as before, and three times reiterated, and so you shall make an excellent oyle of Wax for all greifs of the sinews : In like manner is the oyle of Rosin and pitch made.

Out of Honey you shall first draw an excellent water by *Balneo*, afterward you shall put unto the dead head, or feces that are left, sand or flint stones calcined, that the matter boile not up, which you shall drive out by a Retort of glasse, giving fire by degrees, and so you shall distill a yellowish clear oyle, together with a grosse impure oyle ; let all digest again four or five dayes, after distill it again by a Limbeck in sand, and there will come out a pure red oyle swimming upon the water ; this water is sour, almost like Vinegar distilled, and is very good against the *Gangrena* ; but the oyle which burneth like *Aqua vite* hath marvellous qualities, especially if it be circulated certain dayes with the spirit of Wine ; for the spirit being after separated, there remaineth a sweet oyle of pleasant savour, good for Wounds by gun-shot, and eating Ulcers.

Out of the feces which remaines is drawn a Salt, first being calcined with a fire of reverberation, dissolving it with his proper menstrua, or common water distilled, filtering and coagulating it three times : It is good for all rotten Ulcers. This Salt you shall mingle with his proper burning Oil according to art, and you shall reap greater commodity thereof then is lawfull to be spoken.

Take of Honey not separated from his Wax lb. ii. Tartar made into powder lb. i. let them putrifie together in dung fifteen dayes, and distill it by a Retort, and there will first come a clear water, then a yellowish ; put these again upon the dead head,

head, and putrifie it again other fifteen dayes, after distill it again, and this doe three times, and you shall have an excellent oyle of Honey.

Take Butter first molten in white Wine, and then distill it with a mean fire, and there will distill out an oyle greatly swaging paines and supplying : So shall you make oyle of Larde and all greases.

Take a hundred yolks of Eggs first sodden hard, put them into a Cucurbite, and make fire by degrees, first there will come out a water, after a yellowish oyle swimming upon the water, last a thick oyle : The water is good for all spots in the face, the oyle to appease all griefs and aches.

Boile Creveses in water of Orpine in a double vessell well stopped one whole day ; after distill it, pouring the water three times upon the feces, then let it be kept, it is very good for inflammations, burnings, and the *Carcynomata*.

The sperme or seed of Frogs is gathered in the moneth of *March*, and is distilled by a glasse Limbek, and thereof is drawn a water very commodious for inflammations and burnings.

Eggshells, or the shells of Snailles, are reverberated in a sharp fire three dayes, untill they be brought into a very white Calce ; but if they be sprinkled with Vinegar whilest they are calcined, the Calce will be the lighter, and apter to work his force.

Mercury first washed and prepared, according to *Gebers* prescription, dissolve with the double weight of common Strong-water, then distill it four times, and pour it so often again upon the feces, and so it is brought into a very red powder, out of the which, being reverberate at the fire, and drawn away, the spirits of the Strong-water, which otherwise would move great pain ; but it were better, if it were washed with the flegm of Allum and Vinegar distilled, and the water of Eggs, for by that meanes the sharpnesse is taken away.

But it is better to prepare Mercury with often sublimations, and to fix it being quickened again, and purged from his filthy earth and superfluous humidity, with the water which we have described in the book, by me published, of the Spagyrick preparation : But if all men doe not understand that description

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on for the dark words of Art, it shall not be incommodious to fix the Mercury with common Strong Water, three times poured on and drawn away, and to bring it into a red powder, and that with a sufficient violent fire, that all the sharpnesse and venome of the menstrew may be drawn away, which shall much the better be done, if this water following be mingled with it, and by often distillation separated.

Take of distilled Vinegar lb. ii. ℥. the flegm of Allum lb. i. ℥. calx of Eggshels ℥. vi. distill all till it be dry: Take of this water lb. iii. of Mercury precipitate as before lb. i. mingle all well according to art, distill it by a Limbeck, pouring the water again unto the feces three times, last of all, drive all out untill it be dry, and there will remain a powder in the bottom, which grinde upon a Marble, and put it into a Limbeck, pouring on the water aforesaid, which you shall three times distill from the feces as before: Lastly, the Mercury precipitate must be circulated with an alcool of Wine 24. houres: then distill away the spirit of Wine that the matter may dry, then pour on new again, and circulate and distill it as before, and that doe four or five times, and then you have attained the perfect preparation of Mercury, whose qualities cannot be sufficiently commended in curing of sundry diseases, especially of the Pox, whether it be taken by the mouth, or applyed to the place greived.

Make Amalgama with ℥. iii. of Mercury crude, and ℥. i. of the best Tinne; spread this upon a plate of Iron, and set it in a moist place, and all will dissolve into oyle, it is also made with Mercury alone, and a plate of Tinne.

Mercury, as the manner is, three times sublimed with Salt of Vitriol, at the last is mingled with the like portion of salt *Armoniack*, and again sublimed three or four times, all that sublimate is dissolved into oyle, out of which the spirit of the salt *Armoniack* is to be drawn away; circulate all with the Essence of Wine, and distill it so long, untill the oyle have lost his heat and sharpnesse, and the *Armoniack* be separated.

It is also reduced by it self into an oyle, with a very soft heat of an Athanor, by long distance of time.

Sublime Mercury so often, with the simple Calx of Eggs well

well prepared, untill it be utterly extinct; to this mixture pour Vinegar distilled, alcool fated, that it may cover it four fingers; distil the liquor from the feces four or five times, untill the Mercury be come into a very red powder, which you shall circulate with an alcool of Wine in a Pellican eight dayes, separate the alcool by a Limbeck, and there will remain in the bottome, the most pretious and sweet Balm of Mercury: It healeth all desperate Ulcers, and also *carbunculam in vesica*, and greatly helpeth these Wounds by gun-shot. All other preparations of Mercury, and the manner of using it, you shall gather out of the book which we lately set forth.

Upon the filings of Iron often washed with salt water, pour sharp Vinegar, that it may cover it four fingers, set it upon warm ashes eight dayes, every day moving the matter, and separating the Vinegar which will be coloured, and pouring on again new, and that so long, till the Vinegar be no more coloured, which being vapoured away, take the powder that remaineth in the bottome, and sublime it with a like portion of *Armoniack*; the same sublimate you shall return again so often upon his feces, and sublime again untill there appear the colour of a Rubie; then cast all into scalding water, that the salt may dissolve them, by and by put to cold water, and the Balm of *Mars* will rest in the bottome like the calx of Gold; pour away the water, and put to fresh again, that the Balm may be made sweet.

Of this with the spirit of Wine alcoolizate by circulations, you shall make a red oyle, most excellent for all inward Hemeroides, or Issues of blood, and to strengthen the bowels, if one drop be mixed with conserve of Roses, or Consery, or given with Wine.

The filings of Iron first well washed, you shall calcine with the flower of Sulphur, or dissolve with Strong Water, then pour on very sharp Vinegar, and set it in a warm place certain dayes, then reverberate it with an open fire, as Art commandeth, one whole day, gathering alwayes the flowers which remain above, untill all be converted into a very red and light powder.

After the same manner you shall make the Balme, Oyle, and

and Crocus of Copper, out of the which, with the four flame of Vitriol, circulating all artificially, you shall draw a blewish Vitriol, whose qualities we have described in another place.

Out of *Saturne* calcined is drawn a sweetish salt in *Balneo* with distilled Vinegar, pouring it so often upon the Feces until it draw no more: The menstrew evaporated, the salt remaineth in the bottome, which by often dissolutions, and coagulations, is made Christaline, and afterward easily dissolved into oyle, being set in a moist place. But if you circulate this Christaline salt in a Pellican, with the alcool of Wine fifteen dayes, and after take away the menstrew by distillation, and put to new Wine and circulate it, putting to a fit dose of christaline salt of Tartar, you shall make a Balm sweeter then Sugar, which will marvellously prevail against all maligne Ulcers and diseases of the eyes.

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Mingle Antimony with Sugar and Allum, and put all into a Retort of glasse, make a soft fire for four or five houres, afterward increase it, and there will come out an Oyle red like bloud: It is also done with Mercury sublimate, but great heed is to be taken, lest any error be committed in the degree of fire.

Boil Sulphur prepared with oyle of Linseed, with a very soft fire, and it will be like bloud congealed: Let the matter cool, put it into a Retort, and give it fire, and there will distil out a very red oyle of Sulphur: It is also done, if you mingle Bran with your Sulphur and distil it.

Take of *Sulphur Vivum* P. i. with which mingle, with a soft fire, so much pure Vitriol molten, that it may be one body; distil

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If lb. i. of the flower of Sulphur be mixed with ii. or iii. lb. of oyle of Turpentine in a dry heat, the flowers will dissolve into a red oyle; then the menstrew rightly and artificially separate, circulate the rubin of Sulphur with the Alcool of Wine eight dayes, and you shall have oyle of Sulphur that hath the qualities of the natural Balm.

The four oyle of Sulphur is made by Sulphur, by setting it on a fire, and hanging over it a bell, or a large glasse head, to keep the vapours which are converted into that four oyle.

Put Vitriol beaten into powder into a Cucurbite, giving it a fire of the second degree, and there will issue a four water, which is called the flegm of Vitriol.

Take the Feces which remaineth in the bottome of the vessel, which is called *Colcothar*, stamp that, and if you mingle flints withal, with a violent fire, there will come out a red oyle.

It is also made with the simple *Colcothar*, driven out with a violent fire three dayes space, and there will come forth a very hot oyle, which is made sweet by circulation, with spirit of Wine tartarized.

But if the *Colcothar* be dissolved in warm water, and the rednesse in it separated, and the water evaporated, the *Colcothar* will remain sweetish; that which remaineth, the rednesse being taken away, is called *Creta Vitrioli*.

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But Allum is prepared, if the flegm be five times poured upon the Feces, out of which it was drawn and distilled, last of all dry out all the flegm until it be dry.

Make Brine of Salt, into which cast hot burnings stones that they may be imbibed, those stones so imbibed, put into a Retort, giving fire by degrees, there will come forth a very hot oyle of Salt.

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Out of *Talcum* rightly and artificially calcined is drawn the spirit with distilled Vinegar. This is dissolved into a precious oyle, being set in a moist place.

Take of the juyce of *Aristolochia Rotunda*, and *Savin*, ana, iii. ounces, *Serpentaria*, two ounces, spirit of Wine one pound, circulate them first the space of 24. houres, then distill them, of this water take ℥ i. of Elect *Magnes* made into powder four ounces, circulate them together, and distill away the water from the *Feces*, reiterate this three times, and by this means you shall obtain the preparation of *Magnes*.

But because (as we have said) the noblest parts are to be strengthened, and the heart, the principall organ of life, must alway be defended, these preparations following are to be used.

Take of *Theriaca* of *Alexandria*, two ounces and a half, the best Myrrh, one ounce and half, Saffron ʒ ii. the spirit of wine six ounces, mingle all these, and in ashes with a very soft fire distill it, circulate that which is distilled in *Balneo* eight dayes, and then distill it again. This water hath a most excellent qualitie against the Plague, and all venomous things, and doth marvellously strengthen the heart.

We have shewed the extraction of the tincture of Gold, Corals, naturall Balm, and the essence of Pearl in the Book which

I wrote of Preparation; it now resteth for us to speak of the Gold of Life, which all shall know to be the most excellent and extream Medicine in curing all diseases, which doe but consider the singular excellencie of Gold in the cure of the Leprosie.

Aurum vite is made many waies, for being calcined after the Spagyrick manner, it is made light and spongeous, which cannot be reduced again, from which with distilled Vinegar is drawn a salt in *Balneo*, whose qualities by circulations with the spirit of Wine are so increased, that they seem to be incredible for the curing of innumerable diseases.

Calcine gold made into thin plates so oft with Salt preparate (by a Philosophical calcination) untill it be made unpalpable, the salt by dissolutions being separate from the Alcool of gold, then calcine it again with very white sugred salt, and to this mixture pour of the spirit of alcoolyzat, which is proper salt, according to the precepts of Art, that it may cover it over oely four fingers, then set on fire, that the Alcool may burn, and this you shall doe oftentimes, then pour on new Alcool of Wine, and circulate all rightly and decently the space of four daies. Then separate the menstrew with competent distillation, and pour on new again, circulating and distilling as you did before, so often, untill

all the substance of Gold be carried out by the Limbeck: The Menstrew being separated as it ought, the Gold of Life, will remain in the bottome the most excellent, and best of all Secrets.

F I N I S.

Omnibus sed paucis lucco

O O O 2

on for the dark words of Art, it shall not be incommodious to fix the Mercury with common Strong Water, three times poured on and drawn away, and to bring it into a red powder, and that with a sufficient violent fire, that all the sharpness and venome of the menstrew may be drawn away, which shall much the better be done, if this water following be mingled with it, and by often distillation separated.

Take of distilled Vinegar lb. ii. ℥. the flegm of Allum lb. i. ℥. calx of Eggshels ℥. vi. distill all till it be dry: Take of this water lb. iii. of Mercury precipitate as before lb. i. mingle all well according to art, distill it by a Limbeck, pouring the water again unto the feces three times, last of all, drive all out untill it be dry, and there will remain a powder in the bottom, which grinde upon a Marble, and put it into a Limbeck, pouring on the water aforesaid, which you shall three times distill from the feces as before: Lastly, the Mercury precipitate must be circulated with an alcool of Wine 24. houres: then distill away the spirit of Wine that the matter may dry, then pour on new again, and circulate and distill it as before, and that doe four or five times, and then you have attained the perfect preparation of Mercury, whose qualities cannot be sufficiently commended in curing of sundry diseases, especially of the Pox, whether it be taken by the mouth, or applyed to the place greived.

Make Amalgama with ℥. iii. of Mercury crude, and ℥. i. of the best Tinne; spread this upon a plate of Iron, and set it in a moist place, and all will dissolve into oyle, it is also made with Mercury alone, and a plate of Tinne.

Mercury, as the manner is, three times sublimed with Salt of Vitriol, at the last is mingled with the like portion of salt *Armoniack*, and again sublimed three or four times, all that sublimate is dissolved into oyle, out of which the spirit of the salt *Armoniack* is to be drawn away; circulate all with the Essence of Wine, and distill it so long, untill the oyle have lost his heat and sharpness, and the *Armoniack* be separated.

It is also reduced by it self into an oyle, with a very soft heat of an Athanor, by long distance of time.
Sublime Mercury so often, with the simple Calx of Eggs
well

well prepared, untill it be utterly extinct; to this mixture pour Vinegar distilled, alcool sated, that it may cover it four fingers; distil the liquor from the feces four or five times, untill the Mercury be come into a very red powder, which you shall circulate with an alcool of Wine in a Pellican eight dayes, separate the alcool by a Limbeck, and there will remain in the bottome, the most pretious and sweet Balm of Mercury: It healeth all desperate Ulcers, and also *carbunculam in vesica*, and greatly helpeth these Wounds by gun-shot. All other preparations of Mercury, and the manner of using it, you shall gather out of the book which we lately set forth.

Upon the filings of Iron often washed with salt water, pour sharp Vinegar, that it may cover it four fingers, set it upon warm ashes eight dayes, every day moving the matter, and separating the Vinegar which will be coloured, and pouring on again new, and that so long, till the Vinegar be no more coloured, which being vapoured away, take the powder that remaineth in the bottome, and sublime it with a like portion of *Armoniack*; the same sublimate you shall return again so often upon his feces, and sublime again untill there appear the colour of a Rubie; then cast all into scalding water, that the salt may dissolve them, by and by put to cold water, and the Balm of *Mars* will rest in the bottome like the calx of Gold; pour away the water, and put to fresh again, that the Balm may be made sweet.

Of this with the spirit of Wine alcolizat by circulations, you shall make a red oyle, most excellent for all inward Hemeroides, or Issues of blood, and to strengthen the bowels, if one drop be mixed with conserve of Roses, or Confery, or given with Wine.

The filings of Iron first well washed, you shall calcine with the flower of Sulphur, or dissolve with Strong Water, then pour on very sharp Vinegar, and set it in a warm place certain dayes, then reverberate it with an open fire, as Art commandeth, one whole day, gathering alwayes the flowers which remain above, untill all be converted into a very red and light powder.

After the same manner you shall make the Balme, Oyle,
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We have shewed the extraction of the tincture of Gold, Corals, naturall Balm, and the essence of Pearl in the Book which

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Calcine gold made into thin plates so oft with Salt prepare (by a Philosophical calcination) untill it be made unpaipable, the salt by dissolutions being separate from the Alcool of gold, then calcine it again with very white sugred salt, and to this mixture pour of the spirit of alcoolyzat, which is proper salt, according to the precepts of Art, that it may cover it over oely four fingers, then set on fire, that the Alcool may burn, and this you shall doe oftentimes, then pour on new Alcool of Wine, and circulate all rightly and decently the space of four daies. Then separate the menstrew with competent distillation, and pour on new again, circulating and distilling as you did before, so often, untill all the substance of Gold be carried out by the

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F I N I S.

Omnibus sed paucis lucto

O O O 2

A
RICH CLOSET
OF PHYSICAL
SECRETS,

Collected by the Elaborate pains
of four severall Students in Physick,
And digested together;

viz.

The Child-bearers Cabinet.

A Preservative against the Plague and small Pox.

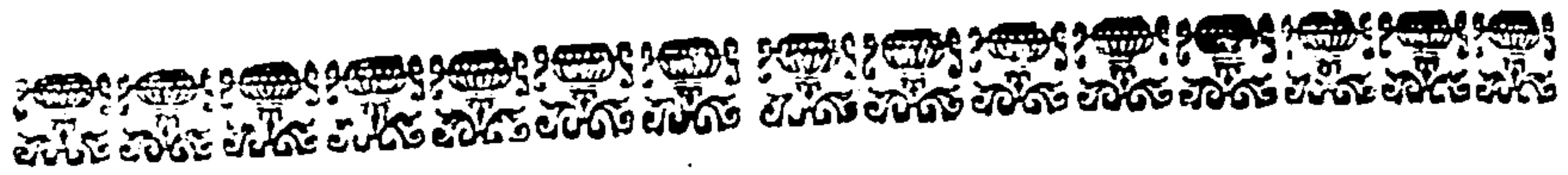
*Physicall Experiments presented to our late Queen
Elizabeths own hands.*

W I T H

Certain approved Medicines, taken out of a
Manuscript, found at the dissolution of one of our
English Abbies, and supplied with some of his own
Experiments, by a late English Doctor.

L O N D O N.

Printed by *Gartrude Damsen*, and are to be sold by



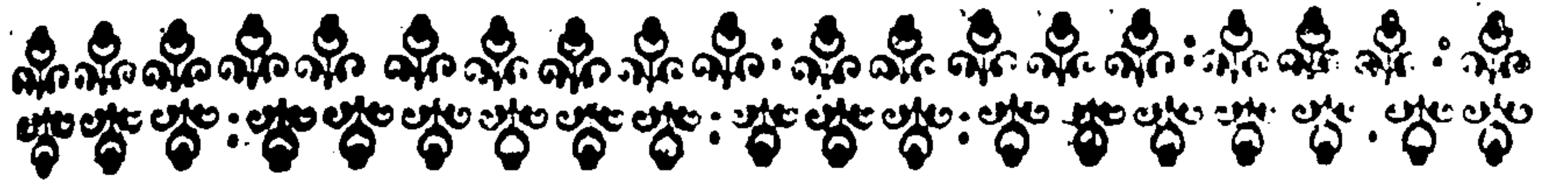
To the Reader.

Freindly Reader.



Onsidering the many sad inconveniences which happen unto Child-bearing women, in their severall moneths of bearing, and knowing my self to have come by that passage into this world, I thought it the duty of a Christian, to discover the helps and remedies that might be afforded them, both to secure their issue from abortment, and to enable them to goe thorough their whole time, and to facilitate their birth, without danger of themselves or their issue; as also to set down their government or their Nurses after delivery, hoping I should doe an acceptable service, to engage posterity, in this task; as also to set down Preservatives against the Plague and small Pox, with certaine experimented Remedies fit for that purpose: and having, just as my last sheets of these two books were passing the Presse, certain other Collections communicated to me, concerning some other approved Secrets, as namely, the Experiments of a great Navigator of this Nation, presented to our late Queen Elizabeths own hands; with other cheif selected Collections by a late Doctor of Physick of this Nation; I was unwilling to suffer two such peices of very good concernment, to perish in obscurity under my hands; hoping, as they were carefully collected, and faithfully presented, they shall receive gratefull acceptance, from your freind

A. M.



To the Reader.

Courteous Reader,

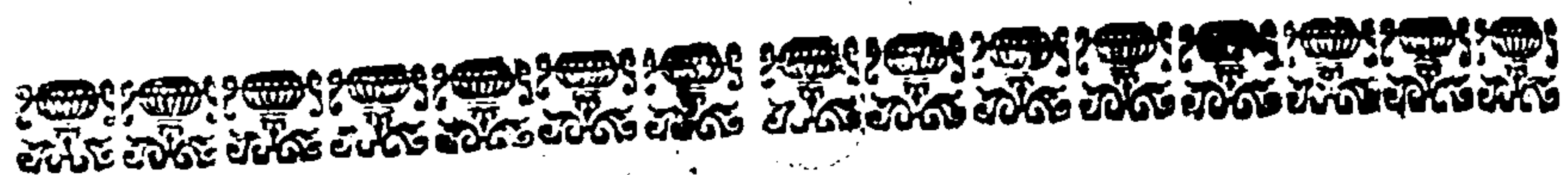


Wst as the Child-bearers Cabinet, and the other Book of the cure of the Plague and Pox, were the last sheet on the Press, a freind of mine, knowing of the impresson, communicated to me two other physicall peices, one of them collected by a great Navigatour, of his own Experiments, and presented, with his own hands, to our late Queen Elizabeth; the other being a Phisitians Collections, drawn with his own hands from an antient Manuscript found in an Abby at their dissolution, with some of his own Observations and Experiments annexed thereto; and being perswaded by him that gave them me, that it would be great pittie, papers of such use and consequence should perish in the times present, which had been so carefully formerly preserved unto posterity: I thought good, for the publike benefit of my Country, to publish them with the two former Treatises, who were delivered me with good approbation from an able hand, hoping what was lovinglie presented by me shall be as kindlie accepted by you, from your freind

A. M.

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The



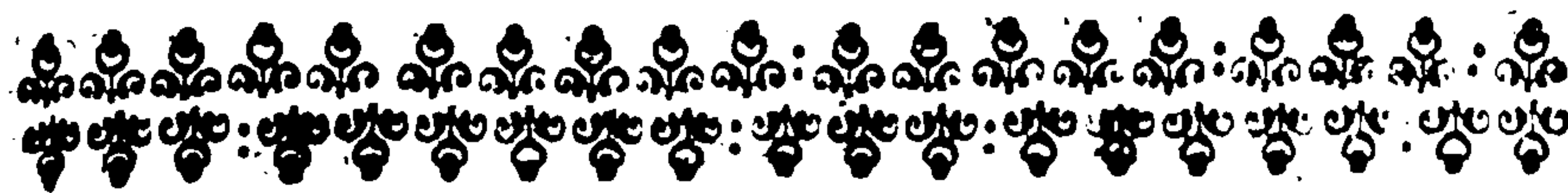
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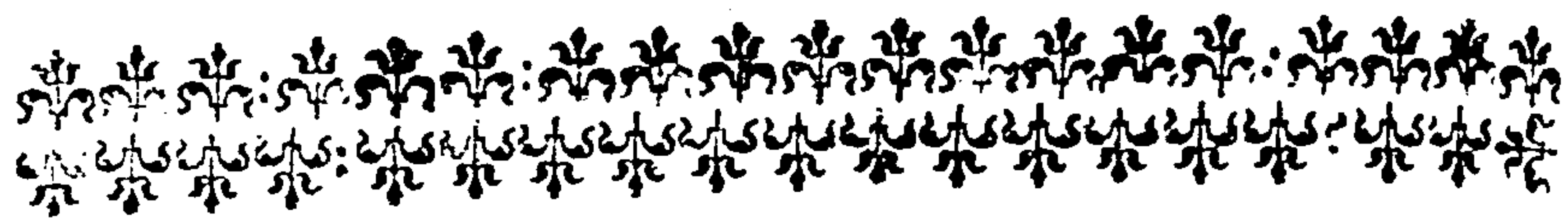


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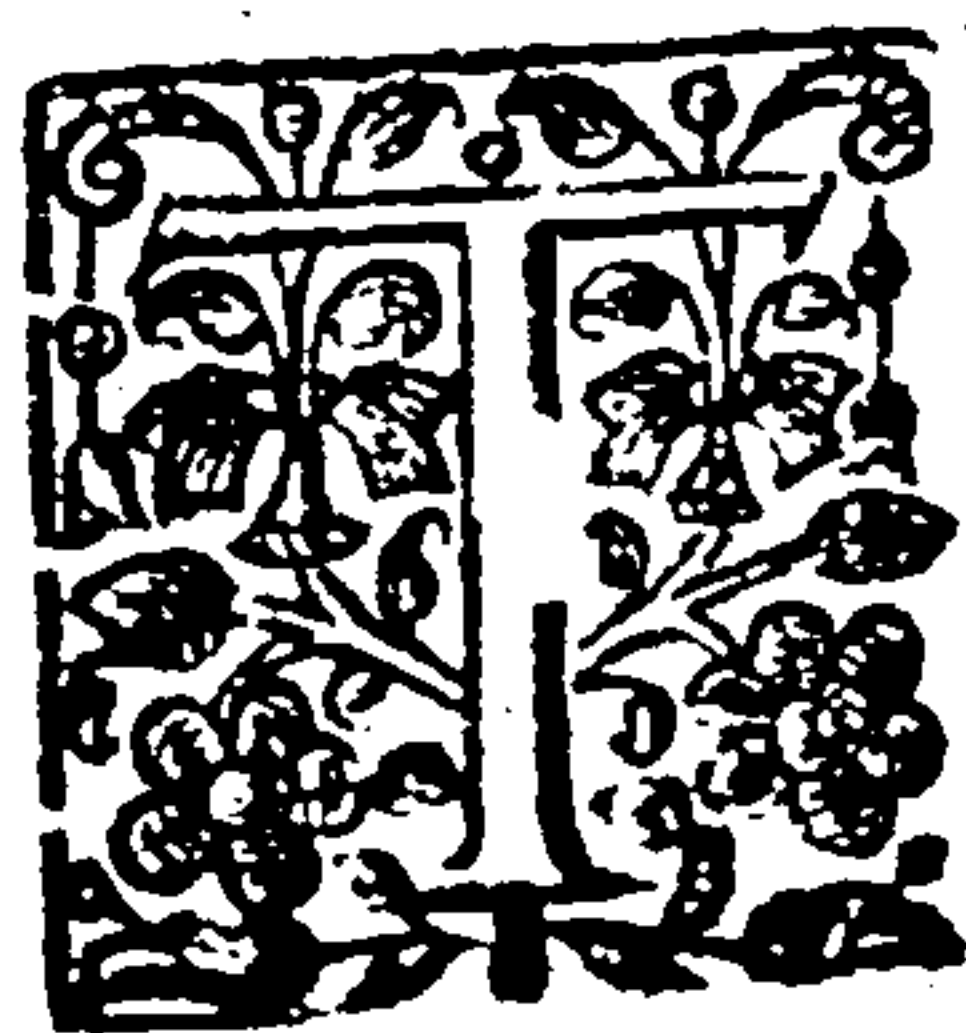
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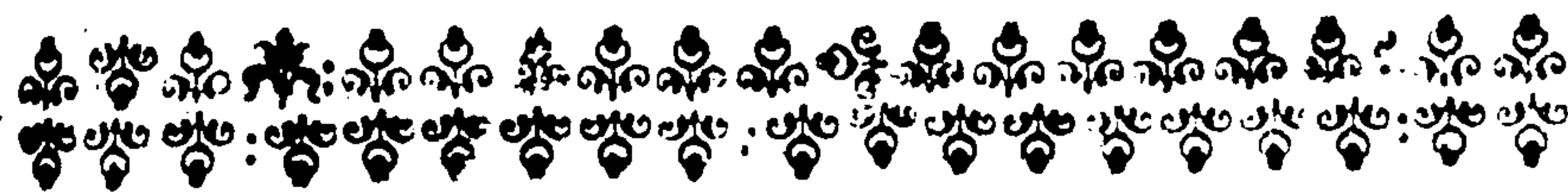


The Printer to the Reader.



Hese two Treatises being freely bestowed on me by a worthy Freind, knowing they may prove of very good use in these crazie times; I thought good to publish them for the publick good, being assured by my Freind, that the Medicines are good and safe, and pen'd by judicious hands.

A. M.



The Contents of the severall Chapters of the insuing Treatise.

CHAP. I.

VV *What things are to be taken heed of in the first Moneths.*

CHAP. II.

What is fit to be observed in the third Moneth.

CHAP. III.

What to be observed from the fourth Moneth.

CHAP. IV.

What to be observed from the fifth, sixth, and seventh Moneth.

CHAP. V.

What is to be observed in the eighth Moneth.

CHAP. VI.

What is to be observed in the ninth Moneth, wherein what Ointments, Foment, bath, suffumigation, diet, conveniency of place to be brought in bed is necessary.

CHAP. VII.

Sheweth what is to be done near the birth, and also how, and wherewith, the child-bed womans bed is to be furnished.

CHAP. VIII.

Sheweth to whom the seat is free.

CHAP.

The Contents of the Chapters.

CHAP. IX.

What the Midwife ought to doe in the very moment of the womans labour.

CHAP. X.

What is to be done when the Infant is come into the world.

CHAP. XI.

What is to be done if the Seconds break not readily, and what also after the Child is born, if yet the Secundines be retained, with Remedies approved for extracting them.

CHAP. XII.

Sheweth the way of eduction of a dead Child.

CHAP. XIII.

Sheweth, if the child-bearing woman be costive, how she may be made soluble.

CHAP. XIV.

What things are to be applied to the naturall parts when the Child is born, Fomentations, Ointment, Girdle for the belly.

CHAP. XV.

What is to be done from the seventh, eighth, and ninth day of the womans being brought to bed; under which is expressed an Ointment to dissipate Milk; as also when, and what Bath is to be used.

CHAP. XVI.

Sheweth, how to help the wringings and gripings of the belly in child-bed women, by outward, and inward Meanes, and Drinks.

CHAP. XVII.

Sheweth the government of the Nurse, and Cure of the Infant.

CHAP.

The Contents of the Chapters.

CHAP. XVIII.

Sheweth how to make a Bath for Children, by which meanes they may grow and increase.

CHAP. XIX.

Treateth of the diseases of Infants; together with the diseases and Symptomes proceeding from the birth in women with child; as also against the gripings of the belly from the birth.

CHAP. XX.

Treateth of the Rupture of the Genitals and Cods, which cometh from the difficulty of bringing forth.

CHAP. XXI.

Treateth how to ease the wind of the belly.

CHAP. XXII.

Treateth of Remedies against Itch in their parts.

CHAP. XXIII.

Sheweth how to help immoderate Fluxes of blood.

CHAP. XXIV.

Sheweth how to help the falling down of the Womb, from or upon the birth.

CHAP. XXV.

Treateth to remedy the piles after their birth.

CHAP. XXVI.

Treateth of pain of the breasts gotten by the Milk.

CHAP. XXVII.

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Certa probata tibi medicamina profero luci,
Si non pauca placent, addito plura bona.

(1)



A SHORT

COMMENTARIE,

Concerning the Care ought to be had of Women which are with child, such as are ready to bring forth, such as are brought to bed, and also of Infants.



Ince many sad and incommodious things are wont to happen to women with child, and in bringing them into the world by ignorance and carelesnesse: I thought I should undertake a thing not unbecoming a Christian Physitian, if I should reduce, as it were, into a breif Comment, what things were fit to observe, as well in their time of bearing, as also in the birth, from which, being somewhat more instructed, they might better enjoy their health, preserve their off-spring, and after birth better defend their bodies.

CHAP. I.

What things are to be taken heed of in the two first Moneths.

SO soon as the woman shall begin to be with child, which she shall easily know, by stopping of her monethly flux, without

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without

The Child-bearers Cabinet.

without disease, or ancientnesse of yeares; she shall abstain from all vehement motions and exercise, whether she walk on foot, or ride on horseback, or in a Coach, or be carried in a Horse-litter; For where the body is too much stirred, the internall membrane of the Womb is either accustomed to be broken, or to be loosly resolved, and thereupon abortment presently followeth.

To these things the woman with child must diligently beware, that she lift not her armes up too high, nor carry great burthens, nor repose her self on hard and uneasie seats: But instead of exercise, which may alwayes in some precede before meat, she may walk on foot gently, or suffer her body and armes gently to be rubbed and stroked, or may stretch them forth with spinning or carding.

Let her moderately use meat of good juyce and easie concoction, and Wine not too strong and too sharp, but a little mingled with water, or if she be abstemious, she may use water wherein Cinnamon is boyled: But she may not feed on sweet meats, sharp, and windy; she must also avoid fasting, thirst, watching, mourning, sadnesse, anger, and all other perturbations of the mind.

Her familiar freinds must present no unwholsome thing to her, nor so much as name it, least she should desire it, and not be able to get it, and so minister her an occasion of abortment, or the Child carry with it some foule impressions. But if she desire chalk, clay, or coales, let beanes boyled with sugar be given unto her: or if she cannot get her longing, let her presently drink a large draught of pure cold water.

CHAP. II.

Order for the third Moneth.

BEfore the fourth moneth be ended, she must neither be let blood, nor have her body evacuated with any purgative medicine.

But if too much blood abound, or some incident disease happen

The Child-bearers Cabinet.

happen, which may require evacuation, you shall use cupping-glasses with scarification, and a little may be drawn from the shoulders and arme, especially if she have been formerly accustomed to them.

CHAP. III.

From the fourth Moneth.

When now the fourth moneth is past, blood-letting and physick is permitted, especially if it be gentle, and milde, such as best may agree with women with child, and tender or delicate persons: And by *Hippocrates* precept may be conceded even untill the seventh moneth.

CHAP. IIII.

From the fifth, sixth, and seventh Moneth,

From that time forward none of the before mentioned Remedies is wont, or ought from thence to be used, because the Babe being now become greater, standeth in need of greater nourishment and blood, and also can bear no commotion of physick.

Although sometimes I have met with women, which have so much abounded with blood, that unlesse they had been let blood in the second moneth, they would have aborted in the third; others again, unlesse they should attempt the same in the seventh or eight moneth, they could not carry their great belly so long, or else would be delivered of a dead issue.

But since these things happen but to few, they may not be granted to all, but we must provide for every one according to their nature and constitution.

And this is to be prohibited to all which are with child, that they give not way to take any blood from the ancle bone of the foot, during the whole time of the womans going, but in stead thereof, if the disease so require, an ounce of *Manna* in the broth of a Cock, or so much *Cassia fistula*,

or of Sirrups made of Damask-roses infused in *May* dew, about the quantity of an ounce, with a little water of Cinnamon, may safely be taken a little before meat.

But if the belly be bound onely without any apparent disease, the broth of a Chicken, or of Veal sodden, with Oil, or with the decoction of Mallows, or marsh-Mallows, Mercury, and Linseed, put up in a glister by the lower parts will not be amisse, yet in a lesser measure then is wont to be given in other Children, to wit, of the decoction five ounces, of common Oil three ounces, of Sugar two ounces, of *Cassia fistula* one ounce. But sharper Purgations, as also Suppositories made of Honey and Salt, are altogether hurtfull to great bellyed women, or such as lie in childbed. But of fat Pork, which they call Lard, or the yolks of Eggs without salt, Purgations and Glysters are commended. But if she will not take a Glyster, either for modesty or otherwise, because she was not accustomed to take it, one or two yolks of new laid Eggs, or a few Pease pottage warm, with a little salt and sugar, supped up a little before meat, will be very convenient.

But if the belly shall be sometimes distended and stretched out with wind, a little Fennelseed and Anniseeds reduced into powder, and mingled with Honey or with Sugar, made after the manner of an Electuary will doe very well.

But if the thighs and feet swell, let them be annointed with *Oxphrodinum* (which is a liquid Medicine made with Vinegar and Rose-water) mingled with a little Salt.

C H A P. V.

The eighth Moneth

IN the eighth moneth, which is usually perillous, the better diets, rather than plentiest, will be most commodious. But as they must abate their diet, so their bodily exercise must increase. And because then women with child, by reason of the sharp humours alter the belly, are accustomed to weaken both their spirits and strength; they may well take
before

before meat an Electuary of *Diarrhodon*, or *Aromaticum Rosatum*, or *Diamargariton*, in the morning before meat, and sometimes they may lick a little Honey; even as they which loath and nauseate their meat, may take green Ginger condited with Sugar, or the rindes of Citrons and Oranges condited; as also it is usuall sometimes to take specificall Sirrups. Moreover, let the woman with child often use Honey for the strengthening of the Infant. When she is not farre from her labour, or bringing forth, she shall eat daily seven toasted Figs before meat, least the seconds may be bound up; but if they shall be restrained and stay firme, they may be resolved: But the woman with child may not eat salt and powdered meats, least the child be born without nails.

C H A P. VI.

In the ninth Moneth.

IN the ninth moneth, being near their time, they must not be idle, neither sit much, nor stoop much, nor lie on their sides, so that the child may not well turn it self, but ought to lie with her face upward, neither shall she bend her self much, lest the child be infolded and wrapped up in the umbilical ligaments and bonds, by which meanes it oftentimes perisheth; but she must walk, and stirre often, and exercise her self, rather by going upward than downward: Let her use light and easie meats of digestion, as damask-Prunes with Sugar, or Figs and Raisins, before meat, and also the yolks of Eggs, flesh and broth of Chicken, Birds, Partridges and Pheasants, and Fish living in stony places, with good broth.

And such meats shall not onely be convenient for this moneth, but also for the two succeeding moneths, that the natural parts by them may be dilated.

Also astringent meats, and roasted meats, and also Rife, hard Eggs, Millet, and others of that kind will be very profitable. Baths of sweet water, with emollient hearbs, used with intermission is meet: But the hot house, which they call a stow, is hurtful. After the bath, let the belly be annointed
with

with oyle of Roses and Violets; but the natural parts with the fat of Hens, Geese, Ducks, with oyle of Lillies, and the decoction of Linseed and Fænugreek, boyled with oyl of Linseed, marsh-Mallows, grains of Quinces, or with this which followeth.

A Liniment.

Take of Mallows, } both of them cut and sliced of each
Of marsh-Mallows, } one ounce.

Of Linseed also one ounce. Let them be boyled from twenty ounces of water to ten; let them take three ounces of the boyled broth, of oyle of Flour-de-luce, and of Almonds, of each one ounce, three ounces of Deer suet; Bath this from the rest, and annoint her with it warm.

Also they may use, for fourteen dayes before the birth morning and evening, to bath and moisten the belly with Muscadine and Lavender-water, that the child may be the more strengthened thereby.

She may every day eat toasted bread, that nothing may grow to the childe.

The naturall parts may also be gently stroaked down with this Fomentation.

The Fomentation.

Take three ounces of Linseed.

Of Mallows, and of marsh-Mallows sliced, of each M. i.

Let them be put in a bag and boyled moderately: Let the woman with child, every morning and evening, take the vapour of this decoction in a hollow scoole, taking great heed, that no wind or air come to her in any part; and then let her wipe the parts so annointed with a linnen cloth, that she may annoint the belly and groins, as at the first.

Being near her time to bring forth, so that she be within ten dayes thereof, if the woman with child shall begin to feel difficulty and pain, let her daily use this Bath.

The Bath.

Take of Mallows, Mercury hearb,
Marsh-Mallows, ana M. i. Maiden-hair, ana M. ß.
Cammomil, Of Linseed four ounces.

Let these be boyled in a sufficient quantity of water, as may suffice to make a Bath therewith.

But let not the woman sit too hot on the seat, nor higher than a little above her Navill, nor let her sit longer on it than about half an hour, least her strength languish and decay; for it is better to use it often, than to stay too long at once in it.

But if she cannot indure to sit over the water, let her cherish her naturall parts, with a sponge or with clothes wet in it.

A Laconick and sweating Bath is not convenient at that time but hurtful, though we think women may use it.

After the Bath she shall alwayes annoint her natural parts of her loines, her flankes, navil, sides, and other parts adjoyning thereto, with the ointment or fat made of the fore-prescribed thing, or cherish them with the fat marrow.

And also fats melted sometimes, and rightly put up into the natural parts, with a sponge or glister-pipe, if the womb be hot and dry, and the party with child be of a lean and slender body.

Fumes also used, applied to the womb, conduce to facilitate delivery.

Suffumigations of the genitals, to facilitate delivery.

Musk, Ambergreace, Gallia Moscata, Aloes-wood, put upon hot coales, and also sweet Herbs, Mint, Penroyal, Calamint, Origanum, Majoram, are of a pleasant and grateful smell, and open womens passages, and draw down conception.

But we must beware, that such sweet smells of this kind be not used to the nostrils, but rather Balls of Galbanum, Assa fetida, Mirrh, or Rue.

What Meat is most usefull.

Then Pottage of Hens, Capons, and such like are most in use; and I should advise them then to drink thinne generous Wine allayed with water.

What manner of Chamber, the woman with child should lye in.

It doth not a little avail to the happy delivery, that the Chamber, wherein the Child-bearing woman lyeth, be temperate, and be neither too cold nor too hot, for that shutteth up the mouth of the womb, and this disperseth and digesteth the strength. In Summer time therefore if heat scorseth, the Chamber may be strowed with Willow leaves, and Vine leaves, and Rose-water, with a little Vinegar. In Winter, a high or upper Chamber, moderately kept warm, shall be convenient, which shall be kept warm with a continued fire, as is accustomed to be done in *Italy, France,* and other hot Countries.

But this is expedient every where, that the natural parts, and those nearest unto them, be moderately rubbed with hot clothes.

CHAP. VII.

What is to be done at the birth.

THe birth being at hand, and paines oppressing them, it shall be fit, if the belly doe fall down of its own accord, but if it be bound, it must be provoked with a gentle Glyster; for the excrements being cast out, the womb and the passages, thorough which the Child issueth, are lesse pressed, and so the birth followeth more easie

These things being well prepared, the child-bed woman must be put into bed, if tender, weak, grosse, and fleshy; but it ought to be made ready after this manner.

How

How, and wherewith, the child-bed womans bed ought to be furnished.

A large bouldster made of linnen cloth, must be stuffed with straw, and be spread on the ground, that her upper part may lye higher than her lower; on this the woman may lye, so that she may seem to lean and bow, rather than to lye drawing up her feet unto her, that she may receive no hurt.

CHAP. VIII.

To whom the seat may agree and be fit.

Let the strong and lusty women be placed in a chair, which also must have the lower part not upright, but stooping a little, that the child-bearing woman may sit, as it were, bending backward, clothes, or close compassing garments, being cast about their backs.

In this the belly, together with the whole burthen, may sooner goe down than in a bed; but it often cometh to passe, that the whole Babe lyeth at the mouth of the womb, before that it shall get forth, more loosly and openly with the adjoining places, and by that meanes is compelled to stick longer there, from whence ariseth no small danger of life,

CHAP. IX.

What the Midwife shall doe in the very moment of the birth.

When now the pangs of child-bearing women increase more and more, let the Midwife inwardly annoint the secret or natural parts with oyle of Cammomil, and white Lillies, nor let her set the woman in the seat, before she perceiveth the womb to be loosed and resolved, and the humours to flow over more plentifully.

Moreover, she may not bring her to labour and strugling, before the birth shew it self to her view; for they doe but labour in vain, and doe violently distort and wrest away the strength of the labouring woman, that afterward,

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when she shall have need, it will not be able to work it forth.

But she shall sit fitly over against the woman in labour, and shall diligently observe on what part the birth moveth it self; for if it come the right way, she shall annoint and cherish the secret parts with odoriferous Oils; and if it declineth to the sides, she shall with both hands govern and dispose the belly, that it may fall to the mouth of the womb.

And if the hand or feet shew it self first, the Midwife, with a soft and gentle hand, moistened with broth of Fenugreek and Linseed, shall gently reduce it into the place.

Certain women have the mouth of their womb so streightened, that without great help, scarce or never they can part with the child. And that cometh to pass by reason of divers causes; for either some strong heat coming from the natural parts, doth too much streighten the inward parts, or the Creature is too big, or the child-bearing woman is too grosse and fat, or the child is dead, who cannot by motion be furthering and helping to nature, or else cold for the most part in the winter, especially in young ones, who have a narrow passage of the womb, doth more astringe and bind it up; or sometimes heat in some is so dissolved, that their strength faileth them in the birth.

Therefore when there appeareth difficulty in bringing forth the Child, Jesus Christ, the onely preserver and saviour in danger, is heartily to be called upon, that with his gracious favour he would be pleased to be Assistant to the wretched party in travell.

C H A P. X.

When the Infant is come into the world.

When now the Child, or Issue, cometh into the world either with the head or feet, the Mother must be incouraged, that as much as in her lyeth, she keep in her breath and restrain it, that by that endeavour she may put forth the Child. And the Midwife, in the mean time, must with her hand

hand gently comresse and keep down the region of the womb, which is above the navill, and urge the Infant to the lower parts: And although the astriction of the womb causeth the bringing forth to be more difficult, the parturient woman is to be set in a Bath, in which Mallows, Fenugreek, Linseed, and Barly are sodden, and the sides, hips, and flank, must be annointed, with oyle of Roses and Violets: let the thighs be well rubbed, with *Oxysacchar.* and half a drachm of Mint, and as much of Wormwood, be exhibited in drink to her: The woman bringing forth may gently be led to her bed; and they which assist her at her labour, must not look or gaze in her face, as such who are ashamed in their bringing forth, that after it, as it falleth out, she strive not to bring forth her young one with sharper pain.

C H A P. XI

If the Secondines break not readily.

But if the Skin containing the young one, called the Secondine, because it is brought forth after the birth, be lesse easily broken, but stiffly resisteth, the Midwife must either break it with her nails, and laying hold on it with her fingers, cut it with a pair of Sizzers, taking care that the Child may be preserved safely in doing it: On the contrary, when the skins are broken or cut in peices, if all the humours presently shall overflow before the child come forth, and the naturall places shall be dried up, let Goose greace, with oyle of white Lillies melted, be poured in warm, or the white of an Egg with the yolk be put up.

What is to be done after the child is born, if yet the Secondine, or after-birth, be retained.

If the Child being born, the Secondines be as yet pertinaciously retained, sneezing must be provoked, if it come not voluntarily, putting Ginger or some other sharp thing up into the nostrils; or a scruple of Unicorns horn beaten into powder ought to be drunk hot in white Wine (in want of Unicorns horn

horn use good Harts horn, or Bezar four graines) or the juyce of Borrage exhibited in drink bringeth them down, because it easily moveth vomit, and they thereby are brought forth.

Another approved Remedy for drawing them forth.

Take of *Sesely*, Cinnamon,
Of Mirrh, and of sweet *Cassia*, of each equall parts.
Let these be exhibited with Mugwort-water.

Another Receipt.

Take powder of the Jet stone exhibited in Mugwort-water, or else about a drachm of the powder of Mallowes seeds exhibited in hot water, or the suffumigations of Horse hooves.

CHAP. XII.

To draw forth a dead Child.

IF the child be dead, an equall quantity of Rue, of Mugwort, Wormwood, and black Pepper, being each of them reduced into fine powder, and boyled in Wine, must be exhibited; or Vervain boyled in Wine, or Water, or Vinegar; or Savory bruised and tied upon the belly bringeth forth the Child, whether it be yet alive or dead; or Butter with Honey boyled in Wine; or decoction of Hysop well dried exhibited in hot water: But if it yeildeth not, nor cometh away with these, let Rue, Mugwort, *Oppopanax*, and Wormwood dried, with a little Oil and Sugar, be laid to the groin, or the navill; and moreover, the skin of a female Snake put about the woman in the manner of a girdle. Also the stone *Atites*, tied unto the thigh, after the Child is brought forth, ought presently to be taken away, least the womb, after the Child be brought forth, come forth also.

Moreover, sneezing alone accellerateth delivery, but it ought to be used with the mouth and nostrils close stopped, and Ginger, or some such thing, put up into them; for from
hence

hence a great force of the spirits is thrust thence unto the inward part.

CHAP. XIII.

How the bellies of child-bearing women, being costive or bound may be loosned.

IF the belly doe not evacuate the excrements, the first dayes of her being brought to bed, bring a Fig, cut in the middle, into the form of a sharp tent fashioned like a mans Yeard, and put it up into the Fundament instead of a Suppository; or else put a grain of Coriander, confected with Sugar, up into that place; or put a peice of Swines flesh powdered, or Lard, brought into the same form, up into the same place, or frame a Suppository of white Sope, and apply it thereto.

About four or five dayes after the birth, you may use a gentle Glister of half a pound of Sallade oyle, with a quarter of Barly boyled in broth, with two ounces of Sugar, with the yolke of an Egg, beaten together.

But if at the eighth day the belly answer not their expectation in loosnesse, let three drachms of *Cassia* newly extracted, well confected with Sugar, be taken morning and at evening before supper in the manner of a bole, and presently let her eat thereupon.

CHAP. XIV.

What things are to be applied to the naturall or secret parts.

SO soon as the Child is born, let this astringent Fomentation be applied unto the naturall parts.

The Fomentation.

Take of red Ro-
ses two pugils; } a pugill is the quantity you may take up at
once between your first three forefingers.
Let them be boyled to a third part, in high red Wine inclining to a blackish colour, with a fourth part of water put thereunto, then put into the decoction a whole Egg, and let
it

it be mingled together, and applied to the place, with flaxen rowlers, and kept on for the space of two dayes.

Another.

Take of oyle of *Hypericon* four ounces.
Of Rose-water two ounces.
Of the juyce of *Solomons Seal* one ounce.
Mingle these well together, and let the rowlers dipped in them be applied to the secret parts.

An Ointment.

Let the belly be forthwith annointed with this Ointment, least it become wrinkled or deformed, and that it may be thereby better strengthened, and may return to the old form.

Take two ounces of Rose-water.

An ounce of Mirtles.

Half an ounce of Cats fat.

These things ought to be melted, and mingled with the before recited Oyles.

A Girdle for the belly.

After the Uction, put on a Girdle of Dog-skin, well prepared by a Leather-dresser, and annointed with two ounces of oyle of Mirtles, and one ounce of oyle of Mastick, and half an ounce of oyle of *Hypericon* mingled together.

But it must be so large, as it may comprehend or compasse the whole belly a little above the navill, even unto the naturall parts, and must streightly bind up the same, but without pain. And this will be fitly done, if it be sowed together with thred on the left side, and be put hot enough to the belly, and be compassed with four or five double linnen clothes, binding them with fit strings together, that the belly may be kept warm.

But let linnen clothes, annointed with an equall proportion of oyle of Mirtles, and oyle of *Hypericon*, be applied unto the naturall parts, from the second day untill the seventh.

CHAP. XV.

The order from the seventh day after the woman is brought to bed.

Six dayes being finished or past, on the seventh day let the naturall parts be fomented and cherished with this Decoction.

Take of red Roses,

Of *Agrimony*,

Mellilot,

And Cammomil, of each one handfull.

Of the leaves of *Hypericon*,

Of the leaves of Quinces,

And of Mirtle, of each two pugils.

Let them be boyled in red Wine thick and astringent, with a little water to a third part, and let the naturall parts be fomented therewith morning and at evening before sleep.

On the eighth day.

It is convenient to put to the belly, a plaister made with the white of an Egg, and a little Pepper, and taken with flaxen rowlers, or bouldsters.

On the ninth day.

If this plaister please not, besmear a Dogs skin again with oyle of Mirtles and Mastick, and apply it unto the belly, and it will avail and profit much, to keep it tied with swadling clothes unto the end of her child-bed.

A Liniment to scatter and disperse the Milk.

That the Milk flowing back to the breasts, may without offence be dissipated, you must use this ointment.

Take of pure Wax two ounces.

Of Linseed oyle half a pound.

When the Wax is melted, let a Liniment be made wherein linnen clothes must be dipped, and according unto their largesse

ness, be laid upon the breasts; but when it shall be discuffed, and paineth no more, let other linnen clothes, dipped in distilled water of Acorns, be put upon them. But this I onely advise them which cannot nurse their own children: And if swelling in them which give suck doe arise from abundance of milk in their breasts, seem to threaten an inflammation, use the former Ointment, but abstain from using the distilled water of Acorns.

When, and what Bath they must use.

From the twentieth day, if it be a male Child, if it be a female, from the five and twentieth day, this Bath may be used.

Take of Majoram,
Of Penniroyall,
Mellilot,
Hypericon, or Saint Johns wort,
Of Millefoile,
And of Pimpernel, of each M iii.
Of Bay leaves two pugils.
Three ounces of Pomegranades rindes.
Of old Bean meal five pounds.
Of Barly meal two pounds.

Of Cummin bruised and beaten into powder, ℥. iii.
Put the hearbs, small chopt, into a bag, but the beans, and Barly, and Cummin, one upon another severally: Let them be sod altogether in a great Cauldron, which may contain two parts of Water, and one of Wine, let them be boyled the day before she would use the Bath, and be poured forth into a tub, which must be well covered: The next day heat the water of the Bath; but they must take heed they sit not on the Bath too hot; but two houres will be sufficient to sit before meat in the morning, and at evening.

But let the child-bed woman sit on the bag, wherein the bran or meale is put, but not lower than the region of the mouth of the Ventricle.

Another.

Let a barrell, wherein the dregs of white Wine are yet sticking, be filled with river water, and let it be stirred to and fro, that all may be well mingled together, then let the dregs settle, and boyle in this water,

Of Bay leaves,
Of red Roses,
With both the Comferies,
Of Hypericon,
Penniroyall,
And Pimpernel, of each p. ii.
Of old Bean meal ℥. v.
Of Barly meal ℥. ii.

Let the child-bed woman sit on the bag, in which the meales are, or on another, which may contain the brans of wheat.

CHAP. XVI.

Against the gripings of the belly in child-bearing women.

The gripings and gnawings of the belly, especially those which are contracted from the great striving and labour of the belly in bringing forth, and sometimes from a chollick matter contained therein, and sometimes of wind retained.

Outward Remedies.

Excceedingly therefore are usefull Musk, and Civet outwardly laid to the navill; moreover, oyle of Dill, chafed on the belly as hot as well may be indured.

Inward helps in their meats.

In stead of meat, the broth of an old Cock or Capon is best, being well sodden with a little Dill, and so taken.

A Drink.

For the drink, a water made up with Cinnamon and
D Sugar,

Sugar, which they call *Hippocras*, which is made after this manner.

Put unto water boyled, and hot, and drawn, unto $\frac{3}{4}$. xx.

Of Cinnamon half an ounce,

Of Sugar three or two ounces.

Three grains of black Pepper.

Mingle them well, and infuse them for six hours, and then strain them in a bag, which the Apothecaries call *Hippocrates* sleeve. Let the child-bearing woman use this potion warm, but very sparingly; but if she loath this, let her use thin, small, and clear wine, unlesse a Fever shall hinder her.

A Potion also is made of Honey and white Wine, of each two ounces, to mitigate paine by reason of flatuous humours retained.

Some exhibite the jawes of the Pickerell, with Amber, and Ginger, *ana.* finely powdered to drink in white Wine.

CHAP. XVII.

The government of the Nurse.

Let there be given unto the Infant new born Honey to lick, after let it be nourished with the Mothers Milk, which of all things best agreeth with it. But if by reason of some necessity it cannot enjoy it, a sound healthy Nurse is to be chosen, neither younger than four and twenty yeares, nor elder than five and thirty, of a white and ruddy complexion, which is not infected with other vices; nor yet hath too lately been brought to bed, nor hath not long given suck; let her not have sore Dugs or Breasts, nor too big, but a large Breast, and moderately fat. Let her use choise meats of easie and light concoction, engendring good bloud or juyce; let her abstain from hot aromaticall Spices, as Pepper, Ginger, Cardamome, and such like; also from Leeks, Onions, Garlick, Salt, austere and tart things: Let her avoid strong Wines, as also cold water: Let her eschew immoderate eating and drinking, for that corrupteth the Milk, and begetteth in children leproy, or scurfe, and other contagious diseases: Let her

abstain

abstain from cares and vexations, and let her take heed, least she provoke her menstruous disease.

She must not sleep much, or be given to sleep, for that maketh the Milk flegmatick; she likewise ought not to watch more than is meet, for from hence the Milk cometh to be more hot, sharp, and distastfull to the Infant; she ought moderately to exercise her selfe, especially her armes, to wit, either in sowing, spinning, or knitting, for by this meanes evill humours are consumed, as by ease and sloth they are augmented.

Also copulation of the Nurse exceedingly offendeth, and hurteth the Child, as that which cheifly retracteth and diminisheth the Milk, and maketh it of an unsavory taste, tasting hot, and rank, or goatish, which bringeth no small inconvenience, and hurt to the Child. For which cause, in times past, Husbands were driven away from their Wives, and restrained from their companies.

But if the Milk decrease, Pulteses of Bean meal, and Rife, are meet to be used; also like paps made of Bread, with Milk, and Sugar, to which may be added a little Fennel-seed.

And if the Milk be thick, it must be made thinne, with slender diet, and subtill Wine, and Sirrup of Vinegar, as also with exercises: But if it be too thinne, and waterish, grosse, and strong meats, and longer sleeps will be convenient and meet. For the corruption of the Milk, a litle Mugwort grossly bruised, and put into a linnen cloth, and so into broth, with a little Honey added thereto, will doe very much good.

The care of the Infant.

And if the Childes belly be loose, the food ought to be more grosse and strong, and her sleeps longer: But children may suck so long, as till they have brought forth sharp and great teeth: But if you suffer them to drink Wine, or strong drink, or other Potions, before they have toothed them, they will be corrupted; but when they have gotten these teeth,

D 2

their

their armes, and back bones are gently to be rubbed after their sleep.

C H A P. XVIII.

A Bath of sweet water, very profitable for children, as by whose meanes they may grow up and increase.

They are, fasting, to be bathed in water before meat, for the space of a quarter of an hour, yet so, that the belly may first goe down or be emptied, and then they are to be annointed with oyle of Olives made hot.

And it is not of little concernment; in what swadling clothes children are wrapped; for when they are not tied up at all, or the clouts are too loose, they are subject to Fluxes, Imposthumes, apt to be crooked backt, and other discommodities; but especially when their knees are too strictly tied and bound up, and their thighs left at liberty, they are lamed.

When they cry, or feel pain, or will sleep, they are to be pacified, either by shewing the breast, or by singing, or by rocking, either in Cradles, or hanging Beds, or by carrying up and down. But we must observe, that children may lie strait whensoever they lie down, and ought not to be covered too much, or hot with coverings, nor yet with too few, least they may catch cold. Moreover, let the linnen cloth, wherein they are wrapped, be neat and clean, for children are offended, and infected by foul and filthy excrements.

From three years of age till the seventh, they are to be educated gently and kindly, not to be severely reprehended, chidden, or beaten, for by that meanes they be made throughout their whole life after too timorous, or too much terrified, astonished, and fotted.

Being yet in their first years, they are not to be compelled to going, for seeing all their bones are soft as Wax, and the body fall the heavier, they either become lame, or universally resolved in their feet.

Food must be daily given them thrice a day, till they are
three

three years old; for if they be much filled, they are subject and accustomed to be troubled with Convulsions, and other diseases.

In the sixth or seventh year of their age, they are to be sent to schoole, and committed to the breeding and instruction of courteous and temperate Schoolmasters, who may not terrifie them.

Before these yeares they are not to be compelled or forced to harder labours; otherwise they will not thrive well, but stand at a stay, and keep fittle, or become Dwarfes.

C H A P. XIX.

The Diseases of Infants.

When as the Infant beginneth to grow sick, as for example, from a cold disease, the Nurse is to be nourished with hot and dry meat and drink, so that thereby forthwith it may grow well again; so also if it be taken with other diseases, as with an Ague, the Nurse shall use plantain water, and such like things, Paps made for children of crums or morsels of bread broken or sliced, are more wholesome, than made of meal or flour.

Till two years old give them Honey often, for that keepeth them from Convulsions, and costivenesse of the belly, and that the milk they eat hurt them not.

When Infants cast up their milk, a Corraill should be hung about their neck down to their middle; for it is usefull for them in teething, and Ivory also is good for the same purpose.

Diseases and Symptomes, proceeding from the birth, in women with child.

Gripings and pangs come often upon women from their birth, for the womb, as a wild beast, by reason of her suddain evacuation and emptinesse, by wandering up and down hither and thither, disposeth it self.

Therefore the belly must be covered all over with Barly meal

meal, and the white of an Egg, mixed together, with juyce of Elder; also drinking of hot Wine wherein Cummin hath been boyled, is very convenient and usefull

Also Suffumigations of *Styrax calamita*, Frankincense, and Smallage seed, of each one drachm, will very much availe.

C H A P. XX.

Against the Rupture of the Cods and perinæum, and the part between the rising of the Yeard and the Fundament, which proceedeth from difficulty of bringing forth.

TO help the Rupture of the naturall parts, which ariseth from hardnesse in bringing forth, the powder of the great Comfery root dryed, with Cummin and Cinnamon, are very good, put up into the womb.

In some the wrinkled skin of the Cods is broken from the birth, so that there is but one hole between the womb and the fundament, and the same course, whereby oftentimes the womb goeth forth and is hardened; therefore the diseased parts must be cherished with hot Wine, in which Butter hath been resolved, untill the Matrix be softned, and then it must be gently put up: after the Cod skin is broken in three or four places, it must be sowed up with a silken thred; presently let a linnen cloth be put upon the belly, according to the largenesse of it; lastly, let it be annoited with Tar, for the womb, by reason of the evill scent, is drawn in again. At last we heal the Rupture with powder of both Comferies, and Cummin, sprinkled upon them. But a child-bed woman is to be put to bed, so that she may have her feet lie the higher; let her lie there eight or nine dayes continually, and let her take her meat, ease her self, and make water there.

She must abstain from bathing so long as possibly she may, also from all those things which may provoke coughing, and from meats which cannot easily be digested: And for preventing this danger in bringing forth, let a long ball of linnen cloth be made, and put up into her Fundament, and as often

as the child-bearing woman striveth to bring forth the Infant, let her strongly compresse and keep in her belly, that no disrupcion or rupture be made in these parts.

C H A P. XXI.

For windinesse or Collick of the belly.

IF the secret or naturall parts receive wind in, which being kept in brings forth pain, a Fomentation made with the decoction of Mustard or Onions, is vety good.

Also sometimes in others so great plenty and abundance of wind oppresseth them, that they seem broken, or as those troubled with the Iliack passion, for whose ease, a Bath made of Mallows, Pellitory of the wall, and the like, must be used, and the belly often kept soluble.

But she ought to stay the longer in the Bath, and when she cometh out of it, a plaister of the juyce of Mullein, or Turnup, and Barly meal, must be laid on hot, and then let her use her Bath again,

C H A P. XXII.

For the Itch.

IF those parts itch, so that women by scratching take away the skin, whereupon blysters arise, which greatly molest and trouble them, they ought to be annoited with the Ointment prescribed for burnings.

Take an Apple, *Bol. armoniack*, Mastick, Frankincense, Oyle, hot Wine, Wax, and Tallow, and thus you may prepare it. Purge the Apple from the outward rind, and the core, and put it in a pot to the fire, with the Oyle, Wax, and Tallow, and when it shall be hot, the Mastick and Frankincense, being reduced into powder, must be put in, and then being mingled strained through a cloth.

CHAP. XXIII.

For the Flux of blood.

FOR those unto whom an immoderate Flux of blood hap-
peneth, it shall be convenient to give the juyce of Mugwort,
Sage, Pennyroyall, and of other hearbs of that kind, made up
into the form of a Sirrup.

Also Baths made for the same disease of the said hearbs, are
good; or by a plaister made up with Clay and Vinegar, which
must be applied to the right side.

If the Flux of blood come from the nostrils, it must be ap-
plied to the forehead and temples, having a respect to the con-
trary side: For blood useth not to flow out of the nostrils,
unlesse a male Child be begotten.

CHAP. XXIV.

For the falling down of the Matrix from the birth.

A Bath made of Mugwort, Flea-bane, Juniper, Camphire,
and Wormwood, boyled in water; let the child-bed wo-
man sit in this up to the breast, afterwards let her be gently
put into her bed, and let her lie with her feet drawn backward,
that the Matrix may return into its place.

The Womb being put into its place again, put powder of
Penniroyall, of *Galiugale*, *Spikenard*, Nutmegs, *Avence*, with
oyle of Nutmegs, and Penniroyall into a fine thinne cloth, and
in manner of a Ball or Pessary bind it up, and put it into the
Womb, and shut up the orifice of the Matrix, that it fall not
down again: But have a care, that it may peirce backward
toward the reins, and there it is to be bound up, but before
that be performed, a plaister of Bay berries, of Mustard, Fran-
kincense, and of Cinnamon, of each as much as shall be suffici-
ent, being brought into powder, and being heated at the fire,
mingled with Honey, and let it be laid to the back being yet
hot, and bound up with a swath, wherewith the Pessary, put up
into the Matrix, is tied.

But

But let the woman brought to bed lie in her bed upward
for the space of nine dayes or more, if need require, so that
she may not move her self up and down, unlesse great ne-
cessity urgeth her; and such meat shall be given her, which
may not easily passe through her belly, or may not often
provoke her to make water: But now going abroad after
her delivery, we must put on an intire garment that may keep
it in, least it goe out again, unlesse it be when she maketh
water. The third day we must make ready a Bath, and then,
least they should swell, powder of Ginger, Pellitory of the
wall, and Cinnamon, of every one by equall parts mixed must
be blown up.

CHAP. XXV.

For the Piles after the birth.

WE use to cure the Piles, arising from the fault of the
bringing forth, with a Bath of Wormwood, Southern-
wood; Cinnamon rind, and the bark of *Cassia fistula*, boyled
well in Wine; when the woman delivered goeth forth of the
Bath, put Bombace, or Cotton, with powder of Alloes mixed
with oyle of Penniroyall unto her lower parts.

CHAP. XXVI.

Against pain of the Breasts, contracted by too much Milk.

CLay kneaded with Vinegar, after the manner of a plaister,
is available to astringe and keep back the Milk, but the
place is first to be suppled with hot water.

CHAP. XXVII.

For the Imposthume of the Breasts.

A Plaister of marsh-Mallowes, Mallowes, Wormwood,
Mugwort, and Swines greace, made up according to art
is very profitable; when the swelling is come unto the height,
lay Nut kernels bruised to peices, unto it: And if the
E Imposthume

Imposthume break not, let it be launced with a Launcet or Pen-knife, and squeeze it a little, least by the suddain evacuation a worse mischeevous Imposthume may come upon it; and when it is broken, put in a linnen cloth, twice or thrice a day, smeared with the yolk of an Egg and Turpentine, which strengtheneth exceedingly: And if the Imposthume chance to passe into a Fistula, put into it a root of black Hellebor dipped in Oyle or Honey; or sprinkle powder of the colt-Bur upon it, for with these is every Fistula purged and destroyed, so as it be not between the Bones; wherefore these Medicines are so long to be administred, untill it dye, and be dried up, and afterward the Ulcer be cured.



Some



Some few additionall Observations,
concerning the passages in ths former
Treatise.

CHAP. XXVIII.

What is to be administred unto the Child, after it is born, for the first thing it taketh.



Rnoldus de villa nova, a most learned Phisitian, writeth, that if you give unto a Child half a scruple of Corral finely powdered, with womans milk, first, before it taketh any other thing, after it is born, that it shall never be troubled with the falling Sicknesse.

Also,

I know persons of good quality in this our Country of *England* (I presume, instructed by some able Phisicians) who give unto all their own children (and advise all other women, where they are desired to be assistant at the birth) to exhibite unto the children new born, the first thing they take, a little Salt well mingled in a spoonfull of Saxifrage, or Hyfop water, to prevent the trouble of frets, and other diseases in children following their birth.

Conceiving also, as they suppose, they have some ground for their action, from the fourth verse of the sixteenth Chapter of *Ezekiel*, where the Lord, reckoning up the Midwives duties about children, at that time of their nativity, thus speaketh.

And as for thy nativity, in the day thou wast born, thy navill was not cut, neither wast thou washed in water to supple thee, thou wast not salted at all, nor swadled at all.

C H A P. XXIX.

For Infants troubled with wind and flegm.

MAny Midwives advise the Nurfes, to give them a little pure Sugar-candie finely bruised in Saxifrage water, or Scabious water in a spoon, well mingled together.

C H A P. XXX.

A most excellent Medicine to cause children to teeth easily.

TAke of pure Capons greace, very well clarified, the quantity of a Nutmeg, and twice as much of pure Honey, mingle and incorporate them well together, and three or four times in a day annoint the Childs gummes when they are teething, and they will break flesh easily, and prevent torments, and Agues, and other greifs, which usually accompany their coming forth.

C H A P. XXXI.

For Agues in Children.

TAke a spoonfull of good oyle of Populeon, and put thereunto two spoonfulls of good oyle of Roses, mingle and incorporate them well together, and then warm it before the fire, annoint the Childs bowing places, his armes, legs soles of his feet, and also his forehead, and temples twice a day, chafing the ointment well in.

C H A P. XXXII.

For Worms in Children.

TAke of Mirrh, and Aloes, very finely powdered, of each a penny-worth, and with a few drops of Chymi-
call

call oyle of Wormwood, or Savine, with a little Turpentine, make these up into a plaster, and lay it to the Childs Navill.

C H A P. XXXIII.

For Heart-Wormes.

HEberstreit, Skonkius, Hollerius, and other Phisicians affirme, they have seen them in persons dissected: One in a Prince, another in a Citizen of Florence; and our London Phisicians of late yeares have seen two in London (as appears in Doctor Mayes book of Mr Pennant of Saint Giles in the Feilds) who dyed having a Worm like a Serpent in his heart.

The Cure.

Skonkius out of Stocherns affirmeth by certain experiment, that the juyce of Raddish, Garlick, and Mustard, killeth these Wormes, which breeding in the chest of the heart, cause swoonings, Epilepsies, and many times death.

C H A P. XXXIV.

To cause a young Child to goe to stoole.

CHafe the Childs navill with May Butter before the fire, then take some black Wooll, that groweth between a Sheeps legs, and dip it in the May Butter, and then dry it, and lay it unto the navill, and it will procure a stoole: This is also good for one in yeares, who can take no inward Medicine.

Another

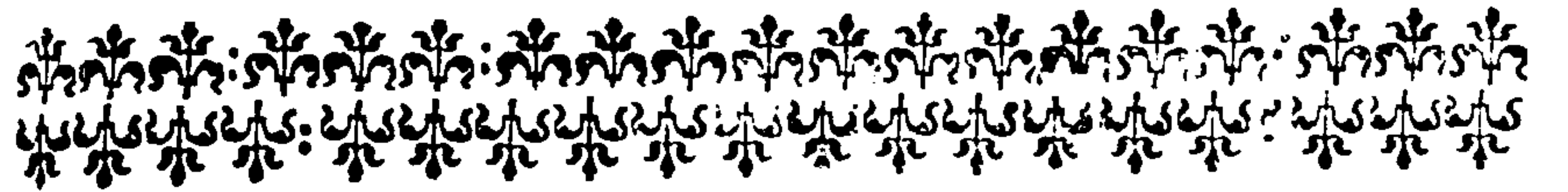
Another certain Experiment.

Take a good big green Mallow strig, and strip off the outward skin, and annoint the strig well with fresh Butter, and put it up into the Childes Fundament, and let it stay a while there, and in very short space it will procure a stoole.

*Courteous Reader, I pray accept
kindly of these few Additions.*



This



His Treatise might have been enlarged farther out, by addition of other Experiments, but my Freind; being of the same opinion concerning Medicines, that Seneca the Philosopher was of Bookes: *Non refert quanta, sed quam bona medicamina*; hath confined them to their own limits, onely with a few necessary Observations inserted.

M. A.

FINIS.



Choise and select Medicines, collected
by a Phisitian for his own private use,
and Alphabetically digested by him, and
from him communicated for
publick use.

A

For the Ach in the bones.



Ecipe. A pennyworth of good *Aqua
vita*, and as much of oyle of Bayes,
and mix them well together warm in a
Sawcer, and annoint the place grieved,
and chafe it well in (but not by the
fire) when it is well dryed in, wrap it
up well.

For all Aches and lame Members.

℞. Rye, and Rosemary, *ana.* M. ii. put them into common
oyle, and Malmfie, *ana.* one quart, let these things seeth half an
hour together, then let the same Member be bathed there-
with, being first chafed with a cloth very well, and after bathing
wrap

F

Cures for severall Diseases.

wrap it up in a Lambs skin the woll side inward; doe this to bedward for the space of three weeks together; this helped a man which could neither stand nor goe, *Probatum.*

An Ointment for all Aches which come from cold causes, shrunken Sinewes, straines in man or beast, it is incomparable, and will keep forty yeares, but it must be made onely in May.

℞. Mallowes, Groundsell, Strawberry leaves, Lavender-cotton, Birch leaves, Chickweed, Comfry, Parsly, Sage leaves, Bay leaves, Rue, Balm, Plantain, Sorrell, wild Briony, Betony, Wound wort, *Carabus*, *Succory*, Majoram, Lungwort, Cammill, Adders tongue, Oxe eye, ana. M. iii. Chop these hearbs very small, and beat them in a Morter, then take Rosin four pound, *May* Butter clarified in the Sun eight and thirty pound, Sallade oyle a gallon, Turpentine four pound, Frankincense two pound: Melt the Rosin and Frankincense together first, then put therein the *May* Butter, and the rest aforesaid, and twelve pound of Hogs grease, and half a pound of Verdigrease, and when all these are melted together, then put in the chopt and pounded hearbs, and let them boyle half a quarter of an hour, then carefully stirre it a quarter of an hour after, and when it is cold, put it into pots close covered, and set them in a horse dunghill a yard deep for one and twenty dayes, then take them out, and put all the ingredients into a Kettle, and set it over the fire again, and boyle them a walm or two, then strain it, and put thereto oyle of Spike two pound, and stir it well; and when you use it, warm it a little in a Sawcer, and rub it by the fire.

To counterfeit beyond-Sea-Azure.

℞. Common *Azure*, and beat it very well with Vinegar, and annoint therewith a thinne plate of fine Silver, and put the same over a vessell full of Urine, set it over hot ashes and coales, and let it be stirred untill it be like beyond-Sea-*Azure*: This is the best way, *Mizaldus* saith, he had this out of an old written book.

Cures for severall Diseases.

To know good Azure and pure.

Lay some of it upon a hot burning Iron, and if then it will not be burned, nor any little stone is found therein, then it is pure and perfect, and not sophisticate and adulterate: *Mizaldus.*

For an Ague.

When Jesus saw the Crosse whereon he should be crncified, the Jewes said unto Jesus, *Art thou afraid, or hast thou an Ague?* Jesus said, *I am neither afraid, nor have an Ague:* Whosoever shall wear these words, shall neither be afraid, nor have an Ague, *Amen, sweet Jesus, Amen.*

For a Tertian, or double Tertian Ague.

℞. A good quantity of *Celandine*, one spoonfull of Salt, and the bignesse of an Egg of Leven, and as much *Allicant*, or *Spanish Sope*; stamp them well in a Morter, and make a plaister of them, and apply them to the Patients feet, one hour before the accessse of the fit, adde thereto four or five yolks of Eggs.

℞. Of *Anniseed* water the best you can get, half a pound of oyle of *Vitriol*, shake them well together, and drink one or two spoonfuls hereof one hour before the accessse of the fit: *Probatum.*

This Medicine is excellent to cure all kinds of Agues that are.

B

For a Short Breath.

Take the roots of *Hollyhockes* ℥. i. dry them into fine powder, clarified *Honey* four pennyworth set these on the fire,

F 2

fire,

Cures for severall Diseases.

fire, and stir them well together untill it come into the form of an Electuary, whereof let the Patient take often.

℞. Of choise Manna called Manna Granata two ounces, flower of Cassia newly drawn half an ounce, Penidios three ounces, oyle of sweet Almonds newly drawn half an ounce, the Lungs of a Fox finely beaten to powder two ounces: powder what is to be powdered, then mix them all together, and make an Electuary with Sirrup of Hyfop.

An Electuary for the shortnesse of Breath.

Take a pint of the best Honey you can get, set it on the fire, and scum it very clean, then put into it a little Hyfop bound in a bundle bruised a little, let it boyle till the Honey taste well of the Hyfop, then take it out, and wring out all the Honey, and put into it the weight of sixpence of Angelica root grated, or cut very small, as much of Elacampane root, of Ginger the weight of two pence, as much of grosse Pepper, of Licorice eight penny weight cut very small, of Anniseeds eighteen penny weight, put these altogether after the Hyfop is taken out, and let it boyle a walm or two on the fire, stirring it a little; then take it off, and put it into a glasse or pot, and put thereto three spoonfuls of *Aquavita*, and stir it well together, and take it on a tufted Licorice stick, at morning about ten, and at four in the afternoon; and when you goe to bed, letting it melt down out of your mouths.

For a Bruise or Squat.

℞. White Daffie roots, leaves, floures and all, pownd them, and strain the juyce of them into strong *March Beer*, or Sack, and give the Patient a good draught thereof: Or seeth them in Ale, and make a Posset thereof, and let the Patient drink thereof as of the former, and let him eat the leaves if he can, and let him sweat after.

℞. Of Comfry M. i. when it sprouteth forth the youngest leaves, wring them with your hands, and put them into fresh Butter

Cures for severall Diseases.

Butter out of the Churne unwasht into a Frying-pan, and hold it a good way off the fire, and so let it boyle together till it be green, then strain it, and keep it for your use: *Probatum.*

A Restorative for the Backe.

Take of stale Ale two pound, of Germander half a handfull, of unset Hyfop, and of unset Thyme, and of Clary, *ana.* M. i. a branch of Rosemary, and a good quantity of English Saffron, a dish of sweet Butter, and a good peice of Sugar, then boyle all together till half be consumed, then strain it, and let the Patient drink it morning and evening.

For Aches in the Backe.

℞. Bores greafe, and Nerve oyle, *ana.* p. a, and as much Turpentine, boyle them a little together, and annoint the greived place downward therewith.

For Bleeding at the Nose.

Take a Toad and kill him, and take three Bricks, put them into fire, and then take out one of them, and put the Toad upon it, then take out another, and put him again on that, and when he is almost cold, take off the Toad and put the Brick into the fire; then take the third Brick, and doe so till the Toad be consumed to ashes, then take the ashes and put them into a Taffata bag, and when any one bleedeth, apply the bag upon the heart, and it will instantly stay the bleeding; either of the Nose, or any Wound,

For Burning, or Scalding.

℞. A spoonfull of Sallade oyle, and the white of an Egg, beat them well together, and annoint the burnt place with it often, then take a linnen rag, and wet it in the oyle, and lay it over the sore, and keep it still wet, till you find the fire be drawn

drawn out of the Wound, then take away the rag, and annoint the place with a feather, and put Harts-tongue leaves to it, and so bind it up, and dresse it thrice a day for two or three dayes, and after that but once a day, and this will cool it without any scarre.

2. R. The reddest Onyon you can get, and take off the rinde, and beat the Onyon with Bay Salt in a wooden dish, till it be made very small: then put it very thick upon the burned place, and renew it three or four times, and this will take out the fire, and then you may apply any healing Medicine to it to skin it.

C

For a Cough of the Lungs.

Recipe. Of clear running water three pound, of good Sugar half a pound, with nine Figs sliced, half a spoonfull of Anniseeds bruised, a spoonfull of Licorice bruised, of great Raisins, having their stones taken out, one handfull, of Maiden-hair one penniworth, boyle these together till one half be consumed away, then strain it thorough a fine linnen cloth, and every morning take two spoonfuls of it luke-warm, and you shall finde present remedy: *Probatum.*

For purging of Colds, Coughs, and comforting the Lungs.

R. Rubarb two drachms, Sena half an ounce, Anniseeds one ounce, steep them in a pint of white Wine, and put to it one ounce of brown Sugar-candy: set it over the fire to be kept stewing all night, stop the pot very close that no water come out, and in the morning, when it is blood-warm, strain it, and take a pretty quantity of it, and put two drops of oyle of Sulphur into it, and drink it fasting, and fast two or three houres after, then take a little broth and keep you warm.

A

A Julep for a Cough.

R. A pottle of Spring water, and put into it ten branches of Hyssop, and two of Rosemary, Licorice clean scraped and thinne sliced two ounces, of Anniseeds bruised two ounces, French Barly which hath been cleansed in one water, boyle these till half the water be consumed, then strain it, and put to it three drops of oyle of Sulphur: take two spoonfuls of this when you begin to Cough, this will loosen the flegm, and cause you to bring it up easily.

Another.

Boyle three sprigs of Rosemary, and as much Maiden Hyssop in two pound of white Wine, of Mace two flakes, of Nut-Neg two or three slices, Saffron six or eight blades, burn the Wine, and after sweeten it with brown Sugar-candy, and drink a good draught warm, *mane & vesperi*, and two or three spoonfuls in the afternoon.

For Canker in the mouth.

Mingle the juyce of Agrimony with raw Honey, and annoint the lips with it, and it will heal it: *Probatum.*

Richard Jones cured a young man which had the Canker both in his tongue and lips, onely with good Romane Vitrioll dissolved in spring water, and making it as milk warm from the Cow, with a stick and a linnen cloth fastened to the end of it, he washed his tongue, mouth, and lips herewith every morning and evening, and cured him in short time.

But if it be in an old man let run too long, that it eat still, and Vitrioll, Salves, nor other waters will cure it, there is no other way to save this man, but to wash carefully his lips, or mouth, with a very little oyle of Vitrioll, to cauterize the veins, and stop the malignant humours that comes from the brain and feeds it. But this course must not be taken unlesse the

Patient

Cures for severall Diseases.

Patient be in intolerable pain, and in a desperate case, for doe it herewith never so little, yet this oyle of Vitrioll will gnaw, and bite, and put the Patient to great pain, that was opprest with great pain before, unlesse you mitigate the pain by often & continual dipping of a linnen cloth kept wet in spring water; after a very little time that you have annointed the cankered veines and places, with very little oyle of Vitrioll upon a feather as may be, and so let him indure the pain as long as he well can, that this may cauterize and sear up the veines the better, that so he may be cured, which otherwise will corrode and eat continually, although he may purge and vomit also, and so this at last will kill him.

For a Consumption, and Cough of the Lungs.

℞. Coltsfoot, Betony, Burnet, and red Rose leaves, *ana.* M. i. of Comfry roots scraped and sliced; M. ii boyle all these in a gallon of Spring water till it be consumed to a pottle, then strain it, and set it over the fire again, then take a pound of double refined Sugar, and put it into it, and let it boyle over a soft fire about a quarter of an hour, then take it off, and put it up, and drink of it six spoonfuls, morning, and evening, and at four in the afternoon.

2. ℞. Of *Saccharum Saturni* one scruple in a quarter of a pint of Goats milk, and give the Patient *mane & vesperi* two or three weeks together, and this will help them; but first give the Patient some gentle diet-drink to purge them, before you give the *Saccharum* and Milk: *Probatum.*

For Collick, and paines in the backe.

℞. The tender tops of a Bucks horn which is Velvet headed, and cut it in peices, and put it into a new pot well covered, and set it in an Oven where it may be dried and made into powder, of which give to the Patient with a little Pepper in good Wine a pretty draught, and this will presently release the pain and give ease: *Probatum.*

2. ℞. The

Cures for severall Diseases.

2. ℞. The decoction of Hollyhockes, mix it with Honey and Butter, and drink thereof bloud warm: *Probatum.*

For the Cramp.

℞. The leaves or little sprigs of Rosemary, and put them between every toe, and if you are much troubled with the Cramp, use it continually, and this will cure it.

2. Annoint the part cramped with *Unguentum Brionia*, and this will help it: *Probatum.*

For a Canker.

℞. Burnt Salt, burnt Eggshels, burnt Copperas, burnt Bones, burnt Verdigrease, Wormwood, and Rue, burnt, *ana.* p. 2. make powder thereof, and mingle them well together, and strow the powder into the Canker, and let no water come to it.

Another.

Take Hog-lice, stamp them till they come to an oyle, and annoint the place therewith.

For a Canker in the lips.

℞. The juyce of Agrimony, and mingle it with raw Honey, and annoint the lips with it, and it will heal them: *Probat.*

A Water for a Consumption.

℞. Rose-water three pound, of Muscadine three pound, of new Milk a pottle, of grosse Pepper one ounce, of Cinnamon two ounces, of sliced bread a penny loafe, the yolks of three new laid Eggs, of Sugar one pound: Distill all these as long as any water will come; take of this water with a little Pepper a draught fasting, and you will find much good.

G

For

Cures for severall Diseases.

For the Cough.

℞. Of the best *Flores Sulphuris*, one ounce and half, as much white Sugar Candie finely powdered, mix them together, and take as much hereof as will lye upon sixpence, mix them well in the yolk of an egg, and swallow it down; then walk upon it untill you sweat, and keep your self warm; and use it four or five mornings together, to take it, and walk after it.

For a Cough, or shortness of Breath.

℞. Of *Aqua vite* or Annise-seed water four ounces, mix it with white Sugar Candie finely powdered two ounces, boyl it in a peuter dish, over a chafing-dish, till it be dissolved, and indifferent thick like an oyle, and take a spoonful of this when you goe to bed for three or four nights together.

℞. Elacampane roots cut into small peeces, of Hysop, Pen-niroyal, and Liquorice, *ana* M. ii. seeth them in a gallon of pure spring water, till it come to a pottle, then strain it well, and keep it in a clean pot or glasse close stopt, and use this every day thrice; First and last, and one hour after dinner. for seven or eight dayes.

For a Consumption.

℞. Three sheeps hearts, slit them, and take out the strings and bloud, and lay them in water to soke a night and a day, then wash them clean, and put them into a Pipkin, lay in the bottome of the Pipkin, stalks of Rosemary in the manner of a Gridiron; then lay the hearts on them, every heart being stuck with three cloves, and half a quarter of Sugar being put into every heart: Then stop up the Pipkin very close with paste, and put it in an Oven with household bread, and when you thinke it is sufficiently stewed, take out the Pipkin again, then every morning and evening take a spoonful of this Sirrup.

For

Cures for severall Diseases.

D

For the Dropsie.

℞. *Recipe*, Half an eggshel full of the juyce of *Ireos*, of *Mellicratum* four ounces, with powder of the best Ru-barb, half a drachm: Take this hot in a morning once a week. This is held for an excellent help.

Another.

℞. A lap-full of green Juniper tops, chop them small, and take a great bathing tub, and put them therein, and set the Patient in the tub, so that he may not touch the water, wherein these tops were sodden, but put a cricket under his feet, and cover him well up to the throat; let him sweat so long as he is able, and when he cometh forth of the bath, take care he taketh no cold, but carefully put him into a warm bed.

E

For pains in the Eyes.

℞. *Recipe*, brown Fennel, white Rose-leaves, or other Rose-leaves, Rue, Vervain, Celandine, and Eyebright, *ana* p. *o.* distill it, and keep the water in a Violl.

For sore Eyes by salt Rheum.

Pound Houfleeck M. i. in a mortar, and take the juyce strained through a linnen cloth, put it in a new laid eggshel, and put a quantity of white Sugar-candie to sweeten it: Set the Egg over some Embers, and let it stand, and as the scum ariseth take it off with a feather; and being clear take it off the fire,

G 2

Cures for severall Diseases.

fire, and when it is cold, wash your eyes herewith ever and anon.

Mr. Nepier commendeth *Rulandi aqua ophthalmica*, to bee the best for sore eyes, Pin and Web, of all waters.

To clear the Eye-sight.

℞ Rain water of the clearest you can get one gallon, let it settle and clear by it self at least one day and night, and after put it into a fair bason of earth glased, or of silver, then put thereto of Roch Allom, the bigness of a Pigeons Egg, and a quarter of as much white Coperas, and let them stand 24 houres well covered, then scum it clean with a feather, and drein it into another bason; then take away the scum, and the grounds, and so doe it every 24 hours, till it be clear without scum or grounds, and when it is perfectly purified, put it into a full pint of the best Rosewater which is white, and put it into a good big glasse; then set it in the Sun thirty dayes or more. Afterwards take it in, and wash your eyes with it three or four times in a week, when you are in bed, or oftner till you bee eased; when you wash your eyes, lye upon your back, that it may the better soke into them, and if it be too sharp, then abate it, by mingling some spring water with it. The best time to make it is in *Aprill* or *May*; but if need be at any time in the Summer.

If you take the rain-water in glasses, or glased earthen pans as it falleth from heaven, free from durt, sand, or other filth, that will be much better.

F

For the Flux.

℞ *Ecipe*, A Bason, and set it forth in the rain, and save the rain that falleth therein, then take a few Violet leaves, and boyl them in the water, then boyl some Almonds, but blanch them not, and make Almond milk of the same water; If the
Flux

Cures for severall Diseases.

Flux be very sore, boyle the Almond Milk, and put thereto a little Cinnamon, and Sugar, and drink it.

For the Flux.

℞. The nether jaw of a Pike, and make it into fine powder, and put it into drink or broth, and it will stop the Flux.

For the bloody Flux.

℞. An old Cock, and dresse him, put into his belly of Sow-thistles M. i. and put him into a fair earthen pot, and put to it five peices of Gold, four Dates, ten Prunes, and a quart of Malmsey; then close up the mouth of the pot as close as you may; then put it into a brasse Pot with fair water, let it boyle the space of twelve houres, but take care that none of the water come into the earthen Pot; and when the flesh is consumed from the bones take it up, and let it run thorough a clean peice of lochram; then put it up into a clean Gallypot, and when it is cold it will be like jelly; put two spoonfuls hereof into broth or other meat which the Patient useth to eat.

For the bloody Flux.

Seeth a good proportion of Plantain in fair water, till it wax yellow, and all the strength be boyled out of it, then strain the water, and heat a clean peice of Iron red hot, and quench it in the said water, doe so nine times, and give it the Patient.

2. Seeth a pint of Milk, and when it is boyled, put into it as much Allum as will make a Posset, of which *mane & vesperi* drink a good draught.

3. ℞. That which is shorn from Scarlet, make it to a powder, and give the Patient half a spoonfull thereof in a pretty draught of Tent, and use this five or six times.

4. Dry the powder of an Hare, and give it the Patient, in red Wine, and it will help him.

For the bloody Flux.

Cut Hollihock roots in small peices, and boyle them in red Wine, strain it well and give the Patient; and if he have a Fever, or Ague, seeth the roots in water with some Plantain leaves, and let the Patient drink it.

2. ℞. Yarrow, and Plantain, *ana. p. e.* strain them together, and put thereto old red Wine, called Hollock, or Tent, strain it well, and let the Patient drink a good draught of it first and last, for three or four dayes together.

3. ℞. Plantain, Ribwort, and Sheapherds purse, *ana. M. ℞.* stamp them small in a Morter, then put thereto *Bole armoniack*, and *Terra sigillata*, and stamp them again, and lay it plaister-wise to the forehead cold.

4. Mingle Mint water with sirrup of Mint, drink it cold fasting; this will stop both flux and vomit.

For the bloody Flux.

1. ℞. Hay well boyled, and keep it over the fire, and every time the Patient goeth to stool, let a wispe thereof be put into the stoole.

2. ℞. Two quarts of Milk, and boyle in it of Sage four handfulls washed; boyle these to a quart, then put to it a little beaten Cinnamon, and let the Patient take this blood warm, instead of other drink when he is thirsty.

3. ℞. A Nutmeg, pare a great hole in it, and rost it in embers full of *Sanguis draconis*, and eat it all up: This was Colonel Hambletons Secret.

4. ℞. red Bryer leaves, and boyle them well in Milk, and sweeten it with Sugar.

5. Give Dates stones beaten to powder in warm Wine fasting.

℞. Of the best Treacle one drachm, in four ounces of *Carduus benedictus* water, give the Patient hereof three mornings or nights to drink blood warm, and it will take away the fumes

fumes of the head in the disease of the Flux.

If the fumes of the head be not asswaged, let the Patient take four ounces of *Carduus* water, and the yolk of a new laid Egg, and a little Salt, mix these, and drink it; this is also good for an Ague.

An Ointment for the Flux.

℞. Two pound of *May Butter*, or a gallon of Cream; if or *May Butter*, take *Lunaria saviola*, *Salomons Seal*, *Moufeare*, *Plantain*, *Adders-tongue*, *ana.* one handfull, stamp these small, and put them into the *May Butter*, and boyle them half an hour with a soft fire, scumming it with a feather: If you use Cream, boyle it till it come to an oyle, which oyle as it riseth take off with a spoon, and put your Hearbs into it, as into the *May Butter*; when it hath boyled, strain your Hearbs thorough a thinne cloth, and let it stand till it be cold, after which, set it over the fire again till it begin to boil, then put it up in pots.

This is also good for burning, scalding, or Aches, but especially for the Flux, for which, when you use it, observe this direction: Take the quantity of a Nutmeg of this Ointment, and melt it by the fire, and stroke down the reins of the back till it be dried in, use this for seven dayes and nights together if your Flux continue.

For all Fluxes of blood, and other Fluxes, pains in the Back or Liver, and for inward effects.

℞. *Cinnamon*, *Cassia lignea*, *Opium*, *ana.* two drachms, *Mirrh*, *Pepper*, and *Caibanum*, *ana.* one drachm, stamp them, and mix them with a little clarified Honey, and make it into a lump or masse, give thereof at night two round pills about the bignesse of a pea in the pap of a roasted Apple, and let not the party drink for two hours after; and if his pain and greif be never so great it will ease him within one hour or two, and perhaps cause him to sleepe soundly: you may give it two or three nights together, if the Patient be strong, but if they be

be very weak, give it every other night three or four times; but if he be in extream pain give it when you list: If the stomack be full of meat or flegm, it will work lesse effectually. *Probatum.*

A powder for the Flux.

℞. Half ripe Blackberries, dry them, and make them into powder, give the Patient a draught thereof in a little Tent, or old red Wine, in the morning and evening for five dayes if the Flux continue.

A Glisten.

℞. A quart of new Milk from the Cow, and put three or four gads of Steel into the fire red hot, and quench them in the Milk till half the Milk be consumed; then take the weight of eight pence of Deeres suet, and stamp it into the Milk, and mix it well together, and put it in a boulder bag warm; this you may use four or five times if need require.

For Morpew, or Scurf of face or Skin.

℞. Of Brimstone beaten into powder two ounces, mix it well with as much black Sope that stinketh, and tie the same in a linnen cloth, and let the same hang in a pint of strong wine Vinegar, or red Rose Vinegar, for the space of nine dayes; then wash any kind of Scurfe or *Morpew*, either in face, or body, dipping a cloth in the same Vinegar, and rubbing the face or body therewith, and let it dry by it self: also drink the water of Strawberries distilled, or tincture of Strawberries, it certainly killeth *Morpew* or Scurfe: *Probat.*

To blanch the Face.

℞. The meat of Lemons having taken away the kernels, and a quantity of fine pure Sugar, still these, and keep the water to wash your face with every night. *To*

To smooth the Skin.

Mix Capons grease with a quantitie of Sugar, let it stand for a few dayes close covered, and it will turn to a cleer oyle, with which annoint your face.

Morpew and Freckles.

Annoint the face with the bloud of a Hare, or Bull, this will take away Morpew, and Freckles, and smooth the skin.

G.

For the Gout, or Ache in the joynts, knobs, or knots in the flesh.
Probat.

℞. *Ecipe,* Of May Butter four ounces, of Cummin seed beaten into fine powder, half a pound, of black sope, four ounces, of Rue, M. i of clarified Mutton, M. ℞. stamp these in a mortar together, and put to it an Oxe gall, and a spoonfull of Bay salt, and fry them together till it be thick, then lay it on a woollen cloth, and apply it hot to the ach as may be suffered, and let it lye a whole week unremoved: Then lay on another as long a time, and so lay on a third plaister as long, which will be three weeks in the whole time; and this will give ease.

For Gout or Bone-ach.

Take of the best *Aqua vita* one penniworth, and another of oyle of Bayes, mix them well together, and annoint the place grieved therewith by the fire, warm the ointment by the fire, and then chafe the place till it be dryed in, then cloth it up warm. *Probat.*

H

For

Cures for severall Diseases.

For the Gout, or Joynt-ach.

R. The jayce of Sage, of *Aqua vita*, of oyle of Bayes, of Vinegar and Mustard, and of Oxe gall, *ana p. x.* put altogether into a bladder, and chase it up and down with your hand for the space of an hour and half, and keep it for your use, and annoint the grieved place with it morning and evening.

For the Gout.

Stamp well ℥ iii. of Wallwort, then melt ten pound of *May Butter*, and put it thereto, and let it stand nine dayes together, then boyle them half an hour over a soft fire, then strein it, and annoint the grieved place.

For Gout or Bone-ach.

Annoint the place grieved with very good *Aqua composita* by the fire, and let the same drinke in; doe this three or four times, and whilst it is wet, cast upon it powder of *Olibanum*, and sow a cloth thereon, and let it lye on for four dayes.

Probat.

H

Hermes Tree.

First grinde to an Amalgame one ounce of Mercurie, with one ounce of clear Spring-water, then put a round viall glasse, half full of Rose water, or clear spring water; then put therein your aforesaid Amalgame, then drop therein one drop of the best *Aqua fortis* that can be gotten, and after a quarter of an hour another drop, and so every quarter of an hour one drop, till you have dropt therein ten or twelve drops; then with a very gentie heat, on sand or hot embers, vapour the

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the water away softly, and a brave tree of silver, shall grow in the glasse to your admiration.

I

A Plaister to help any Stitch, or Imposthume wheresoever.

Recipe, The roots of Hollihocks washed clean, and cut in peeces, M. i. seeth them in fair water, untill the roots bee tender, then take out the roots, and put into the water, of Fenugreek, and Linseed, *ana M. i.* being first stamped or bruised, and seeth them together in the water, untill the water rope like birdlime, then stamp the Hollihock roots before boyled, and put them to the Fenugreek, and Linseed, with a handfull of Barlie meal, and fry them together, and if need be, put to some Sheeps suet, and lay a plaister thereof to the sore, as hot as may be suffered; Let it lye twelve hours at least, and then lay another to it, and within nine plaisters it will work the full effect: It dissolveth the Plurisie also in applying of three Plaisters.

For an Imposthume of the Stomack.

Whosoever shall dayly take in a draught of Ale or Beer, a spoonful of the powder of *Matfelon*, or *Scabios*, it will destroy any Imposthume within him. Probat.

A good Oyle to bring in joynts which have been out seven years, to give strength to veins and sinews, and to keep them brought in, in their places.

You must first bathe the place throughly that is out for three or four dayes, with Oyle of Cammomil, then against the Patient goeth to bed, you must have two Neats-feet, or so many of them as may cover the dislocation, with the peelings round about: then lay the insides of the feet in thick and

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broad flakes to the place, as hot as the party can indure it, and in the morning remove them, and after with it annoint the place and the flakes aforesaid with Oyle of Cammomil, and then apply fresh peelings. This for certain hath brought in joynt, that which hath been out of joynt six years, and giveth strength to the veins and sinnews, and will keep the joynts in their first place; and the effect will appear in three or four dressings.

For the Black Jaundies.

Spread Wheat-straw abroad upon a clean floor in a close house, and put in Geese, and watch them when they dung: take their dung up with a knife, and scrape away the white about the dung, untill you have a good quantity of it, then dry this in an Oven, make powder thereof, and drinke of it morning and evening warmed in Ale, and it will cure both the black and yellow Jaundies.

2. Dry the gall of a Raven, and grate it into powder, and take a quantity of it in a spoon, temper it with Beer or Ale, and drinke this fasting three mornings together: Or take nine or ten seeds of Hemp, doe away the husks, and bruise them, and put them in Ale, and drinke this fasting, for eight or nine dayes.

For the black Jaundies,

℞. Of Hearb Ambrose, Betony, Mugwort, *ana.* M. i. three or four Dock roots clean pickt, washt, and scraped, stamp all these together in a Morter, till they be beaten indifferent small; then take Spicknard, Turmerick, and Gallinal, *ana.* p. 2. stamp them in a Morter likewise, then put the Hearbs into a clean cloth by themselves, and tie them fast with strings, and hang them in a gallon or two of good Ale newly ready to be tunned up, and after three or four dayes, drink a good draught thereof every morning next to your heart, and fast after it three houres, and doe so the like when you goe to bed.

To

Cures for severall Diseases.

To make Hartshorn Jelly.

℞. Two ounces of Hartshorn being small rasped, and a pint of fair water, one Nutmeg sliced, one race of Ginger, a branch of Rosemary, boyle all these together in an earthen Pipkin over a soft fire, till it be very clammy, then strain it into a Bason, and put to it Rosewater and Sugar.

For the yellow Jaundies.

℞. Celandine, English Saffron, and powder of Ivory, seeth them in white Wine, and drink thereof eight or nine dayes *mane & vesperi.*

2. ℞. The Urine of the Patient, and drink it with the juyce of Horehound.

3. Seeth the juyce of Cammomill, Morrell, and Mouseare, in white Wine twice, and drink of it fasting.

For the yellow Jaundies.

℞. The pap of a roasted Pippin, and put as much powder of Saffron as will lye on a penny, and twice as much Harts-horn finely scraped, mingle them well together, and give the Patient three mornings together the quantity of a Nutmeg, and as much at going to bed.

2. ℞. Of the inner rind of Barberry bark, and Goose dung that feeds on grasse, and wash the white of it, and a little Saffron, steep these in Ale, and let the Patient drink it in the morning fasting.

3. ℞. Of red Nettie-tops M. i. seeth them in a pint of Ale, and drink the same four or five mornings together.

4. ℞. Alicant, or hard Spanish Sope, and a little stale Ale in a Cup; rub the Sope against the bottome of the Cup till the Ale be white, then shave a little Ivory, and let the Patient drink of this first and last till he be recovered: Also take Celandine leaves, and put them into your Stockings next to your feet.

5. Put

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5. Put a good handfull of Celandine leaves into a quart of white Wine, boyle them to a pint: in the winter use the roots, and drink thereof morning and evening.

6. Cut out the core of a good big Apple, put into the place some sweet Butter, a little Turmerick, and English Saffron, cover it with the top you cut off, rost it tender, and let the sick eat of this three or four mornings together.

7. ℞. One pennyworth of Turmerick, of the middle rind of the Barberry bark M. ii. of Celandine M. i. seeth the Celandine, and the bark, in Ale-wort, putting to it a gallon of new Ale at the tunning, and when it hath stood two nights, draw it at the spicket, and warm it with a gad of fine Steel, and put to it the powder of the Turmerick, and drink of it first and last.

8. ℞. The jayce of Liverwort, and the scrapings of Ivory, and of Saffron, as much as you shall think fit, of French Sope as much as a Chestnut, bind them all in the corner of a linnen cloth, and swinge them up and down in fair water, till all the vertue be gone into the water, and give the Patient to drink of it.

L

For a lame Leg.

℞. *Recipe. Aqua composita*, and oyle of Roses, *ana. p. a.* mix them together well, and annoint the greived place with it morning and evening, but let the Patient first be well rub'd with a warm cloth. *Probatum.*

For the same.

℞. Oyle of Exeter, oyle Olive, and *Aqua vite*, and Beasts gall, *ana. p. a.* Mix them all well together, and annoint the lame leg therewith twice every morning and evening, for the space

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space of a fortnight; but alwayes use to rub the place first very well with warm clothes.

For chops Lips.

Rub them with your sweat behind your eares, and this will make them smooth and well coloured.

A Drink for the Cough of the Lungs, and Consumption.

℞. Of Earth-wormes two pound, in a *May* morning, those with black heads are best, you may gather enough; put these in white Wine for three or four houres, then slit and wash them in the same Wine, and in another Wine, and lay them in an earthen pan on straw or sticks laid a crosse, and put them into an Oven after the bread is drawn, and so use them till they be so dry, that you may pould them, then scarce it, and beat it again till it be as fine as flower: then keep it for your use, which you must take twice a day, in the morning when you wake, and at four in the afternoon, as much as will lye on six pence, or eight pence; take it in a spoonfull of warm Broth, or mulled Sack, or Mace Ale, and drink a pretty draught of the Broth to wash it down: if you take it in mulled Sack, or Mace Ale, take not above four spoonfuls, use this for a moneth, but be carefull of taking cold.

To make a Laxative Whey.

℞. One pound and a half of clarified Whey, Sena half an ounce, four penny weight of Anniseeds, of Hops half a handfull, of Borrage, and Suglosse, *ana.* half a handfull, Fumitory p. i. seeth all these in the clarified Whey untill half be consumed, drink of it two mornings together.

A good Laxative for a Child.

℞. Of Violets three handfals (if you cannot get them, as much

much of the leaves,) seeth them in running water, from a pottle to a quart, then take of Almonds one pound, stamp them small, and temper them with the water, and make an Almond Milk of it, and let the child eat and drink of the Milk, and also if need require, of the water by it self with a little Sugar.

To cause Loosenesse.

℞. *Coloquintida* and mix it with Honey, and Bulls Gall, then apply this plaister-wise to the belly, and this will doe it: Also take Wool, or Silk, and dip it in the joyce of Sowbread roots, and Wine, and use it as you use a Suppository.

For a costive by burnt Choller.

℞. Of Mallows, Mints, Wormwood, and Violet leaves, *ana.* half a handfull, seeth these in the water of the sick, and when they are well sodden, presse out the water from the Hearbs, and stamp the Hearbs in a Morter, and fry them in *May* Butter, or fresh Grease, and make a plaister of it, and apply it warm unto the belly, and change it once a day,

For Rheume procuring a Cough of the Lungs

℞. A quarter of a pint of good Sack, of Elacampane roots half an ounce, as much Licorice, powder them very finely, of the best refined Sugar half a pound, boyle them together, till they rope in nature of a Sirrup, then take hereof the quantity of a big Filbert *mane & vesperi*, and after as often as the Cough tickles you.

2. Take Virgin Honey, and old Conserve of red Roses, *ana.* *p. e.* mingle them well together, and take at morning and night three Pills as big as a Nutmeg, and keep warm after it.

A Drink for the Cough of the Lungs.

℞. A pottle of spring water, put into it of Oak leaves, M. ℞. of Colts foot, of Butter burr, roots and leaves, *ana* M. i. of S. Johns wort, Mousear, Maiden hair, *ana* p. i. 3 or 4 Harts tongue leaves, a little Liverwort, 6 branches of Maiden Hyfop, 3 or 4 branches of Rosemary, pick and wash all these clean, 16 Figs slit in two: Set this over the fire, and let it boyl softly, till half be consumed, then take it off the fire, and strein it, and put into it of loaf Sugar ℥ ℞. and when it is melted, put unto it six or seven drops of oyle of Sulphur, and put it into a glasse, and shake it well, and drinke every morning eight spoonfulls, which you must drink leasurably, that it may the better fall on the Lungs; about four of the clock in the afternoon you must take as much: this will both cleanse, and heal the Lungs, and stop the coughing.

M

A cooling Almond Milk.

TAke Lettice, Spinage, Succory, Violets, langde Beefe, Endive, and red Fennel, *ana.* half a handful, three spoonfull of Anniseeds, five whole Maces, and one Nutmeg cut into peices, seeth all these in a pottle of running water to a quart, then blanch your skins, and beat them with the cold seeds, and so draw it with this decoction, and put into it Sugar, and *Manna Christi*, to sweeten it.

N

A Water to restore Nature.

TAke of good new Milk three pound, of red Wine one pound, the yolkes of four and twenty new laid Eggs, having

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Having their whites taken out, beat the Eggs well with the Wine and Milk, and put thereto as much fine Manchet as will almost suck up the liquor, distil this with a soft fire, take two or three spoonfuls of this usually in your broth two or three times a day: this is rather to be used in Hectick Fevers then in other diseases, because they are alwayes hot in the palmes of their hands, and in the soles of their feet, both after sleep, and after meat, which shew the consumption of the solid, and fleshy parts of the body.

To restore Nature consumed.

Steep the yolkes of two new laid Eggs in six ounces of Vinegar six houres, then take them out, and with four Dates, and a pint of Muscadine, or Alicant, make a Cawdle therewith as followeth: Take of Rosewater one pound, a pint of Muscadine, boyle therein a dishful of the Pithes of an Oxe back clean pickt, a large sawcer full of good Currans clean washt, four yolkes of Eggs, six Dates, a stick of Cinnamon, and a good Nutmeg; make a Cawdle of this with Sugar, and having so done, strain it, and drink thereof at morning fasting, and at four in the afternoon: it is singular good for a weak back, and decaying of nature.

P

For the French Pox.

Recipe, Of *Lignum vita*, ℥i. of *Sarsaparilla*, ℥v. of *Sena Alex- andrina*, ℥iv. of *Sassafras* ℥iv. of *Bole Armon.* ℥i. of *Chalk* ℥i. of *Hermodaetilis*, ℥ii. of *French Barlie* ℥ii bruised, of long Pepper a half penniworth, of *Saffron* one penniworth, of *London Triacle* ℥i. Boil all these in four gallons of spring water till half be consumed, when it is to be boyled put in the long Pepper, *Saffron*, *London Triacle*, *Bole Armoniack*, and the *Hermodaetilis*: What is to be pounded, pound; and what to be bruise

Cures for severall Diseases.

bruised, bruise; let it boil a good while after those Ingredients are put into the pot, close stopped: Then strain it, and with the dregs you may make a smaller drinke for the Patient to drinke at meat, or when he is dry; but of the former drinke he must drinke ℥iiii. thrice a day: *Viz.* at eight of the clock in the morning, at noon, and at 10 at night: He must eat dryed Bisket, and great Raisins, and his meat must be mutton, dry roasted without Salt. The party must also take this ensuing Purge twice, before he drinke the drinke: *viz.* six penniworth of *Pulvis Sanctus*, with ℥i. of *Sirrup of Roses* solutive, well mixed in ℥℥ of white Wine, drinke it blood warm, fasting two houres, and then take some warm broth.

Another.

Two or three doses of *Doctor Vanhock's Rosa vite*, given at severall times is very good in this disease.

Another.

R. Of *Diaphenicon*, ℥ii. as much *è succo rosarum*, drink this in the morning at six or seven a clock with ℥iv. of white wine, bloodwarm, for three four or five dayes: It is an excellent purge, and will give you six or eight stools within two hours. *Probat.*

A Poffet good in all cold Agues, or Pestilentiall Diseases.

Make a Poffet with small Beer, with a quart of milk, as clear as you can, then take of *Goats rye*, M. i. when you have taken off the curd from the Poffet, put the *Goats rye* into it, and let it boyl a good while; then put three or four branches of *Scordium* into it, then take it from the fire, and cover it a while; then strein it, and give the Patient neer a pint of it at a draught warm, an hour before his fit comes; then let him lye still one hour to sweat, or two, or longer if he can indure it, use this for three times; but let the Patient be careful he take no cold.

The Plague Water.

℞. Harts horne rasped, ℥i. one root of Saxifrage, the stems and seeds of red Sage, Rue, Elder leaves and berries, red Bramble leaves, one root of Angelica, or the leaves thereof, Tormentill the roots and Leaves, ana M. i. two Oranges, English snake-weed the roots and leaves, Virginia snake-weed a small quantity, which is much better then ours, of Goats rue, ana M. i. Butterburr leaves and roots, and Pimpernel; ana M. ℞. Scordium six branches, Marigold Flours, and horage flours, and Rosemary flours, ana M. i. White Ginger ℥ii. dried Figs eight, old Ivie Berries black, two spoonfuls, Walnuts fortie, stamp them all in a mortar, and steep them twelve hours in White wine, ℔ ii. and white Wine Vinegar, ℔ ℞. then strein it through a fine strong-linnen cloth, and adde unto it ℥i. of Bole Armoniack finely powdered, and a little Pomocitrine rinds one penniworth, and distil it in a dry Still, and take morning and evening one spoonfull. This is good for any Fever, ague, small Poxe, Measels, or any Infection: If it purgeth, as it will if there be any infection, you must give the Patient two spoonfuls of this till it hath done his working.

An Antidote against the Pestilence, by Dr. B.

℞. Three pints of good Muscadine, of Rue, M. i. of brown Sage as much, bruise and boyl the Hearbs in the Muscadine till a third part be consumed, then put to of Ginger ℥℞. of Nutmegs thirty two, a penniworth of long Pepper grossely bruised into the Wine, and let it boil one walm, then take it off and strein it, then put into it a penniworth of Mithridate, two penniworth of London Triacle, and a quarter of a pint of Angelica water, drinke one spoonfull of this every morning fasting one hour after; but if the partie be infected, then let him drinke two spoonfuls, and sweat upon it.

For

For the shaking Palsie.

Take of Cloves two or three ounces, as much of Nutmegs, powder them small, and mixe them with oyle of Lavender, to make them fit for a plaister, spread it on Leather, and lay it to the nape of the neck, and wrists of the hands; Or as I have proved, Take three penniworth of London Triacle, a pennie pot of Neat oyle, a pennie pot of Sherrie Sack, mix these three things together well, and eat a spoonfull or two every morning fasting, and at any time of the day; after this once or twice a day if you please take a spoonfull, or eat it upon new white bread. This will help the shaking Palsie, and trembling of the heart, and make a man chee-full and merrie. *Probatum.* I had the shaking Palsie by working in *Mercurie*, no man more, and this in fourteen dayes cured me; God be praised.

Another.

Steep Mugwort in Rosewater, wash the hands therewith, and it will cure their shaking and trembling.

To restore lost Speech.

Lay a thin peece of raw Beef to the forehead of them that have lost their voice, and let it lye one all night.

To restore speech to an Apoplectick.

Beat the Kernels of Peach stones together into powder, and give the Patient a good draught thereof in Rennish Wine.

A Restorative Electuary.

Take of great Raisins cleansed from their stones, ℔ ii. of Licorice scraped, and bruised, ℥i. put these in ℔ ii. ℞. of cleer water, seeth them well, and strein them, and put into their

Cures for severall Diseases.

streining, of Mirabolans, Hebal, Citrine, and Indic. cleered from their stones, *ana* ℥ ii. of Emblick and Bellerick, *ana* ℥ ii. boyl them, presse and strain them, then put thereto of pure Sugar, ℥ i. and when they are boyled up to the thickness of a Sirrup; adde in the end of choice Cinnamon, ℥ ℥. Cloves and Galingal, *ana* ℥ ii. of Nutmegs, *num.* ii. of Fennel, and Anise-seed, *ana* ℥ i. Make it into an Electuarie, and put it up into a clean Box, agreeable to the complexion of the Patient that shall use it; as for the spleen, in a Tamarisk, or Ash boxe, or Juniper for flegmatick persons, and so accordingly of others: In this Electuary are Medicines for principal Members, *viz.* the Heart, the Head, Stomack, Liver, Spleen, and Generative parts. It is first hot, then moist, after cold, and last dry.

This Medicine was invented by *Arnoldus de villa nova* for hindering old age, conservation of health, prolongation of life: it not onely comforteth, but purgeth superfluities remaining from the nourishment past, keepeth back gray haire strengtheth the stomach, and giveth a good colour to the whole body.

A Restorative good in all diseases.

Take Elder flours, the Eve of *S. John Baptist* at Midsummer, according to the Planet which is *Jupiter*, or according to the Sun diall at twelve a clock: Dry these in the East, stamp and powder them, then take Borage water, and put into it seven or nine grains of the Pissle of a Deer, dried and grated to powder, with a spoonfull of the powder of the flowers aforesaid: Infuse them for 12 houres, in three or four ounces of the water for the Patient to drinke for 15. dayes together. It restoreth old age, and strengtheth the back. In fine, this is miraculous for all diseases.

For the Rickets.

Take of cream two pound, and boil it to an oyle or take
of

Cures for severall Diseases.

of unsalted Butter, ℥ ii. take three or four good handfulls of Cammomil, mince it small, and put it into the oyle or Butter, and let it boil on a soft fire till the hearbs become crispe, and that it be very bitter; then strein it, and annoint the childs sides downwards, and the bottome of the belly and thighes morning and evening: Also to give the child thrice a day half a dosen spoonfulls of Harts tongue water, in which you have steeped seven or eight Clives, and some brown Sugar Candie to sweeten it: If the child mend not with this; ℞ Of shoemakers shreds, two or three M. boil them in fair water, and take off the oyle, and annoint the child, as before prescribed: If the child be not weaned, you must wean it, otherwise no Medicine will recover it: Also you must carry it as little as you can in your armes, but when you doe, be stirring it, and make it try to use the legs, if it be of that bignesse.

Doctor Vanhecks Rosa Vita.

℞. *Mercurie* sublimate sublimed with ℥ iv. of Roman or Danisk Vitriol, Antimonie crude, ℥ ii. grinde them well together an hour and half; retort these with sand half way up the body of the glasse, with a gentle fire five houres, and then increase the fire by degrees, till with a good fire red begins to come (into an Urinal half full of water) which precipitates that which is distilled out into a snow white powder, which powder wash three or four times with fair water till the sharpness be gone. Then make an extract of Zedoarie, Cinnamon, and Galingale, *ana*, ℥ i. and red Sanders ℥ ii. with spirit of Wine ℥ vi. mingle this Extract with ℥ i. of the foresaid white powder, and grinde them together well, and it will dry it self into a red powder.

It is given for the French Pox about four grains in the pap of an Apple with butter, this will give some five or six vomits; It also helpeth Agues and Fevers, Dropisie and divers other diseases, and is constantly sold for three shillings four pence the dose, *Probat per me T. S.*

S

A Sear-cloth for divers causes.

Recipe, Of Oyle olive, ℥ i. ℥ red Lead, ℥ i. ℥ of white Lead, ℥ i. Castile Sope ℥ iii. Oyle of Bayes ℥ ii. Put your Oyle olive in a Pipkin, and put thereto your Oyle of Bayes, and the Castile Sope. Seeth these over a gentle fire of Embers till it be well mingled and melted together, then strew a little red lead and white, being mingled together in powder, still stirring it with a great spatter of wood, and so strew in more of your Lead by little and little, till all be in, stirring it still by the bottom to keep it from burning, for an hour and half together; then make the fire somewhat bigger, till the redness be turned into a gray colour. But you must not leave stirring it, till the matter be turned into a perfect black colour as Iitch; then drop a little upon a wooden trencher, and if it cleave not to the trencher, nor your finger, it is enough: Then take long linnen clothes, and dip them therein, and make your Sear-cloths thereof, they will keep 20 yeares; let your powder of your Lead be searsed very fine, and shred the Sope small.

The Vertues of this Sear-cloth are; Being laid to the Stomack, it doth provoke appetite, and taketh away any pain in the stomack; being laid to the Belly, it is a present remedie for the Collick: Being laid to the back, it is a present remedie for the Flux, and running of the Reins, heat of the Kidnies, and weakness of the Back: It helpeth all swellings and bruises, and taketh away Aches. It breaketh Felons, and other imposthumes, and healeth them. It draweth out any running humour, and helpeth him without breaking of the skin, and being applyed to the Fundament, helpeth any disease there: It helpeth all old Sores, and will be made in six houres.

For

For the Stone.

R. The Clawes of a brown Pionie root, and the root, and Jet Beads, *ana p. e.* dry the clawes and roots, and powder them, and the jet also very finely, then mingle them, and in Ale or White wine drinke a little of the powder.

2. Peel a red Onyon, slice him and put him into a pint of good white Wine, let him lye six houres, then strein it, and drinke of it twice in a fit, and it will expell the stone.

For Stone, Strangurie, and Collick.

Take the inner rinde of the young branches of a Hasell tree, boyle them in small Ale till half be consumed, and let him that hath the Strangurie, drink half of it at a draught, let the Patient drink a draught of it first and last, for nine dayes together, for it never fails.

For the Stone in the Bladder.

R. Of Turpentine ℥ iii. and burn it to powder, then mix two drachms thereof with four ounces of Saxifrage water, and give it twice a week, in the morning to the Patient, and this will not onely preserve him from the stone, but drive it out, if any use this but two moneths. *Probat.*

2. Stamp two Bees in Beer and drinke it, and it will cause Urine to come.

To break and drive out the Stone.

R. The juyce or water strained out of Raddish roots, mixe it with White wine, and the powder of Turpentine, dried in the Sun, and so drinke: This is an excellent Medicine to drive out the stone.

To cause Urine and break the Stone.

Take Parsely, and stamp it in White wine, then strain it well, and drinke a good draught thereof, and this will cause

K

YOU

Cures for severall Diseases.

You to make water, and break the stone; but you must use this five or six times. *Probat.*

℞. Pouders of Brionie berries, and drink it in water, where in Water-creffes have been boyled, and it will both help you, and give you ease.

For the Stone.

℞. The bloud of two Hares, as much Sheeps or Goats milk, mingle them well together, and boil them in a new pot to a coal, beat it to pouders, and searce it finely, and give the Patient hereof a good quantity in a little fountain water, luke-warm, this will break the stone to dust, and make it come away. To try this, put the stone into it, with a little water bloud-warm, and in half an hour it will dissolve it into peeces.

2. Take five Cloves of Garlick, and stamp, and strain them in a draught of Rhennish wine, and so drink it. This being taken three times together is a sure Remedic.

For the Stone in Reins and Bladder.

1. Scrape Sea-horse pissle to pouders, and drinke thereof every morning with white wine, and a little oyle of Almonds, and this will cure the stone of the Kidnies and Bladder, being given four ounces at a draught.

2. Pouders of *Manati*, which is a stone growing in a Sea-cows head, being exhibited in the aforesaid manner, will doe the like. The white for the man, and the yellow for the woman.

3. ℞ Spikenard, Carraway, Fennel, Annise, and Cummin-seeds, Cinnamon, and Galingale, *ana*, ℥ss. Gromwell seed, and Liquorice, *ana* ℥i. beat them all into pouders, and take half a spoonful of this pouders in Ale or Beer warmed, and after walk an hour before you eat or drinke, doe this four or five times, and you shall finde a notable operation.

Cures for severall Diseases.

A Possiet for the Stone.

Make a Possiet very thinne and clear with a quart of Milk, and put into it eight or ten roots of *Althea*, and two Parsly roots, having their pithes taken out, and two Asparagus roots picked and washed clean, so that no durt be on it, and let them boyle well in the Milk-Possiet; then strain it clean, and let the Patient drink a good draught, put into it as much *Sal prunella* as will make it somewhat Brackish; this is a safe and admirable Medicine.

2. ℞. The braines of a Magpy newly killed, and put it into a wine Glasse of white Wine, and stir it well till it be thoroughly mixed, and then drink it, and this will presently cause Urine, and ease the pain.

For the Spleen.

Seeth the rindes, and keyes, of an Ash tree very tender and well in white Wine, and drink a good draught thereof for six or seven mornings together, it doth much ease the Patient: when you drink this, annoint the Spleen with *Dialthea* every morning and evening, applying *Emplastrum de Meliloto pro Splene* to the place. *Probat.*

Another.

Put of oyle of Gold one drachm, into half a pound of Anniseed-water, shake it well together every time you take of it, and take a spoonful at a time, and it will help you. *Probat.*

Heat a pair of Tongs six times red hot, and quench them in white Wine; drink this nine mornings together, and this will help the Spleen.

For Swelling of Armes, Legs, and Feet.

℞. Linseed, Wheat, Bran, Brooklime, Chickweed, and Groundsel, *ana*. one handful, seeth them in a pottle of white Wine altogether till it be thick, then lay a plaister thereof to the

the swollen place as hot as you can suffer it, and it will help it with three or four plaisters.

For Sinewes, and Nerves, cut asunder.

℞. Of Earth-wormes one handful, put them in a cloth, and cleanse them well from the earth, that done, take Sack half a pound, and of Sallade oyle half a pound, mix them together, and infuse the Wormes in this untill they be suffocated, then stop the pot very close, and lute it well, and set the pot in hot horse-dung for eight and forty houres, till the Wormes be rotten, then take them out and presse them, and adde thereto of common Oyle half an ounce, of Venice Turpentine two drachms, then relute your pot, and set it on a soft fire for three or four houres.

For Bruises, or streined Sinewes.

1. Anoint the place greived with *Aqua composita*, and Neat-foot oyle luke-warm, laying hot clothes thereon.
2. Stamp live Earth-wormes, and apply them to Sinewes cut.

For shrinking of Sinewes.

℞. Two Swallowes nests that are ready to fly, of Lavender Cotton, the tops of young Thyme, the strings that run out of Strawberries, Cammomil, and Hollihock leaves, *ana.* one handful; stamp the Swallowes quick and the Hearbs together, till no feathers be seen, then put thereto of *May* Butter one pound or two, and stamp it again to a salve, and let it stand again close for seven dayes; then seeth it the space of two houres with a quick fire, stirring it still; then strain it thorough a course cloth, and annoint the joynts therewith, or any other place where the Sinewes are shrunk, and use often to stretch out the joynts and splint.

For

For Sinewes shrunk, and to supple impotent Limbs.

℞. Rosemary, Thyme, Parsly, Hysop, Bayes, Sage, Lavender Spike, Lavender Cotton, Balm, Cammomil, Roman Wormwood, Brooklime, Smallage, Yarrow, red Nettles, Lovage, Hearb Robert, Plantain, Rag-wort, Vervain, Adders-tongue, Daises, Nightshade, Comfry, Orpine, Strawberry strings, Violet leaves, Walwort, Amber leaves, Southernwood, Knot-grasse, Vine tops, Valerian, Honisuckle leaves, Polipodium of the Oak, Dill, Mallows, Perwinckle, Rue, of these one handful, slice them a little, and stamp them very small in a Morter, with powder of Cloves bruised small, put thereto oyle Olive, and Neats-foot oyle, so much that they may swim, mixing them together, set it on the fire till all the strength of the Hearbs be boyled out, and take heed it doe not burn; then strain out the Hearbs, and clarifie it over the fire, then put to it a little Wax to harden it withall: this Ointment should be made between *May* and *Bartholomew* tide. *Probat.*

To cure an old Sore.

℞. Of fresh Butter one pound, put it into a pot in the moneth of *Aprill*, then take of Violets, of Rosemary, red Sage, Buglosse, Wormwood, Broom, Hysop, Pennygrasse, Vervain, Selseheal, Hypericon, and Speedwell, *ana.* one handful; gather them as they be ready, and put them into the pot with the Butter, and set them into the Sun until *Michalmas*, then take it out of the pot, and beat it in a Morter, then make it up plaister-wise, and reserve it for your use.

For the Scurvy.

Chop small the knotted place of a Pine Tree, and boyle it well in Ale or Beer, that the steem may come out, and drink of it, and it will cure the Scurvy: This was Colonel *Hamiltons* Secret.

To

Cures for severall Diseases.

To cool the Skin, and heal a Sore.

℞. Of oyle Olive one pound and a half, Wax six ounces, of Minium two ounces, Litharge of Gold two ounces, Ceruse one ounce and a half, Camphire one ounce and a half; first boyle your Oyle and Wax till it be melted, then take it from the fire, and put in all the aforesaid things, being beaten very small and searced, and stir them together till they be cold, and as occasion serveth annoint the sore place.

To help paines in the Stomack.

℞. Four graines of Mastick, Swallow them every night to bedwards; this preserveth the Stomack from all paines, and cureth the same.

An Ointment for the Stomack.

℞. Capons Grease five pound, Origanum, Wormwood, the tops of Rosemary, Stomack Mints, ana. M. i. and a few Buds of red Roses pickt; chop the Hearbs very small, and pownd them in a stone Morter, afterward boyle them in the Capons Grease, till you see the goodness of the Hearbs boyled out, then strain them, and put so many more Hearbs as aforesaid, and let them lye all night, then boyle them all again, till the vertue of the Hearbs be boyled out, then strain them, and take of Cloves, and Mace, ana. ℥. i. beaten very small, and let it boyle a walm or two, keeping it still stirring that it may not grow black, then take it from the fire, and put it into a pan, or broad dish, and stirre it till it be almost cold, and put into it a pint of *Aqua vita*, and a quart of the distillation of Vine leaves; this is good for any thing that lieth heavy upon the stomach, being annointed therewith.

For

Cures for severall Diseases.

T

For the pricking of a Thorn.

℞. Of Violet leaves one handful, of Mallow leaves one handful, stamp them together, and take a quantity of Bores Grease, and of Wheat Bran one handful, set it on the fire in clean water, and make a plaister thereof, and lay it to the greif.

To draw a Thorn or Splinter out of the flesh.

Moisten the tongue of a Fox, and make it soft with Vinegar if it be dry, put this on the thorn, or any place where you would have any thing drawn out, and it will doe it.
2. Black Sope laid to it, will also doe it.

For the Tooth-ach.

Take of *Opium* ℥. i. distill it in ℥. ii. of the best *Aqua vita*, and hold a spoonful of this in your mouth, and it will ease you.
Probatum.

To keep Teeth white, and kill the Worms

Take a little Salt in the morning fasting, and hold it under your tongue till it be melted, and rub your teeth with it. *Probatum.*

W

To take away a Wen.

Take the powder of unslak'd Lime, and mix it well with black Sope, and annoint the Wen therewith, and this will waste it, and when the root is come out, annoint it well with Cyle of Ballome, and this will heal it.

FINIS.

A
TREATISE
CONCERNING THE
PLAGUE
AND THE
POX,

Discovering as well the means how
to preserve from the danger of these
infectious Contagions, as also how to
cure those which are infected with
either of them.

LONDON,

Printed by Gartrude Dawson, 1652.



The Printer to the Reader.



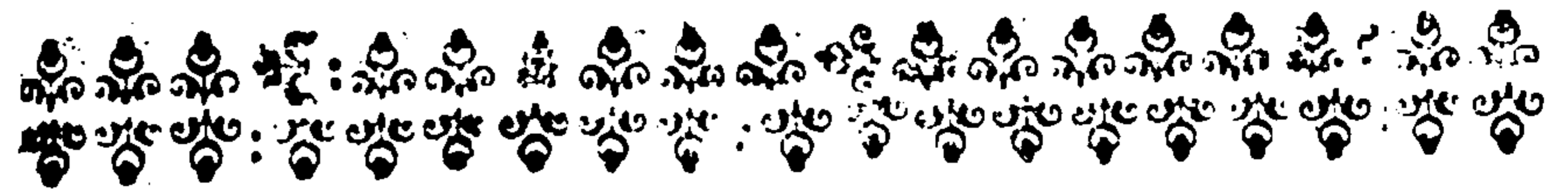
His Treatise hath pass'd the view and approbation, both of judicious Physicians and Chirurgi-ans, and hath been judged worthy to have a new vesture put upon him, and to be vindicated from the obscurity and darknesse it hath lain involved and eclipsed in this many yeares; being collected out of the Authorities of the most excellent, both former and later Writers, and confirmed, strengthened, and approved, by the late experiences of many well practi- tioned Chirurgi-ans; being formerly com- mended to publick view, by the approbation of a late famous Servant, and Chirurgian to King *James* deceased; who seriously confi- dering the facilenesse of providing the Me- dicines, with their approvednesse in a neces- sitous time, and in places remote, both from

To the Reader.

able Physicians and Chirurgicalians, the danger of the present Infection requiring speedy help, to such as might have occasion to make use of these Medicines; not doubting, but the charitable intentions of the carefull Author, publishing it on purpose for the publick good, shall find the acceptance of so necessitous a work, as is wished by

A. M.

The



The Author to the Reader.



Hereas there are divers Receipts set down in this Book, which are written in Latine, in Characters used by Physicians and Apothecaries, which cannot so fitly be brought into our English phrase; and because their quantities are set down according to the Latine order observed in the making up their Receipts prescribed, I have, for the better ease and understanding of the Reader, set down the signification of their weights and measures, according to their Characters.

A Handfull is written thus	M. l.
Half a Handfull thus	M. s.
A little small Handfull thus	P. l.
A Scruple thus	ʒ. l.
Half a Scruple, x. Graines, or thus	ʒ. s.
A Drachm thus	ʒ. l.
An Ounce thus.	ʒ. l.
Half an Ounce, or half a Drachm	ʒ. s. ʒ. s.
A Grain thus	Gra. l.
A Drop thus	Gut. l.
	The

both of men and beasts, lying upon the face of the earth unburied, as in the time of warres hath been seen, which doth so corrupt the air, as that thereby our Cora, Fruits, Hearbs, and Waters, which we daily use for our food and sustenance, are infected: also it may come by some stinking dunghils, filthy and standing pooles of water, and unfavory smels, which are near the places where we dwell, or by thrusting a great company of people into a close, narrow, or streight room, as most commonly we see in Ships, common Gaoles, and in narrow and close lanes and streets, where many people doe dwell together, and the places not orderly kept clean and sweet. But most commonly, in this our time, it is dispersed amongst us, by accompanying our selves with such as either have, or lately have had the disease themselves, or at least have been conversant with such as have been infected therewith: But for the most part it doth come by receiving into our custody some clothes, or such like things, that have been used about some infected body, wherein the infection may lie hidden a long time, as hath been too too often experimented, with repentance too late in many places. It may also come by Dogs, Cats, Pigs, and Weasels, which are prone and apt to receive and carry the infection from place to place. But howsoever it doth come, let us assure our selves, that it is a just punishment of God, laid upon us for our manifold sins and transgressions against his divine Majesty: for as *Seneca* saith, *Quicquid patimur ab alto venit*, What crosses or afflictions soever we suffer, it cometh from the Lord, either for a triall of our faith, or a punishment for our sins. Wherefore to distinguish any farther thereof I think it needlesse, for my intent is in breif sort, so exactly as I can, to shew the meanes how to prevent the same, as also how to cure it when we are infected. But before I enter to treat thereof, I think it not amisse, to shew what forewarnings and tokens are given us before hand of the coming thereof, thereby the better to prevent the same by prayer and repentance.

CHAP. III.

Warnings of the Plague to come.

A *Vicen*, a noble Physitian saith, that when wee see the naturall course of the ayre, and seasons of the year to be altered, as when the spring time is cold, cloudy, and dry, the harvest time stormy, and tempestuous, the mornings and evenings to be very cold, and at noon extream hot, these do foreshew the Plague to come. Also when we see fiery impressions in the firmament, especially in the end of summer, as comets and such like, and that in the begining of harvest we see great store of little frogs, red toades, and myse on the earth abounding extraordinarily: or when in summer we see great store of toades creeping on the earth having long tails, of an ashy color on their backs, and their bellies spotted and of divers colours, and when we see great store of gnats swimming on the waters, or flying in great companies together, or when our trees and hearbs do abound with Caterpillars, Spiders, Moaths &c. which devoure the leaves on the trees and hearbs on the earth, it sheweth the ayre to be corrupt, and the Plague shortly after to follow. Also by the beasts of the field we may perceive it (especially sheep) which will go mourning with their heads hanging down towards the ground, and divers of them dying without any manifest cause known unto us. Also when we see young Children flock themselves together in companies, and then will faine some one of their company to be dead amongs them, and so will solemnize the buriall in a mournfull sort, this is a token which hath been well observed in our age to foreshew great mortality at hand. Also when we see rivers of water to overflow without any manifest cause, or suddenly vanish away and become dry: And when clear well-springs do suddenly become foule and troubled. Also when the small-Pox doth generally abound both in young and old people, all these do foreshew the Plague to come.

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CHAP. IIII.

Sheweth how to prevent the Plague.

There are three principall meanes how to prevent this contagious disease: The first and chiefest is to acknowledge our manifold sins and wickedness unto almighty God our heavenly Father, with a hearty repentance and amendment of our former sins committed against his divine majestie.

The second means is to fly far off from the place infected, and as *Rondoletius* saith, not over hastily to return thither again for fear of an after-clap: which saying is confirmed by *Valetinus* in these words, *Non enim morietur in bello, qui non est in illo*: and the farther from it, the safer shall we be, yet were it a very uncharitable course that all which are of abillity should do so, for then how should the poor be relieved, and good orders observed: but for Children it were best to send them far off from the place, because their bodies are most apt to receive the infection, as also for that they cannot so continually use antidots and preservatives, which by their great heat may indanger them almost so much as the disease it self.

The third meanes consisteth chiefly in three points, which are these: Order, Diet, and Physicall helps. For the first you shall have a care that your houses be kept clean and sweet, not suffering any foule and filthy clothes or stinking things to remain in or about the same: and in summer season to deck your windowes, and strow your floors with sweet and wholsom hearbs, floures, and leaves, of Mints, Balme, Penniroyall, Lavender, Time, Majoram, red-Roses, Carnations, Gelliflowers and such like for your windowes, your floors to be strowed with green Rushes, and Mints, Oaken and Willow leaves, Vine leaves and such like: your windowes which stand towards the North and East, do you alwaies keep open in the day time, if the ayre be clear, and that no infected and unfavoury smell be near the same, as Fogs, dunghils, &c. and every morning before you open either your doors, or windowes, as also in the evening when you go to bed, cause a good fire to be made in your Chamber, and burn some odoriferous or sweet

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sweet perfumes in the midst thereof, as hereafter I will shew you, or in stead thereof some Juniper, Frankincense, Bay leaves, Rosemary, Lavender, Majoram, or such like, which you must alwaies have dried in a readinesse, and so in the fume or smoke thereof to breath and perfume the clothes which you are to weare.

A good perfume in summer season.

℞. Rose water and Vinegar, of either six spoonfulls: Rinds of sower Citrons and Lemons, Bay-leaves, of either the weight of two pence which is ʒ. i. Camphire, the weight of three pence, which is ʒ. ʒ.

The hearbs and rinds must be dried and put altogether in a perfuming pan, or instead thereof a peuter dish, set on a chafer of coles, will serve the turn.

Another good perfume in winter.

℞. Red-Roses Majoram and Myrtles, of either a little handfull: Callamint, Juniper berries, Laudanum, Benjamin, Frankincense, of either ʒ. i. which is the weight of seven pence.

The hearbs, berries, and Roses being dried, must be made in grosse powder, as also the gumms, and so mixed together, and when yee list, cast some part thereof on a chafer of coales, and receive the fume thereof.

CHAP. V.

Now having received the fume as aforesaid, before you go forth of your chamber, eat some Cordial electuary or preservative, as hereafter you shall find choise, which I have alwaies used with good and happy success, after taking of the Cordial wash your face and hands with clean water, wherein you must put a little Vinegar, and then if you list, you may break your fast with some good bread and butter, and in winter season a potch'd Egg is good, eaten with some Vinegar, and for pletho-

rick and melanchole bodies, it were good to drink a draught of wormewood wine, in the morning fasting, because it resisteth putrefaction in the plethorick, and purgeth bilous matter in the melancholic.

An excellent good preservative which I have alwaies used with good success.

℞. Conserve of Roses and Borrage floures, of either two ounces: *Minardus Mithridate*, *Andromachus triacle*, of either half an ounce: *Dioscordium*, two drachms, *Dialkermes* one drachme, Powder of the seed of Citrons pilled, one drachme, Sirrup of Lemons and sower Citrons, of either halfe an ounce.

Compound all these together in the form of an opiat, you may eat hereof every morning the quantity of three beanes, and drink a draught of Rennish wine, Beer, or Ale after it: but for Children and such as are of tender years, so much as a bean thereof is sufficient, and give them onely Beer or Ale after it: the taking hereof every second or third day will suffice, if you go not into any suspected company.

Another excellent good preservative.

℞. Kernils of Wallnuts and Figs, of either four ounces: Leaves of Rue, one ounce and half, Tormentill roots, four drachms, Rind of sower Citrons, one drachme, right Bolarmoniack, six drachms, fine Myrrh, two scruples, Saffron, one scruple, Salt, half a drachm: Sirrup of Citrons and Lemons, four ounces.

The hearbs, roots, and rinds must be dried, the nuts must be blanched, and the bolarmoniack must be made in fine powder, and then wash'd in the water of Scabios, and dried againe, you must pound the figgs and wallnuts in a stone mortar severally by themselves very small, all the rest must be made in fine powder, and so mix them altogether in the mortar, and then add thereto sirrup by little and little, and so incorporate them altogether: you may give this in the same quantity, and in like sort as the other before.

An

Another very good.

℞. Of the confection aforesaid made with Nutts ℥. iiii. *Minardus mithridate*, four drachms, *Andromachus Triacle*, 3 ii. *fine terra Sigillata*, four scruples, Sirrup of Limons, ℥. i.

Compound all these together in the mortar, as the other before, you may give hereof the weight of a groat or six pence, every second or third day, and drink a draught of Rennish or white wine after it in Winter season, but in the heat of the year; Sorrel water is best, and in the Spring *Scabios* or *Cardus Benedictus* water.

Also, so much Triacle of *Andromachus* description eaten every morning as a bean, with a little conserve of Roses, is a very excellent good preservative.

Valetius doth greatly commend the taking of three or four grains of the Bezar stone every morning, in a spoonfull of *Scabios* water.

I cannot here sufficiently commend the Electuarie called *Dioscordium*, which is not onely good to resist the infection, but doth also expell the venemous matter of those which are infected, being taken every morning and evening the quantity of a bean, and drinke a draught of Rennish or White wine after it in winter season; but in Summer a draught of Beer or Ale is best.

In strong and rusticall bodies, and such as are dayly labourers, Garlick onely eaten in the morning with some Butter and Salt at breakfast, drinking a cup of beer or ale after it, hath been found to be very good, which is greatly commended by *Galen*, who calleth it the poor mans Triacle, but in the sanguine, daintie, and idle bodies it may not be used, because it over-heateth the bloud, causeth head-ach, and universally inflameth the whole body.

CHAP. VI.

NOW when you have taken any of the foresaid Preservatives, it were good and necessary to wear upon the Region of the heart, some sweet Bag or quilt that hath power to resist

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resist venome, and also to carry in your hand some sweet Pomander, Nodule, or Nosegay, that will comfort the heart, resist venom, and recreate the vitall spirits, as here following is specified and set down.

An excellent quilt or Bag.

℞. Arsenike cristaline, ʒ. i. Diamargaritum frigidum, ʒii. Diambre, ʒi.

You must grinde the Arsenike in small powder, and then with some of the infusion of Gum Dragagant in Rose water, you must make a paste, then spread it on a cloth which must be six inches long, and five inches broad, and spread it thick: then cover it with another cloth, and so quilt it together, which being done, fasten it in another bag of crimson taffetie or Sarfetic, and so wear it against the heart all the day time, but at night leave it off: and here you must take heed, that when you sweat, you doe take it away, for otherwise it will cause the skin to amper a little. There are some writers which doe utterly forbid the wearing of Arsenike, but thus much I can say, that I have given this bag unto divers to wear, with most happie and good successe, for never did I yet know any one that hath worn this bag, and used any of the Electuaries aforesaid, that hath been infected with the plague, but for any inconvenience or accident that hath happened thereby, I never found any hitherto, other then the ampring of the skin as aforesaid.

Another Bag.

℞. Ireos, ʒ. ʒ. Calamit arom. Ciperus, ana. ʒ. i. ʒ. Storax Calam. root of Angelica, ana. ʒ. iii. Cloves, Mace, ana ʒ. i. Red roses dried, ʒ. iii. Pellemountain, Penniroyall, Calamint, Elder floures, ana. ʒ. i. ʒ. Nutmegs, Cinnamon, Yellow Sanders, ana ʒ. i. Nardi Italicæ, ʒ. i. Amber greece and Musk, ana. six grains.

You must pound all these in powder, and then quilt them in a bag of Crimson Taffatie as aforesaid.

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A Pomander good in the Summer time.

℞. The rind of Citrons, Red Roses, Nenuphare Roses, Yellow sanders, ana ʒ. ʒ. Storax liquid, Benjamin, ana. ʒ. i. Myrrh, ʒ. ii. Ladanum, ʒ. i. ʒ. Musk and Amber, ana. six grains.

Powder all that is to be powdered, and then work them together in a hot mortar with a hot pestell, adding unto it in the working some of the Muffelage of dragagant dissolved in sweet Rose water, or rose vinegar, and so make your Pomander.

Another good one for the winter time.

℞. Storax liquid, Benjamin, Storax calamint, Ladanum, and Myrrh, ana, half a drachm, Cloves one scruple, Nutmegs, Cinnamon, of each half a scruple. Red Roses, Yellow Sanders, Lignum aloes, and Ireos, of each half a dram. Calamus aromaticus, rind of a Citron, ana. four grains, Amber greece, Musk and Civet, of each six grains.

You may make up this as the other before with some Muffelage of the infusion of Gum dragagant, infused in Rose-water.

A good Nodule for the Summer season.

℞. Floures of Violets, red Roses, and Nenuphare, of each one drachm, Red, White, and Yellow sanders, of each half a drachm. Camphire, xii grains.

Cause all these to be beaten in grosse powder, then knit them all together in a peece of Taffetie, and when you will use it, then wet it in Rose water and a little Vinegar, and so smell to it.

Another Nodule for the Winter season.

℞. The dried leaves of Mints, Majoram, Time, Penniroyall, Lavender, Pellemountain and Balm, of each a little handfull. Nutmegs, Cloves, Cinnamon, Angelica roots, Lignum aloes, of each one drachm. Saffron, two scruples.

Cause

Cause all these to be infused in Rose-water and Vinegar one whole night, then wet a sponge in the liquor thereof, and knit it in a peece of Taffaty, or your handkerchief, whereunto you must smell oftentimes.

A Nofegay for the same purpose.

℞. Hearb grace, three branches: Rosemary, Majoram, Mints, and Thime, of either one branch: Red-Rose buds and Carnations, of either three or four.

Make your nosegay herewith, then sprinkle him over with Rose-water, and some rose-Vinegar, and smell often unto it. Also when you suspect to go into any dangerous or infected company, do you alwaies carry in your mouth a peece of the root of Angelica, the rind of a Citron dried, or a great Clove, which must be first infused or steeped one whole night in rose-water and Vinegar.

CHAP. VII.

FOR that there is not a greater enemy to the health of our bodies then costiveness, both in the time of the Plague and otherwise, I have here set down how and by what means you may keep your self soluble, which you must use once four and twenty hours, if otherwise you have not the benefit of nature by custome.

A Suppository.

Take two spoonfulls of Honey, and one spoonfull of Bay-Salt small pounded, boyle them together untill it grow thick, alwaies stirring it in the boyling, then take it from the fire, and if you list you may add one drachm of *Ithera picra simplex* unto it, and so stirre them well together, and when it is almost cold, make up your suppositories of what length and bignesse you list: and when you minister any, you must first annoint it with Butter or Sallet oyle: you may keep these a whole year if you put them in Barrowes mort or grease, and so cover them up close therein.

A goe

A good Glistec.

℞. Mallowes, Mercury, beets, Violets, Red-Fennell, of either one handfull: Seeds of Fennell, Annis, Coriander, of either one drachm.

Boyle all these in a sufficient quantity of Water, untill half the water be consumed, then straine it, and keep it in a glasse close stopt untill you need, for it will keep a whole week. Take of the same decoction, a pint.

℞. *Mel Rosarum*, or common Honey, one spoonfull: Oyle of Violets or oyle of Olives, three ounces, Salt, one drachm, The yolk of an Egg or two.

Mixe all these together in a mortar and so give it warm in the morning, or two hours before supper: and if you add unto this one ounce of *Diacatholicon* it will be the better.

Raisins laxative how to make them.

℞. White-Wine, three pints and a half, *Senna*, half a pound, Fine white sugar, one pound, Currants, two pound. You must infuse the *Senna* in the wine in a pot close stopt, and let it stand in a warm place four and twenty hours, then strein it and add to the straining the Currants, being clean pickt and watht, and lastly the Sugar, boyle all together on an easie fire, untill the wine be consumed, having care that you do alwaies stirr it about in the boyling for feare of burning, then take them from the fire, and put them up into a clean galley pot, you may eat one spoonfull or two of them a little before dinner, at any time.

A good Oyntment to keep one Soluble.

The gaule of an Oxe, Oyle of Violets, of either one ounce: Sheeps tallow, six drachms.

Boyle them together on a soft fire untill they be incorporated, then take it from the fire and adde thereto *Alloes citrine*, one ounce. Bay-Salt half an ounce.

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The Aloes and Salt must be both made into fine powder before you put them into the oyle, then stirr them together untill it be cold, and when you are disposed to have a stoole, then annoint your fundament therewith, both within side and without, and if you annoint your navell therewith, it will work the better.

Good pills to keep one soluble, and they do also resist the Pestilence.

℞. *Aloes Cicatrine*, one ounce, Chosen Myrrh, three drachms, Saffron, one drachm and half, Amber Greece, six graines: Sirrup of Lemons or Citrons, so much as shall be sufficient to make the masse.

You must grinde the Aloes, Myrrhe, and Saffron into small powder severally by themselves, then incorporate them together with the sirrup: you may give half a drachme or two scruples thereof in the evening half an hour before supper twice or thrise in a week: *Razes* would have you to take half a drachme or two scruples of these Pills every day, without using any other preservative at all, and he hath great reason so to esteem of them, for *Galen*, *Avicen*, and all ancient Writers in Physick do hold opinion, that Aloes doth not onely comfort, but purge the stomach from all raw and chollerick humors, and doth also purge and open the veines called *Miserayick*, and resisteth putrefaction: Myrrh doth altogether resist, neither will it suffer putrefaction in the stomach: Saffron doth comfort the heart, and hath also a propriety in it to carry any medicine that is given therewith unto the heart, but to conclude, these Pills will purge all superfluous humors in the stomach, and principall members, and preserveth the blood from corruption.

CHAP. VIII.

Must here give you to understand that the infection doth oftentimes lie hidden within us, without any manifest sign or knowledge thereof at the first, and therefore were it good for sanguine bodies, and such as do abound with blood, in the summer

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summer season to draw six or eight ounces of blood out of the Basilica vein in the right arme, which is a good meanes to prevent a further danger, (as *Avicen* witnesseth) but for full and plethorick bodies, it were best to purge themselves once in seven or eight daies with some easie and gentle purgation, as hereafter I will shew you: but for leane and spare bodies, once in fourteen dayes will be enough at most: for wisely saith *Rondeletius*, that it is not onely the venemous and contagious ayre which we receive that doth kill us, but it is the present communicating of that contagion with some superfluous humours in our bodies, as in his treatise *De Peste* appeareth: therefore now will I shew you how to purge the body.

Pills good to purge.

℞. *Aloes Cicatrine*, ten drachms, *Agarick* of the whitest, ℥.iiii. Myrrh, Mastick, of either two drachms: Saffron two scruples.

Make these into fine powder, then compound them together in a mortar, with so much Cximell simplex, Sirrup of Lemons, or of *Stæcados*, as shall be sufficient, you may give one drachm, or a drachm and half of these Pills, half an hour before supper: but for a chollerick body, you must leave out two drachms of the *Agarick* in making of the receipt, and in place thereof add two drachms of *Rubarb*, and for the melancholie, two drachms of *Epithimum*, and give the same quantity in weight.

A good purging potion.

℞. Raisins, the stones being pickt out and washt, of either one ounce: Polipode of the Oak, Elecampane root dried, roots of wild small Sorrel, Succory roots cleansed, of either half an ounce: Leaves of Burrage, Bugloss, Burnet, Scabios, *Morsus diaboli*, of either a little handfull: Floures of Burrage, Bugloss, Rosemary, Violets, Broom, of either a little handfull: Seeds of Fennell, sower Citrons, of either two scruples: Shaving of Harts horn, half a drachm.

Boyle all these in a sufficient quantity of faire water untill

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half be consumed, then strain it. Take of the decoction aforesaid, three ounces.

Rubarb, two drachms and half, Cinnamon, half a drachm. Slice them both, and put them with the liquor in a close cup, and so let it stand to infuse in a warm place twelve hours, then strain it out strongly, and add thereto one ounce of the Sirrup of Maiden-haire, and so drink it warm in the morning about six of the clock, and refrain from meat, drink, or sleep two hours after it, this is good in lean and spare bodies: you may for the phlegmatick body, add in the infusion, one drachm of Aggarick Trosciscated.

A purging powder for such as cannot take Pills.

R. *Alloes Ciccatrine*, one ounce, Myrrh, Cinnamon, of either two drachms, Saffron, one scruple.

Make them all in fine powder, and give one drachm in a draught of White-wine.

Floures stopt, how to provok them.

For that women which have not their naturall course or them, are most prone to receive and take the infection, I have here set down good Pills, which I have alwaies found excellent not onely for that purpose, but will also resist the danger of infection.

R. *Alloes Ciccatirne*, one ounce, Roots of Gentian, *Aristolochia rotunda*, *Dittander*, Saffron, of either half a drachm: Roots of garden Madder, Methridate, of either one drachm.

Cause them all to be ground in small powder, then mix it with the Methridate and some sirrup of *Artemesia*, or Mugwort, give one drachm of these Pills every morning twelve dayes together, or untill her tearms break.

Issues commended against the Plague.

IN plethorick and full bodies. I have found nothing more safer in the time of the Plague, then to make them an artificial

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ciall Issue, either in the leg or arm, for never hitherto have I known any one which hath had an Issue, or Ulcer running on him that hath been infected with the plague. *Palmarius* and *Forestus*, doe both affirm it to be true and certain, but here some ignorant people doe hold opinion that having once an Issue, he must be constrained to keep it alwaies, which is most erroneous, for then those which have had Ulcers running upon them, some six, ten, yea sixteen yeers, may not be cured without some Issue to be made in some other place, but therein they deceive themselves, for my self by good proof have often found the contrary in divers people which I have cured, some six, some ten, yea sixteen yeers past, and yet to this day doe remain in perfect good health without any Issues.

CHAP. IX.

What Diet we ought to keep.

FOR our diet as *Hippocrates* teacheth us, we must have a care not to exceed in eating and drinking but to keep a mean therein, and in any case to beware of surfeiting and drunkenness, which are enemies both to the body and soule, but as we may not exceed in eating and drinking, so to endure great hunger and thirst is most dangerous, our meat ought to be of a facile and easie digestion, partly tending to a drying qualitie; as Cocks, Capons, Hens, Pullets, Partridge, Pheafants, Quailes, Pigeons, Rabbits, Kid, Veal, Mutton, Birds of the Mountains, and such like; but Beef, Pork, Venison, Hare and Goats flesh is to be refused, and so are all water fowls, as Duck, Swan, Goose, Widgeon, Teal, and such like, because they are hard to digest, and do increase ill blood, and naughtie juyce in the bodie: Lambs flesh, because of his exceeding moisture is also to be refused, Eggs in the Summer not good, but in Winter tolerable: All Fishes which are of a hard flesh, whether they be of the Sea, or fresh Rivers are to be allowed. In fresh Rivers the Perch, Barble, Gudgeon, Loch, Cool, Trout, and Pike are good; and for Sea fish, the Gilthead, Turbet, Sole, Rochet, Gurnard, Lobster, Crab, Praunes, Shrimps, Whiting, and such like eaten with vinegar,

negar. There are some Authors which hold opinion, that Fish is better to be eaten then flesh in the great fervent heat of the year, because they doe make a more cold bloud in the body then flesh; another reason is, because they doe live under the water, they are not infected with any contagion of the aire, as Beasts and birds may be, and therefore more wholesome, but in my judgement flesh is more wholesome, because it doth breed a more pure, and fine Juyce in the body then any Fish whatsoever; your bread ought to be made of pure wheat, not too new, nor too old, but of one dayes baking, or two at most is best: Rie bread is to be eschewed, because of his great moisture: your drink is best beer or ale, not too strong or new, but the staler and clearer it is the better, at your meals a draught or two of Claret wine is tolerable, but in hot weather it were good to allay it with a little water, for wine doth warm the stomach, help digestion, and comfort the heart.

For your Pottage you may take in the Summer.

Parsly, Lettice, Sorrell, Endive, Succorie, Sperage, Hop-buds, Burnet, Burrage, Buglosse, Thime, Mints, Hyfop, but in Winter, Balm, Bittanie, Thime, Marigold, Hyfop, Majoram, Mints and Rue are good. For your Sallets take Pimpernell, Purslane, Mints, Sorrell, Hore-hound, Yong cole, Hop-buds, Sperage, Thime, Tops of Fennell, Tarregon, Lettice, and Water-creffes are good.

Capers are greatly commended being preserved in Vinegar, and eaten with a little oyle and vinegar, and so are Olives very good also.

For your sauce, the juyce of a Limon, Citron, or Orange is best, the juyce of Sorrell and Vinegar is also good.

All raw fruits are to be refused, except those which tend to sour tast, as Pomgranates, damask Prunes, Pippins, red and sour Cherries, and Wallnuts, Quinces, and Peares preserved are very good eaten after meals.

All kind of Pulse is to be refused, as Beans, Pease, and such like, because they increase winde, and make raw humours and ill juyce in the bodie.

Refrain

Refrain from Garlick, Onyons, Leeks, Pepper, Mustard, and Rocket, because they doe over-heat the body, make a duotion of the bloud, and cause fumes to ascend into the head.

Cheese is not good, because it doth ingender grosse and thick humors. Milk is also to be refused, because it doth quickly corrupt in the stomach.

CHAP. X.

Sheweth what Exercise and Order is to be kept.

YOU must beware of all vehement and immoderate exercise, which doth provoke sweat, as is Tennis, dancing, leaping, running, foot-ball, hurling, and such like, because they doe over-much heat the body, and open the Pores of respiration, whereby the infected aire hath the more scope to enter our bodies, but moderate exercise is very convenient, the use of hot houses at this time I thinke very dangerous, because it doth too much open the pores.

Walk not into the open ayre in the morning before the Sun hath had some power to cleanse and clear the same, and in any case goe not abroad when great fogs and mists are upon the earth, for it is dangerous: but if urgent occasions move you, then before you goe forth of your doors be sure to eat some preservative first, and then take some good and odoriferous Pomander, Nodule, or Nofegay in your hand, as before is shewed you. The extreame heat of the day is likewise to be refused to walk in, because it chafeth the bloud; as also in the evening after the Sun is set, for then unfavory and unwholsome Fogs arise out of the earth, and in any case if you can avoid it come not neer any any place infected, but use to walk in the open aire and dry ground.

Use *Venus* combates moderately, but none at all were better, the best time to use them is three or four hours after supper, before you sleep, and then rest upon them.

Beware of anger, fear, and pensiveness of the minde, for by their means the body is made more apt to receive the infection.

Use pleasant and merry recreations, either with musick, pleatant

pleasant company to talke withall, or reading some good books.

Bewar of sleeping at noon, but specially in the Winter season, but in Summer to take after dinner a nap of half an hour or an hour is tollerable in elderly bodies.

Watch not long in the evenings but two or three hours after supper is a good time to take your rest.

CHAP. XI.

Teacheth what orders Magistrates, and Rulers of Cities and Townes, should cause to be observed,

First, To command that no stinking dunghills be suffered near the City.

Secondly, Every evening and morning in hot weather to cause cold water to be cast in the streets, especially where the infection is, and every day to cause the streets to be kept clean and sweet, and cleansed from all filthy things which lye in the same.

Thirdly, And whereas the infection is entered, there to cause fires to be made in the streets every morning and evening, and if some Frankincense, Pitch, or some other sweet thing be burnt therein, it will be much the better.

Fourthly, Suffer not any Doggs, Catts, or Pigs to run about the streets, for they are very dangerous, and apt to carry the infection from place to place.

Fifthly, Command that the excrements and filthy things which are voided from the infected places be not cast into the streets or rivers which are daily in use to make drink, or dresse meat.

Sixtly, That no Chirurgians, or Barbars which use to let blond, do cast the same into the streets or rivers.

Seventhly, That no Vauts or Privies be then emptied, for it is a most dangerous thing.

Eighthly, That all Inholders do every day make clean their stables, and cause the dung and filth therein to be carried away out of the City: for by suffering it in their houses, as some do use to do, a whole week or a fortnight, it doth so putrifie that
when

when it is removed, there is such a stinking and unwholsome smell, as is able to infect the whole street where it is.

Ninthly, To command that no Hemp or Flax be kept in water near the City or Town, for that will cause a very dangerous and infectious savour.

Tenthly to have a speciall care, that good and wholsome Victuals and Corn be sold in the markets, and so to provide, that no want thereof be in the City, and for such as have not wherewithall to buy necessary food, that there to extend their charitable and godly devotion: for there is nothing that will more increase the Plague, then want and scarcety of necessary food.

Eleventhly, To command that all those which do visite and attend the sick, as also all those which have the sicknesse on them, and do walk abroad, that they do carry something in their hands, thereby to be known from other people. And here I must advertise you of one thing more which I had almost forgotten (which is) that when the infection is but in few places, there to keep the people in their houses, not suffering any one of them to go abroad, and so to provide, that all such necessaries as they shall need may be brought unto them during the time of their visitation: and when it is staied, then to cause all the clothes, bedding, and other such things as were used about the sick, to be all burnt, although at the charge of the rest of the Inhabitants you buy them all new, for fear least the danger which may ensue thereby, do put you to a far greater charge and grief: all these foresaid things are most dangerous, and may cause a generall infection, to the destroying of a whole City, and therefore I do wish that great care be had thereof.

CHAP. XII.

Doth shew what you must do when you go to visit the sick.

First before you enter into the house, command that a great fire be made in the chamber where the sick lieth, and that some odoriferous perfume be burnt in the midst of the chamber, and before you go to him, eat some cordiall preservative, and smother your clothes with some sweet perfume, then wet
your

your temples, eares, nose, and mouth, with Rose-water and Vinegar mixt together, then take in your mouth a peice of the root of *Angelica*, the rind of a sower Citron, or a Clove prepared as before is shewed, and have some Nofegay, Nodule, or Pomander, appropriate in your hand, which you must alwaies smell unto, so may you the more bouldier perform your intent: but herewithall you must have a speciall care, that during the time you are with the sick, you stand not betwixt the sick body and the fire, for that is dangerous; because that the fire of his nature draweth all vapors unto it self; but keep you alwaies on the contrary side, so that the sick may be betwixt you and the fire: and for such as are to let any sick infected body to bleed, it were good they did cause the keeper of the sick body to lay open that arme or legg which is to be let bloud before he approach near: the reason is, for that most commonly all that are sick in this contagious disease, are for the most part in a sweat, and therefore suddenly to receive the breath thereof, would be very dangerous.

Now when you have been with any one so infected, before you go into the company of any whole and sound people, it were necessary you do stand by a good fire, having all the clothes about you which you did wear when you were with the sick, and then turn and aire your selfe well thereby, so shall you be sure the lesse to endanger others by your company. Thus have I as breefly as I can devise set down all the ordinary meanes which my self have used, and by others known to be used for preserving you from this contagious and dangerous disease, which in the most part of people will suffice, but for such as dwell whereas they may have the counsell of a learned Physitian, I do wish them to take his advice, especially for purging and letting bloud, because none can so exactly set down in writing the perfect course thereof (which may be understood rightly of the common sort) so well as he which hath the sight of the body: for that many bodies are oftentimes troubled with some one humour abounding more then another, which here to treat of would be too tedious, neither can it profit the common people, for whose sakes I have taken this paines: and now will I shew the signes to know when one is infected

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infected therewith, as also which are the laudable signes, and which are the contrary, and lastly the meanes (by God his assistance) how for to cure the same.

C H A P. XIII.

Sheweth the signes of infection.

THe signes and tokens hereof are divers, as first, it is perceived by the suddain weaknesse, loosening and overthrowing of our naturall strength, without any manifest cause thereof going before, and sometimes it doth begin with a gnawing and biting in the mouth of the stomach, the pulse will grow weak, feeble, and unequall, with a great streightnesse and heavinesse about the heart, as if some heavie burthen or weight were layd thereon, with shortnesse of breathing, vomiting, or at least a great desire to vomit, great pain in the head: insatiable thirst proceeding of their great interior heat: sluggishnes, and universal faintnesse of all the body, with a great desire to sleep, and an astonishment of the mind and vitall spirits: and for the most part they complain of a great paine which is felt in some one place or places of their bodies, where the botch or blain is by nature intended to be thrust forth, yet some at the first have them appearing: and for the most part, they are taken at the first with a sharp and rigorous feaver.

Good signes.

When the botch or Carbunkle cometh out in the beginning of the sicknesse with a red colour, and yellowish round about it, and that it doth quickly come to maturation, the feaver to cease, and the party findeth himself eased of his grief, and quickned in his spirits, these are good and laudable signes of recovery.

Evill signes.

When the botch at the first commeth out blackish, or black in colour, also when the botch is opened, the flesh within doth look blew, and that then there appear not any matter or cure

ture in the wound, but as it were a spume or froth issuing out thereof, are ill and deadly signes,

When the botch waxeth so hard that by no means it will come to suppuration, but resisteth whatsoever is done unto it for the furthering thereof, and so returneth in againe into the inward parts suddenly, is a token of sudden death at hand, and so it is, if either before or after it is broken it look of a blewish colour, or of divers colours, like the Rainbow, round about it.

When the Carbunckle or Blain doth suddenly dry up, as if it were scorcht with the fire, and that the place round about it doth shew to be of a wannish blew colour, is a deadly sign: if in the skin appear green or black spots, the excrements of divers colours with worms in it either dead or living, having a vile stinking savour, and spitteth stinking and bloody matter, doth betoken death.

When the sick complaines of great and extream heat in the inward parts, and yet cold outwardly, the eyes staring or weeping, the face terrible, the said excrements or urin passing away, and the party not knowing thereof, are evill signes.

When in the fourth or seventh day they are taken with a frensie, or do fall into an extream bleeding at nose, or have a great flux with a continuall vomiting, or a desire to vomit and do it not, extream pain at the heart, watchfullness, and the strength clean gone, are deadly signes. When the party being very sick, yet saith he feeleth himself well, his eyes sunk deep in his head, and full of tears, when he thinks all things do stink, his nailes looking blew, the nose sharp, and as it were crooked, the breath thick and short with a cold sweat in the brest and face, and turning and playing with the clothes, the pulse creeping or scarcely to be felt, and greivous unto him to speak, these are infallible signes of death at hand. Some, before any of these signes are perceived, do dy, and some likewise which have divers of them appearing, and yet do escape, such is the uncertainty of this disease: there are many other symptoms which do happen in this contagious disease, which would be too tedious to declare, but these as the chiefest may suffice.

The end of the first Treatise.

The

The Second Treatise, shewing the meanes how to cure the Plague.

CHAP. I.

WHen we perceive any to be infected with this contagious disease, we must with all possible speed seek all the meanes we can how to prevent the malignity thereof, whose property is at the first to assault the principall part, which is the heart, and therefore requires present help; for unlesse something be done within eight or four and twenty houres, little will it then prevail to attempt it, for by that time nature is either subdued, and clean overthrown, or else hath thrust the same to the exterior parts, or otherwise digested it: yet may we not neglect at any time, to use all the meanes we can, in helping and furthering of nature to the uttermost of our endeavour, because we doe oftentimes see nature so wearied, and weakened in expelling of this venemous matter, that unlesse some help be added to assist and comfort her, the party, for lack thereof, dyeth, which otherwise might be saved: For I have oftentimes seen by diligent helping of nature, that to be effected and brought to good passe, which I have judged most desperate. There are foure intentions required for the curing thereof; that is, by blood-letting, Cordials, sweat and purging: but the manner how to execute the same, hath bred great contention both amongst the old and later Writers, which here to treat of were too tedious, for unto the learned it were needlesse, and for the commonalty little would it availe them, therefore in breif will I shew you what I have observed touching the cure.

First, if it be in a Plethorick, sanguine, and strong body, and hath pain in the head, great heat at the heart, thirstnesse, the pulse strong, and labouring, or beating strongly, and hath great and large veines appearing; these ought presently to be let blood in that side where yee perceive the greif doth prof-

fer

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For it selfe to come forth, and not visibly appearing, tending to maturation: For then we may not draw blood, but use all other meanes we can devise, in helping nature to expell it, neither may you draw blood, if the party have a flux or lask (which is an evill sign) in the beginning of the disease, for by that meanes you shall hinder nature greatly, but onely give the party Cordials; neither may you stop the flux in the beginning, but if it be extream, and that it stay not the second day, then must you give some purgation, which may leave an astringency behind it, as hereafter in the cure of the flux shall be shewed. For as *Hippocrates*, in his first book and one and twentieth Aphorisme, doth admonish us, we must consider and mark, how nature doth incline her self, for that will teach us what we are to doe.

Now if you perceive the botch or carbuncle to appear underneath the chin about the throat, then presently draw blood in both veines under the tongue, and immediately after that apply a cupping glasse, with scarification in one side of the neck next unto the fore, thereby to draw it from the throat, for fear least suddenly it choke him up, and then apply Chickens rumps, or Hens rumps to the botch, the feathers being first pluckt away from the rump, and a grain of Salt put into the tewell, and so hold the bare place to the greif untill the Chicken die, which will be within half an hour, and then apply another, and so continue in changing them so long as they doe die, and lastly apply a mollificative Cataplasme or plaister to the same place, as in the fift Chapter following is shewed, which is made with *Unguentum basilicon*, and to the botch apply the *Epithemation* and Cataplasme in the seventh Chapter following. But if it be in the neck, he doth complain, then let him bleed in the *Cephalica* veia in the arm, of the same side where he complaineth.

If in the groin or flanke he doth complain, then let him bleed in the foot on the same side, and open the vein called *Maleola*, or *Saphena*, the quantity must be according as the age and strength of the party requireth, but at most draw not above six or eight ounces: For *Avicen* willeth us, to preserve blood as the treasure of nature.

But

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But in a weak, spare, and cachochimious body (as *Galen* teacheth us) we may not draw blood at all, for thereby should you greatly indanger the Patient, but help such by Cordials and sweat.

And here you shall understand, that unlesse Phlebotomy be done at the first, that is, within six or eight houres at most, it will be too late to attempt it, neither may you doe it if the sore doe appear up in height tending to suppuration, for then should you hinder nature, which like a diligent workman, hath discharged and thrust forth that venomous matter, which otherwise would have killed us.

And here touching Phlebotomy or blood-letting, you must have this speciall care, that you draw not blood on the opposite side, as if it be on the left side the sore appear, then draw not blood on the right side; if it appear in the flanke, then draw not blood in the arme, but in the foot, for otherwise you shall draw that venomous matter from the ignoble unto the noble parts, and so kill the body.

And although the party complain, not more in the one side then the other, yet by the pulse shall you perceive on which side the venome lieth hidden, for on that side where nature is oppressed, there shall you find the pulse more weak, feeble, and uneven, greatly differing from the other side.

And here you shall understand, that in some it hath been seen, that nature of it self at the first, hath thrust out that venomous matter in some place of the body, with a botch appearing high, and tending to suppuration, or a carbuncle, or spots called purples. Now here if you draw blood, you doe then greatly indanger the body; but in this case you must onely give Cordials, and use all the meanes you can to bring it outward, either by maturation, or evaporation, as hereafter shall be shewed you.

And here you shall further understand, that where the age, constitution, nor strength of the party will permit that Phlebotomy be done, yet for the better help of nature you must apply Ventoses, with reasonable deep scarification, unto the next place adjoyning, where the party complaineth, thereby the more speedily to draw the venomous matter unto the superficiall

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perfiціаль parts, and there to apply the rumps of Chickens, as before is taught you, and so apply to the place some strong maturative, and attractive plaister, or Cataplasme, as hereafter shall be shewed you. If the greif be in the head or throte, then apply Ventoses to the neck: If it be in the emunctuaries of the heart, then apply them to the shoulders: If in the emunctuaries of the liver, then apply them to the buttocks or thighs, now when this is done, either by Phlebotomy, or Ventoses, then within an hour or two at the most after it, you must give the sick some good Cordiall Medicine, which hath power to comfort the heart, resist the venomous matter, and also procure sweat, whereof out of the following you may make choice as you list.

An excellent good Powder to expell the Plague, which also provoketh sweat.

℞. Roots of *Gentian*, *Bittanie*, *Petasitis*, ana, ʒ. i. Roots of *Tormentill*, *Dittander*, ana, ʒ. iii. Red Sanders ʒ. β. Fine Pearle of both sorts, ana, ʒ. i. Fine *Bolarmoniack* prepared, fine *Terra sigillata*, ana, ʒ. vi. Rindes of Citrons, red Corral, Roots of *Zedoiar*, shaving of *Ebony*, bone of a Stags heart, ana, sixteen graines: Fragments of the five pretious stones, ana, ʒ. β. Shaving of a Unicorns horn, *Succini*, ana, ʒ. β. Leaves of Gold and Silver, ana, one and half in number,

Make all these in fine powder, every one severall by himself, and then mix them all together, and give thereof ʒ. i. or ʒ. iii. more or lesse as occasion requireth, either in Sorrell, *Scabios*, or *Carduus benedictus* water two or three ounces, whereunto you must adde a little Sirrup of Lemons, or four Citrons, and give it warm, the *Bolarmoniack* must be pounded small, then washed in *Scabios* water, and so dried.

Another good Powder.

℞. Leaves of *Dittander*, called *Dictami cretici*, Roots of *Tormentil*, *Bittanie*, *Pimpernell*, *Gentian*, *Zedoiar*, ana, ʒ. i. *Terra lemnia*, *Alloes Cicatrina*, fine Myrrh, Rindes of four Citrons, ana,

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ana ʒ. i. Mastick, Saffron, ana, half a drachm. *Bolarmoniack* prepared as before said, ʒ. ii.

All these must be made in fine powder, and so mixt together, you may give two scruples, or one drachm thereof with any of the aforesaid waters.

A good Opiat to expell venome, and provoke sweat.

Conserve of the floures of Burrage, Bugloss, Violets, *Bittanie*, ana, ʒ. ii. *Venus Triacle* ʒ. ii. Red *Terra sigillata*, *Terra lemnia*, *Mithridate*, ana ʒ. i. Shaving of *Ebonie*, And Harts-horn, Orient Pearls, Roots of *Tormentill*, ana ʒ. i. Shaving of Unicorns horn, Root of *Angelica*, ana half a drachm. Sirrup of the Juice of small Sorrell and Bugloss, ana, so much as shall suffice.

Mix all these together in the form of an Opiat, then take of the same Opiat, one drachm and half. *Scabios* water, Balm water, ana ʒ. ii.

Dissolve the Opiat in the waters, and drink it warm, then walk a little upon it, and then goe to bed and sweat.

Another excellent good means to expell the venom, and procure sweat.

Take a great white Onyon, and pick out the coar or middle of him, then fill the hole with good *Venus Triacle*, or *Andromachus Triacle*, and *Aqua vite*, then stop or cover the hole of the Onyon again, and rost him in the hot ashes untill he be soft, then strein it strongly through a cloth, and give it the sick to drinke, and the rest that remains, pound it small, and apply it to the sore, and sweat upon it.

Now when he hath taken any of the aforesaid Cordials, if he chance to vomit it up again, then wash his mouth with *Rosewater* and *Vinegar*, and then give him more of the same again, which must be proportioned according to the quantitie vomited, for if all were vomited, then give so much more: (if lesse) then according to the quantity vomited, and if he vomit that also, then give him more, and so continue it

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perfiціаль parts, and there to apply the rumps of Chickens, as before is taught you, and so apply to the place some strong maturative, and attractive plaister, or Cataplasme, as hereafter shall be shewed you. If the greif be in the head or throte, then apply Ventoses to the neck: If it be in the emunctuaries of the heart, then apply them to the shoulders: If in the emunctuaries of the liver, then apply them to the buttocks or thighs, now when this is done, either by Phlebotomy, or Ventoses, then within an hour or two at the most after it, you must give the sick some good Cordiall Medicine, which hath power to comfort the heart, resist the venomous matter, and also procure sweat, whereof out of the following you may make choice as you list.

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Make all these in fine powder, every one severall by himself, and then mix them all together, and give thereof ʒ. i. or ʒ. iii. more or lesse as occasion requireth, either in Sorrell, Scabios, or Carduus benedictus water two or three ounces, whereunto you must adde a little Sirrup of Lemons, or four Citrons, and give it warm, the Bolarmoniack must be pounded small, then washed in Scabios water, and so dried.

Another good Powder.

℞. Leaves of Dittander, called Dictami cretici, Roots of Tormentil, Bittanie, Pimpernell, Gentian, Zedoiar, ana, ʒ. i. Terra lemnia, Aloes Cicatrina, fine Myrrh, Rindes of four Citrons, ana,

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ana ʒ. i. Mastick, Saffron, ana, half a drachm. Bolarmoniack prepared as before said, ʒ. ii.

All these must be made in fine powder, and so mixt together, you may give two scruples, or one drachm thereof with any of the aforesaid waters.

A good Opiat to expell venome, and provoke sweat.

Conserve of the floures of Burrage, Bugloss, Violets, Bittanie, ana, ʒ. ii. Venus Triacle ʒ. ii. Red Terra sigillata, Terra lemnia, Mithridate, ana ʒ. i. Shaving of Ebonie, And Harts-horn, Orient Pearls, Roots of Tormentill, ana ʒ. i. Shaving of Unicorns horn, Root of Angelica, ana half a drachm. Sirrup of the Juice of small Sorrell and Bugloss, ana, so much as shall suffice.

Mix all these together in the form of an Opiat, then take of the same Opiat, one drachm and half. Scabios water, Balm water, ana ʒ. ii.

Dissolve the Opiat in the waters, and drink it warm, then walk a little upon it, and then goe to bed and sweat.

Another excellent good means to expell the venom, and procure sweat.

Take a great white Onyon, and pick out the coar or middle of him, then fill the hole with good Venus Triacle, or Andromachus Triacle, and Aqua vite, then stop or cover the hole of the Onyon again, and rost him in the hot ashes untill he be soft, then strein it strongly through a cloth, and give it the sick to drinke, and the rest that remains, pound it small, and apply it to the sore, and sweat upon it.

Now when he hath taken any of the aforesaid Cordials, if he chance to vomit it up again, then wash his mouth with Rosewater and Vinegar, and then give him more of the same again, which must be proportioned according to the quantitie vomited, for if all were vomited, then give so much more: (if lesse) then according to the quantity vomited, and if he vomit that also, then give him more, and so continue it

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to the third or fourth time, if cause so require, but if at no time he doe retain it, then is there small hope of recovery; I have known divers, which have vomited their Cordials three or four times, and at last, giving the juyce of the Onyon as aforesaid, hath kept that, and sweat upon it, and so recover their health.

Also *Minardus* Triacle, or *Andromachus* Triacle being taken two Scruples with one Scruple of *Dioscordium*, and dissolved in two or three ounces of this water following, or *Carduus benedictus*, Sorrell, and *Scabios* water, hath been found excellent good and available, both to procure sweat, and expell the venomous matter.

An excellent good water against the Plague, and divers other diseases, which is to be made in May or June.

Take *Angelica*, *Dragons*, *Scabios*, ana three handfulls. Wormwood, Sage, Salendine, Mugwort, Rue, Rosemary, Varvein, Endive, Mints, ana one handfull. Tormentill, Pimpernell, Agrimonie, Bittanie, ana two handfulls. St. Johns wort, Fetherfew, and Pionie, ana a little handfull.

You must mix all these hearbs together, then bruise them in a stone mortar grossly, then put them into a clean vessell of glasse or earth, and add thereto a pottle of White wine, or three quarts, a pint of Rose-water, and a pint of Vinegar: then mixe them well together, and presse down the Hearbs close together with your hands, then stop the pot close, and so let it stand to infuse two dayes and two nights, then distill it in a stillatorie, this water hath been found excellent good, both to preserve one from the Plague, being drunk three or four spoonfulls of it in the morning fasting, as also to expell the disease, being drunk with any of the Cordials aforesaid.

CHAP. II.

Sheweth what is to be done after taking of the Cordiall.

Now so soon as the partie hath taken his Cordiall, (if he be able) cause him to walke upon it in his chamber a pretty

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pretty while, then lay him into his naked bed, being first warmed if it be in cold weather, and so procure him to sweat, but in any case have a speciall care to keep him from sleep all that day, because thereby the bloud and vitall spirits are drawn to the inward parts, and there doth hold in the venomous matter about the heart; but if the sore appear, or be perceived to present it self in any place near the heart, then to defend the malignity thereof before he sweat, it were good to annoint the place betwixt the region of the heart and the fore with Triacle, or with this Unguent following.

A good defensative Unguent.

Take Triacle, \mathfrak{z} . β . *Terra lemnia*, Red sanders, ana \mathfrak{z} . i. Mix them together with a little Rose-water and Vinegar in a mortar, to the form of an Unguent, and so use it as aforesaid.

And unto the sore place aply chickens rumps, as before hath been told you, and then annoint the place grieved with Oyle of Lillies; and then Epithemate the heart with any one of these Epithemations following.

Epithemation.

Take the Powder of *Diamargaritum frigidum*, \mathfrak{z} i. *Tria sandalum*, \mathfrak{z} . vi. *Ebeni*, \mathfrak{z} ii. Saffron, \mathfrak{z} . β . Lettice seed, \mathfrak{z} i. Waters of Roses, Bugloss, and Sorrel, ana \mathfrak{z} vi. Vinegar \mathfrak{z} . ii. boil them altogether a little.

Another.

Take the waters of Roses, Balm, Bugloss, *Carduus benedictus* and white wine, ana \mathfrak{z} iii. Vinegar of Roses \mathfrak{z} ii. Powder of red Roses, Cinnamon, *Tria sandalum*, *Diamargaritum*, *Frigidum*, ana \mathfrak{z} β . *Mithridatum*, \mathfrak{z} i. Triacle, \mathfrak{z} β . Loil them together a little, and being bloud warm, Epithemate the heart therewith, which being done, then procure him to sweat, and after sweat, and the body dryed, then apply this quickly to the heart.

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A Quilt for the Heart.

Take the floures of Nenuphare, Burrage, Buglofs, *ana*, a little handfull: Floures of Balm, Rosemary, *ana* ʒ iii. Red Sanders, Red corall, *Lignum aloes*, Rinde of a citron, *ana*, ʒ i. Seeds of Basil, Citrons, *ana* ʒ i. Leaves of Dittander, Berries of Juniper, *ana* ʒ i. Bone of a Stags heart, half a scruple, Saffron, four grains.

Mixe all these in grosse powder, and put them in a bag of crimson Taffetie, or Lincloth, and lay it to the heart, and there let it remain. All these things being done, then procure him to sweat, having a good fire in the chamber, and windowes close shut, and so let him sweat three or four houres more or lesse, or according as the strength of the sick body can endure, and then dry the body well with warm clothes, taking great care that the sick catch not cold in the doing thereof, and then give him some of this Julep following, and apply the aforesaid quilt or bag to the heart.

A cordiall Julep.

Take Waters of Endive, Purslane, and Roses, *ana*, ʒ ii. Sorrell water, half a pint, Juyce of Pomgranats, and for lack thereof Vinegar, ʒ iii. Camphire ʒ iii, Sugar, one pound. Boil all these together in the form of a Julep, and give three or four spoonfuls thereof at a time.

Another Julep.

Take Sirrup of Ribes, Sorrell, Nenuphare, *ana* ʒ i. Juice of Limons, ʒ i. Sorrell water, ʒ viii. Mix all these together, and take two or three spoonfulls thereof oftentimes, which will both comfort the heart, and quench thirst.

And if in the time of his sweat he be very thirstie, then may you give him to drink a Tyfane made with water, clean Barly, and Licorice scapt clean and bruised, boil them together, then strein it, and unto a quart of the liquor add three ounces of Sirrup of Limons, and give thereof at any time; small beer

beer or ale is also tolerable, or you may give a spoonfull of this Julep following at any time.

A Julep to quench thirst.

℞. Sorrell-water, four ounces, Burrage-water, Scabios water, of either one ounce, Sirrup of Lemons and sowre Citrons, of either one ounce.

Mix all these together and so use it as occasion requireth at any time: and give oftentimes a cake of *Manus Christi*, made with Perls for him to eat. But if in the time of his sweat you see the sick to faint or swoun, then apply to his temples, and the region of the heart, this mixture following.

℞. Conserve of Roses, Burrage, Buglofs, Broom floures, of either one ounce: Mithridate, four ounces, Triacle, one ounce, Floures of Violets, Pellamontaine, Red Roses, of either one drachme, Roots of Ireos, one drachm, Musk, Sivet, of either eight graines.

Mix all these together with a quantity of Rose-Vinegar in the form of an Opiat, this must be spread on Plaisters, and applied to the heart and temples, and to the soales of the feet apply this plaister following.

Take of the aforesaid Opiat, ʒ ii. unto the which you must put so much more of an Onyon, which must have the middle part thereof taken out, and the hole filled with Mithridate; and *Aquarita*, and so rosted in the ashes, and then mix it with the Opiat, and apply it to both soales of the feet.

Now when all this is done, and that one hour is past after his sweat and body dried as aforesaid: it were good you did give the sick some good comfortable broth, although he vomit it up againe, then let him rest two houres and then offer him more, which you must do oftentimes, and but little at a time.

And if after all this done he continue still weak and faint without any amendment, then give him another Cordiall, as ye did at the first, and so cause him to sweat again so long as his strength can well endure it, and after sweat give more of the Julep aforesaid, for by this meanes you shall oftentimes see the

the fore, which did offer it self to come forth, will be clean dissolved and consumed away: but if it do not by this means go away, then use all the means you can to bring it to suppuration, and then open it with some caustick or incision, as hereafter shall be shewed you at large.

The next day after his sweat, you may tollerate him to sleep one hour or two in the forenoon, whereby to prevent pain or lightnesse of the head, which may chance through want thereof: and if after his sleep the party be sick and faint, then immediately give him some good Cordiall, according as the state of his body requireth, either in temperate or extreame heat, as before is shewed: and in one hour after that give him some comfortable broth made with Veale, Mutton, Chicken, or such like, wherein some Burrage, Bugloss, Pimpernell, and a little Hysop, with some Parsley roots, the inner pith being taken out, must be boiled, whereof he must take a little at a time, three or four times a day, and betwixt times in taking of his broth, give him three or four spoonfulls of this Julep following, which doth resist venenosity from the heart, and also quench thirst.

A Julep to quench thirst and resist Venenosity.

℞. Water of Scabios, Burrage, Sorrell, ana ℥. ii. Sirrup of Lemons, sowre Citrons, and the juice of Sorrell, of either one ounce.

Mix all these together, and give thereof as cause requireth.

Then at night he may sleep three or four houres more, and the next day, being the third or fourth day of his accubet, you may purge him with one of the purgations here following, but in any case you must take heed that you do not purge with any strong or Scammoniate medicine, because it may cause an extreame flux, which will be most dangerous, because it will overmuch weaken the body, and hinder concoction, for most commonly in this disease the body of it self is subject to fluxes.

A good

A good Purgation in a strong body.

℞. Rad. Cichorie, ℥. iii. Rad. Petasitis, ℥. ℞. Fol. Scabiosæ, Card. Benedictus Pimpinella, Acetosæ, ana M. i. Florum Cord. P. i. Prunorum dammas no. x. Sem. Coriandri, ℥. ℞. Aqua font. ℥. ix.

Boyle them untill a third part be consumed, then strain it.

℞. Decoct. col. ℥. iii. Fol. Sennæ, ℥. iii. Rhab. elect. ℥. iii. Spica. G. iii.

Infuse them together twelve hours, then strain it strongly, and add thereto these things.

Sir. de Cichorie, cum Rhab. ℥. vi. Oxifacchari, Simp. ℥. ii.

Mix them altogether, and drink it in the morning refraining from meat, drink, and sleep three houres after, and then eat some good broth.

Another in a plethorick and full body.

℞. Fol. Scabiosæ, Buglossæ, Card. B. ana M. i. Florum Cord. P. i. Rad. Tormentilla. ℥. iii. Rad. Fenic. lich. ana ℥. iii. Paf-sularum enucleat, ℥. i. Prunorum dammas. no. vi. Sem anis. Coriandri, Oxialidis, ana ℥. i. Sennæ, Polipod. q. ana ℥. i.

Boyle all these in a sufficient quantity of water untill half the water be consumed, then strain it, and keep it.

℞. Rhab. elect. ℥. ii. Agarici, trof. ℥. i. Croci. ℥. ℞. Aquarum scabiosæ, Borriginis, Card. B. ana ℥. iii.

Infuse these together twelve hours in a warm place, then strain them strongly, and add thereto Sir. ros. lax. Mannæ. Calabrie ana ℥. i. Decoct. col. ℥. ii. vel ℥. iii.

Mix all these together, and take it as the other before.

A good purgation for a weak body.

℞. Fol. sennæ, ℥. iii. Rhab. elect, ℥. i. Sem. anis. ℥. ℞. Schemanthi, ℥. ℞. Aqua Acetosæ, ℥. v.

Boyle them a little, then take it from the fire, and let them stand infused together twelve houres, then strain it out strongly.

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ly, and add thereto *Sir. ros. lax.* ℥. i. and then drink it as the other before.

Another gentle purgation.

℞. *Aquarum scabiosa*, *Card. B. Aqua ad pestem*, ana ℥. i. *Rhab elect.* ℥. ii. ℞. *Cinamomi*, ℥. ℞.
Intuse them together twelve hours; and strain them strongly; then add to the straining *Sir. ros. lax.* ℥. i. *Sir. de limonibus*, four ounces.

Mix them together, and so drink it as the other before, you may either add or diminish of the *Rubarb* unto any of these potions as you list.

Now when you see the purgation hath done working, then give the sick some Cordiall thing, as hereafter followeth, which he must also take the next morning following.

A good Cordiall to be taken after Purging.

℞. *Conserva Burrag*, Bugloss, *Mali Citri*, ana ℥. iiii. *Confect. Alkermis* ℥. i. *Boli Veri*, ℥. ℞. *Specierum diarhod abb.* ℥. ii. *Diamarga. frigid.* ℥. i. *Manus Christi perlatis*, ℥. i. *Sir. de Lemon*, ℥. iiii.

Mix all these together, and give the sick thereof so much as a chestnut at a time, you must oftentimes eat thereof if the sick be in no great heat.

Another good Cordiall to be given where great heat is.

℞. *Conserva Borag*, ℥. iiii. *Conserva fol. acetosa*, ℥. i. *Bolarm. veri*, ℥. i. *Manus Christi cum perlis*, ℥. i. *Sir. de Lemonibus*, ℥. v. *misce.*

You must oftentimes give of this where great heat is, so much as three beanes at a time.

A good Cordiall potion.

℞. *Aquarum buglossa*, *Acetosa*, ana ℥. i. *Pul. diamarga. frig.* ℥. ℞.

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℥. ℞. *Confectio alkermis*, G. ii. *Sir. de aceto*, *Citri*, *vel de Lemon.* ℥. i. *misce.*

All this you may take after purging as aforesaid, at any time.

And here you must understand, that if it be in a plethorick body full of ill humors, it were good that you purge him again the next day.

CHAP. III.

Sheweth what symptoms often chance, and how to help them.

FOR that in this contagious disease there are divers dangerous symptoms which do oftentimes chance, I will here shew you good meanes how to help the same.

For lightnesse of the head through want of sleep.

℞. *Hordei mundi*. P. i. *Amigd. dul. depilatum* ℥. i. ℞. *Sem. iiii. Frigid. ma. mund. ana* ℥. i. *Aqua font.* q. s. *fiat decoctio.* *Decoct. col.* l. i. *Sir. de Lemonibus*, *de Papa*, ana ℥. i. ℞. *Sacchari perlatis*, ℥. i.

Boyl them together a little, and then keep it to your use, you must oftentimes give two or three spoonfulls thereof to drink, and annoint his temples with this ointment.

Oyntment to provoke sleep.

℞. *Unguent popillionis*, ℥. iiii. *Unguent. Alabastrini*, *Ol. Nepharia misce*, ana. ℥. ii.

This oyntment is not onely good to provoke sleep but will also ease the pain of the head, if the place grieved be annointed therewith.

For raving and raging.

If the party rave, then give him one scruple of the powder of Harts-horn burnt, with half an ounce of the sirrup of Violets and Lemons, and apply this sacculus following to the head.

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A good Sacculus for raving and raging.

℞. *Florum Nenupharis*, P. i. *Cort. Pap.* ʒ. ii. *Santali albi*,
℞. *Citri*, ana. ʒ. i. *Florum ros. rub.*, P. i. *Florum Viol.* P. ʒ.
Florum camomil. Betonica, ana ʒ. i.

Shread them all small, then pound them grossly, and quilt them in a bagg, and apply it to the head, and it will help you.

Aphtham, to help it.

In this contagious disease, there doth chance an ulceration of the mouth, which is called Aphtham, it cometh by means of the great interior heat which the sick is oppressed with in the time of his sicknesse, which if it be not well looked unto in time, it will greatly endanger the body, for Remedy whereof use this Gargarism.

A good Gargarism for the mouth.

℞. Clean barley, one handfull, wilde Dayisie leaves, Plantaine leaves, Strawberry leaves, Violet leaves, of either one handfull: Purslane seed, one scruple, Quinse seed, one scruple and half. Licorice bruised, four drachms.

Boyle all these in a sufficient quantity of water untill the water be half consumed, then strain it, and take one pint and half thereof, and add thereto Sirrup of Roses by infusion, and sirrup of dried roses of either four drachms: *Diamoron* two ounces.

Mix these together, and gargarize and wash the mouth therewith oftentimes being warm, and it helpeth.

Vomiting extreamply, how to help it.

If it come in the beginning of the disease, as most commonly it doth, there is no better means to stay it, then by giving of Cordials and by sweating, by which meanes that venomous matter

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matter which is the cause thereof is expelled, and breathed out, but if after Cordials given, and sweat, it doth not stay, it is a very ill and dangerous signe: yet what means I have used to stay the same, I will here shew you.

A good bag for the stomach.

℞. Dried leaves of Mints, Elder, Origanie, Wormwood, Calamint, Mugwort, Thime, Balme, Pellemountaine, tops of Dill, of either a little handfull: Seeds of *Cardus Benedictus*, Fennell, Annis, of either four drachms: Roots of Ciperus, *Calamus aromaticus*, of either four drachms: Nutmegs, Cloves, Mace, of either half a drachm.

Make all these in gross powder, then put it into a linnen bag, which must be made so broad and long, as will cover the stomach: then take Rose-water and strong Vinegar, of either ten spoonfulls, wherein do you dissolve one ounce of Mithridate, then must you first wet the said bag in two parts of clean water and a third part of White or Claret-wine, and let him soak therein a little while, the liquor being first warmed on a Chafer and coales, and then wet him in the Rose-water and Vinegar being warm, and so apply it to the stomach, and when he waxeth cold, warm him therein againe, and let him remain half an hour in all, and then take him away, and dry the stomach with a warm cloth, and then annoint it with this ointment following.

℞. Chymicall oyles of Rosemary, Sage, of either one drachm: Vinegar, Mithridate, of either one drachm.

Mix all these together, and so use it, and if the party be costive, then were it good to give him a glister, wherein dissolve two drachms of Mithridate, it is also good to apply Ventoses unto the buttocks and thighs.

Toxe, or yexing, to stay it.

℞. Dill seed, two scruples and half: White Poppy seed, Purslane seed, of either one scruple and a half.
Bruise them a little, then knit them in a fine linnen cloth, and let

let it soak in the drink which he useth, and when you give him drink, wring out the bag therein, and let him drink it, and that will stay it, also the order aforesaid to help vomiting, is good to stay the yoxe, or yexing, but if neither of them prevaile, then will the sick hardly escape death.

Flix, how to stop it.

You must first give the patient this purpation following, which doth not onely purge away those slimie humors which is the cause thereof, but doth also leave an astringencie behind it.

R. Rhab. elect. ʒ. iii. Cinamoni, ʒ. ii. Aquarum Endivie, Borraginis, ana ʒ. ii.

Infuse them together twelve houres, then strain it out strongly, and add thereto one ounce of Sirrup of roses laxative, and so drink it warm, refraining from meat, and drink, and sleep three houres after it: and at night when it hath done working, give this confection following.

R. Conserv. ros. ʒ. iii. Dioscordii, ʒ. i. ʒ. Pul. Diatragag. frigid. ʒ. i, Dialthermes, G. x. Sir. de Lemm. ʒ. ii. misce.

When you have given this confection, then doe you Epithemate the region of the heart with this Epithemative following,

Epithemation for the heart.

R. Aquarum Buglosse, Burrag, Rosarum, Oxialidis, ana ʒ. iii. Trochiscorum de camphera, ʒ. i. Pul. diamargarit. frigid. ʒ. i. Aceti alb. ʒ. i. Offa de corde cervi, ʒ. ʒ. Santal. Rub. Coral. Rub. misce. ana ʒ. i.

With this you must Epithemate the Region of the heart warm a quarter of an hour, and if by this meanes it stay not, then the next day give some of this confection following, which I have found excellent good for the stopping of any flix whatsoever.

R. Conserv. ros. sicca. ʒ. i. Pul. Rhab. trochiscat ʒ. i. Terre lemmia ʒ. ʒ. Lap. Hemattitis, Sang. Draso. Bolarmoni. ana ʒ. ii. Mithridatii, misce, ʒ. i.

You

You must every morning and evening give two drachm hereof, and drink some Plantaine water after it.

Now here you must understand, that if the flix come in the beginning of the sicknesse, and that no botch, Carbunkle, nor spots appear in the body, then in any case you may not goe about to stop it, but suffer nature to discharge it selfe, and onely help nature with Cordials, and Epithemations. applyed to the heart, but if by the continuance thereof, the Patient grow very weak and faint therewith, then is it to be repressed, as before is shewed, but it must be the third day before you attempt to doe it.

But if this flix come when the botch or Carbunkle doth appear, and tending to maturation, then is it very dangerous, for by that meanes the venomous matter is drawn back again into the principall parts, and so killeth the Patient.

CHAP. IIII.

Sheweth the generall cure of a botch when he appears outwardly.

First, give Cordials, and use the defensive before taught you in the second Chapter, thereby to keep it from the heart, and then bring it to maturation as followeth.

A good Maturative.

Take a great Onyon and roast him in the ashes, then pound him with some powder of white Mustard-seed, and for lack thereof some Triacle, and pound them together, and so apply it to the greif warm, and renue it twice a day, which within three or four dayes at most will bring it to suppuration.

Another.

Take white Lilly roots, Enulacompane roots, Scabios, and Onyons, of either two ounces.

Roast all these together in a Cole leafe, or a wet paper, then pound them with some sweet Butter, and a little Venice Triacle, whereunto doe you adde some Galbanum, and Ammo-

niacum

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niacum dissolved in Vinegar, and strained from the fesses and dregs, and so mix them altogether, and apply it, renewing it twice a day.

Another, where no inflammation is,

Take *Unguentum basilicon* ℥. iiii. soure Leaven ℥. ii. Oil of Lilies, sweet Butter, *ana.* ℥. iiii. Triacle ℥. i. ℞. yolks of two Eggs. Mix them together, and so apply it, and when it is come to suppuration, then open it in the lowest part, either with a potentiall Caustick, or by incision, but the Caustick is best, and when you have opened it, if no matter flow out, then apply the rumps of Chickens to the sore, as before hath been shewed: after that put into the wound a digestive as followeth.

A Digestive,

Take the yolk of an Egge, clear Turpentine ℥. iiii. clarified Honey ℥. ii. Mithridate, or Triacle ℥. ℞. Mix all these together, and use it in the wound untill it be well digested, which you may perceive by the great quantity of white and thick matter that will flow out of it, and upon the sore lay this Cataplasme untill it be digested

A digestive Cataplasme.

℞. Fat Figs, and Raisins the stones pickt out, *ana.* ℥. ii. *Sal nitrum* ℥. iv. soure Leaven ℥. iii. Honey ℥. i. oil of Cammomill ℥. i. ℞. You must shread and pound the Figs and Raisins very small, then commix it with the rest in a mortar, in form of a pultis, and use it.

And when it is digested, then you must mundifie it with a mundificative, to which purpose *Unguentum virid.* or else *Apostolorum* mixt with *Unguentum basilicon* will serve, and when it is clean mundified, then to incarnate and heal it up, doe you onely annoint or strike it over with a feather wet in *Arceus* linament, which must be molten in a saucer, and over all lay a plaister of *Diaculum*, or a plaister of *Kellebackeron*, which is excellent good

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good in all Imposthumes and tumours, and in this order doe you proceed, untill the greif be whole.

C H A P. V.

Sheweth how to bring the botch out, that lieth deep within the body or flesh.

First you must consider, that oftentimes the botch, or carbuncle doth offer it selfe to come forth in some place of the body, and yet no apparant sign thereof, but lieth deep hidden within, because nature is not of sufficient strength to thrust it forth; which is easily perceived by the great and almost intolerable pain, that by some is felt in the place where nature intends to expell it, which in the most part of people, by bloud-letting, Cordials, and sweat, is clean taken away and evacuated; but if after all this is done it goe not away, then unto these you must use all the meanes you can to bring it to the outward parts. First, by giving to the sick oftentimes some Cordiall Electuary to keep it from the heart, then (if no great pain be in the outward part) you must apply a cupping-glasse with scarification, directly against the place where the greif is felt, and let it remain thereon a quarter or halfe an hour, then take it away, and presently apply the rumps of Chickens, Hens, or Pigeons to the place (as before hath been shewed) that being done, then lay some attractive and maturative plaister or Cataplasme to the place, which here following is shewed, and every sixth hour you must apply the cupping-glass, as also the rest, untill such time as you have brought the venomous matter to the outward parts, there to be visibly seen, or at least, by feeling to be perceived, which commonly is effected at the second time, then use no more cupping, but onely apply a maturative to the place.

A good Maturative Cataplasme.

℞. *Rad. simphyti, ma. Liliorum, Ceparum, Allium, ana,* ℥. i. *Fol. Oxialidis M. i.*

You must pound all these together a little, then wrap them in a cole leafe, and so roast them in the hot embers, then pound them

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in a mortar, whereunto adde *Ol. liliorum, Auxungia poro. ana.*

ζ . i. *Fermenti acris* ζ . vi. *Mithridatii* ζ . i.

Mix them altogether in form of a Pultus, and so apply it warm, and renew it twice a day.

Another

Rx. Galbani, Apopanax, Ammoniacy, ana. ζ . iii.

Dissolve these in Vinegar if the botch be hot and inflamed (but if it be not) then dissolve them in *Aqua vite*, and being dissolved, then strain it from the dregs, and adde thereto *Unguent. basillici, Mithridat. Fomenti acris, ana,* ζ . iii.

Mix all these together, and apply it.

Another which is sooner made.

Take a great Onyon, make a hole in the middle of him, then fill the place with Mithridate or Triacle, and some leaves of Rue, then roast him in the hot embers, and when it is soft, then pound it with some Barrowes greace, and apply it to the sore, and that will ripen it in short time, then open and cure it as in the Chapter before.

But if the pain and inflammation in the place be so great, that the party cannot indure cupping glasses to be used, then must you apply a Vesicatory to the place, in the lowest part of the greife.

A Vesicatory.

Take *Cantharides* bruised in grosse powder ζ . β . soure Leavent ζ . ii. mix them together in a mortar with a little Vinegar, and apply it, which within twelve houres will raise a blister, which you must open, and then lay an Ivie or Cole leaf to the place, and upon all apply any of the Cataplasmes aforesaid, and dresse it twice a day, and once a day at least, give the Patient some Cordiall, and when it is come to a softnesse, and that you perceive it is imposthumated, then open it, and so proceed to the cure, as before is shewed.

When

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When the botch will not come to Maturation, but continueth alwayes hard.

Sometime it is seen that the botch, although it appear outwardly, yet will it not come to maturation, which cometh only is accomplished within three or four dayes, but will resist whatsoever you apply to it, and remain and continue alwayes hard; now here you must presently open it, either with a Caustick or by incision, for fear least it strike in again, or at least grow to *gangrena*, but before you open it, you must Epithemate the greif with this Epithemation following, and every morning and evening give the sick some Cordiall, and betwixt the fore and the heart annoint it with the defensive before in the second Chapter.

An Epithemation.

Take leaves of Mallowes, Violets, Cammomill, *ana,* \mathcal{M} . i. Floures of Dill, Mellilot, *ana.* ζ . i. Hollecock roots ζ . iii. Linseed ζ . ii.

Boil all these in a sufficient quantity of water untill halfe the water be consumed, and then wet some Wooll or Flax therein, being first well beaten and pickt clean, and lay it upon the sore warm, and as it coolth, doe you take it away, and lay on another warm stewse, and so continue it half an hour together, and then open it as before said, and immediately apply to the wound Chickens or Hens, as before in the first Chapter hath been shewed you: and if you cannot get Chickens nor Hens, then a Whelpe or a Pigeon cloven asunder by the back, and so applied warm will suffice, which must be renewed so oftentimes as cause requireth, and when that is done, then apply unto the wound a digestive, made as followeth.

A Digestive.

Take Turpentine ζ . β . Honey ζ . ii. Mithridate, or Triacle ζ . β . the yolk of a new laid Egge.

Mix all these together and use it in the wound, and upon all lay

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the digestive Cataplasme before said, which is made of Figs, or a plaister of *Kellebackeron*, or of *Diaculum magnum*, and dresse it twice a day, and every dressing Epithemate the greif as before said, when it is digested, then mandifie, incarnate, and sigillate it, as in the Chapter before is shewed you.

CHAP. VI.

Sheweth what is to be done when the botch strikes in again.

Sometimes you shall see the sore will appear outwardly, and suddenly vanish away again, which is a very dangerous and deadly sign; now when this doth chance, then presently give some good Cordiall that hath power to expell the venome, as in the first Chapter of this Treatise you may find choyce of, and immediately apply this Pactus to both the soles of his feet, which must be made with Culver-dung, and Vinegar mixt together, and spread on a Cole leafe, and so applyed; you must give the Cordiall every third hour, and immediately after the first giving of the Cordiall, you must Epithemate the heart with the *Epithemation* before expressed, in the second Chapter of this Treatise; and when that is done, then cause the sick to sweat, if you may, and after his sweat, and the body well dried, then give him an easie Glister, the next day purge him with some gentle purgation, as before is shewed you. And if by these meanes you prevail not, then small hope of life is to be expected; yet *Petrus Forestus* willethe you, first to give a Glister, and then within two houres after it, to draw some bloud in the same side where the greif is, and to annoint the place greived with *Unguentum resumptivum*, mixt with some Oil of Cammomill, and then two houres after it to give a Cordiall, and procure sweat upon it, and so following the reit of the orders aforesaid, did recover divers.

CHAP. VII.

Sheweth how to draw a botch from one place to another, and so to disesse him without breaking.

First you must apply a cupping glasse next adjoyning to the lower part of the sore, on that side where you would have him to be brought,

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brought, and next unto that glasse apply another, so neer the first as you can, and if that be not so faire as you would have the fore to be brought, then apply the third glasse, and let them all remain a quarter of an hour, then take away the last glasse, but suffer the first to remain, then presently apply him again, and let it remain a quarter of an hour more, and doe so three or four times together, but alwayes suffer the first glasse next the sore for to remain; now when you have thus done, then take all the glasses away, and presently apply a Vesicatory to the place where the last and uttermost glasse did stand, suffering it to remain there twelve houres, then open the blister, and lay an Ivy or Cole leafe to the place, and upon all lay a plaister of *Kellebackeron*, or *Diaculum magnum*, and dresse it twice a day, the longer you keep it running, the better it will be, and at length heal it up as other Ulcers are cured.

Now so soon as you have applyed the Vesicatory, you must presently epithemate the botch with this Epithemation.

Epithemation.

Take Mallowes, Violets, Cammomill, Dill, and Mellilot, ana, M. i. Hollecock roots three ounces, Lin-seed one ounce and a half. Boile all these in a sufficient quantity of water untill halfe the water be consumed, in this deccction you must wet some unwashed Wooll or Flax made clean and well beaten, then being wrung out a little, apply it warm to the place, and renew it every hour, during the time that the Vesicatory is in working, and when you have opened the blister that is made thereby, then onely apply this Cataplasme to the botch it self.

Take Mallowes, Violets and Cammomill floures, of either one handfull.

Boil them in water untill they be tender, then cut them very small with a shreading knife, and add thereto Oil of Cammomill and Lillies, of either two ounces; Barrowes mert two ounces, Wax one ounce.

Melt the Wax in the Oiles, and then put it to the Herbs, and boile them together a little, then take it from the fire, and adde thereto Barly and Bean flower, a handfull of either of them, and so

mix them altogether, and apply it to the greif, renewing it twice a day, which within three or four dayes will resolve and discusse the botch; but if it doe it not by that time, then use all the meanes you can to bring it to suppuration, as before is sufficiently shewed you.

CHAP. VIII.

Sheweth how to know a Carbunkle or blain, as also the cure of the same.

THe Carbunkle or blain doth first begin with a little Pastula or wheal, and sometime with divers Pastulaes or wheales together, with a great burning and pricking pain in the place, which Pastulaes are like a scalding bladder, seeming to be full of water or matter, yet when you open it, little or nothing will come out of it, and when they are broken, will grow to a hard crust or scarre, as if it had been burnt with a hot Iron or Cautick, with a great ponderosity or heaviness in the place. In some it comes in the beginning, without any Pastula at all to be perceived, but with a hard black crust or a scarre; sometimes it lyeth hidden in the inward parts without any outward appearance at all, as if it be in the lungs, then there is a difficulty of breathing, with a Cough and foul spitting.

If it be in the Liver or Spleen, then the party feeleth a great pain and pricking in the same side; if in the Kidneyes or Bladder it doth chance, then is there suppression or stopping of the Urine, or great pain in the making of water; if it be in the Brain, then a *delirium* followeth, but howsoever it chance to come, the party infected therewith hath a Fever, with other accidents, as before in the 13. Chapter of the first Treatise is declared; if it begin with a green, black, or blew colour, or of divers colours like the Rainbow, then is it a deadly signe, and so is it, if once it appear and then suddenly vanish away; but if it be red or yellowish, so it be not in any of the principall parts, or emunctuaries of the body, as the heart, stonack, armpit, flanke, jawes, or throat, then it is laudable, otherwise in any of these places very desperate and dangerous to be cured, but wheresoever it doth chance, unlesse it may be brought to suppuration, it is deadly.

The

The cure of the Carbunkle.

First, the Universall means must not be neglected, as bloud-letting, cordials, epithemations, sweet and gentle evacuation by purging, as the time and cause requireth, which before in the beginning of this Treatise hath been shewed at large, and the same order which is used for the cure of a Botch, is also to be kept in the cure of a Carbunkle, and to rectifie the ayre of the house by strewing it with vine and willow leaves, red Roses and such like, as also to sprinkle the floor with Rose water and Vinegar, and cause the sick oftentimes to smell unto a cloth wet in Rosewater and Vinegar is very good: these things being done, then use all the means you can to bring it to Suppuration, for which purpose this Cataplasm following is very good

A Maturative Cataplasm.

Take Fat Figs \mathfrak{z} iiiii. Mustard seed, \mathfrak{z} i. \mathfrak{ss} . Pound the seed small by it self, the Figs must first be cut very small, and then pounded likewise, and then adde thereto so much Oyle of Lillies as will suffice to make it in the form of a stiffe Pultis, and apply it warm, renewing it twice a day, this must be continued untill the scar begin to grow loose and moveable, and then apply this following to remove the scar.

Take unsalted butter, the yolk of an Egg, and wheat flour, mix them together, and apply it untill the scar doe fall away, then doe you mundifie it with this mundificative.

Mundificative annodine.

Take clear Turpentine, \mathfrak{z} iiiii. Sirrup of red Roses, \mathfrak{z} i. Honie of Roses, \mathfrak{z} iiiii. Boil them altogether a little, then take it from the fire, and add thereto Barlie and wheat flour of each \mathfrak{z} vi. the yolk of a new laid Egg, and mix them altogether, and apply it three dayes, and then use this following.

Another Mundificative.

Take clear Turpentine, \mathfrak{z} iii. Honie of Roses, \mathfrak{z} ii. Juice of

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of Smallege, ℥ ii. Barlie flowre, ℥ i. ℞. Boil them altogether saving the Barlie, untill the Juice be consumed, then take it from the fire, and when it is almost cold, adde the Barlie thereto, and mixe them together, and use thereof to the grief untill it be clean mundified, and then incarnate it with *Unguentum Basilicon*, and lastly sigillate it with *Unguentum de cerusa* decocted.

Sometime you shall find a little pustule to appear, without any elevation of the parts adjoining, or outward hardnesse. Now here to bring it outwardly you must apply this Cataplasm.

Take Lillie roots, Onyons, and four Leaven, of either one ounce. Boil them in water untill the water be consumed, then bruise them in a mortar, and add thereto Mustard seed, Culver-dung, White Sope, *ana* ℥ i. ℞. Snails without shels, vi. in number. Mithridate, Triacle, *ana*, half a drachm, Yolks of four Eggs.

Mix all these together, and apply it warm to the grief, renewing it thrice a day, this order must be continued untill you see the place elevated tending to suppuration, then apply a Maturative, and so proceed as next before this is shewed you, and during the whole time of the cure, I hold it better to use rather Poulitises then plaisters, because they do not so much stop the Pores, but give more scope for the venemous matter to breath out.

When the Carbuncle doth come with great pain and inflammation, how to help it.

You must first bath and soke the place well with this bag following, and then presently apply the Cataplasm ensuing, for by this means you shall not onely ease the pain and abate the Inflammation and Fever, but also prevent the danger of Gangrena which may chance thereby.

The Bag.

Take Malloves, Violets, Plantain, Liblong, *ana* one handfull. Fat Figs, ℥ i. Hollihock roots, Lillie roots, *ana* ℥ i. Lin-seed, ℥ i. You

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You must shred the hearbs grossly, and cut the Figgs and roots small, then bruise them in a mortar, and mingle them altogether, then put them into two little bags of linnen cloth, and boil them in a sufficient quantitie of clean water, untill the water be half consumed, then take out one of the baggs, and wring out the water a little, and apply it to the grief warm, and when it is cold, take it away, and lay on the other, and doe so half an hour together every dressing, which must be twice a day at least.

The Cataplasm.

Take Malloves, Violets, Sorrell, Liblong, *ana* two handfuls, Henbane, a little handfull.

Wrap them all in a ball together, and roast them in the ashes, then bruise them in a mortar, and adde thereto, *Miel rosarum*, ℥ iii. Triacle, ℥ i. ℞. Saffron in powder, half a drachm, Yolks of five Eggs.

Mix them together with the rest, adding some Early flower thereto to thicken it, and apply it warm, renewing it alwaies before it grow dry and stiffe, and every dressing you must Epithemate the grief first with the baggs aforesaid, and this order must be continued untill the pain and Inflammation be gone, then to bring it unto Suppuration, if you adde to the foresaid Cataplasm some oyle of Lillies, and sweet Butter unsalted, it will be very good, or you may make this Cataplasm following.

Take Soot of the chimney, ℥ iii. Bay salt, ℥ i. ℞. Yolks of two or three Eggs.

Mix all these together in a mortar, and apply it to the grief warm, which must be alwaies renewed and changed before it grow dry and stiffe, this order must be continued untill the sore come to suppuration, then to remove the scar, and finish the cure, doe you follow the order prescribed in the beginning of this Chapter.

There are other dangerous accidents which doe sometimes chance in the botch or Carbuncle, which here to treat of would little avail the unexpert people, because they know not the means how to execute the same, but if any such thing

thing chance, then doe I wish you to seek the help of some learned Physitian, or expert Chirurgion, whose counsell I doe wish you to follow.

The End of the Second Treatise.

A Short Treatise of the Small Pox, shewing the Means how for to govern and cure those which are infected therewith.

CHAP. I.

Sheweth what the Small Pox and Measels are, and whereof it proceedeth.

FOR that oftentimes those that are infected with the Plague, are in the end of the disease sometime troubled with the small Pox or Measels, as also by good observation it hath been seen, that they are fore-runners or warnings of the plague to come, as *Salvus* and divers other writers doe testifie: I have thought it good and as a matter pertinent to my former Treatise, to shew the aids and helps which are required for the same.

I need not greatly to stand upon the description of this disease, because it is a thing well known unto most people, proceeding of adusted blood mixt with flegm, as *Avicen* witnesseth, which according to both ancient and latter Writers doth alwaies begin with a Fever, then shortly after there ariseth small Pustulaes upon the skin throughout all the body, which doe not suddenly come forth, but by intermission, in some more or lesse, according to the state and qualitie of the bodie infected therewith: for in some there ariseth many little Pustulaes with elevation of the skin, which in one day doe increase and grow bigger, and after have a thick matter growing in them, which the Greeks call *Exanthemata* or *Exthymata*: and after the Latines *Variola*, in our English tongue the small Pox, and

and here some Writers doe make a difference betwixt *variola* and *exanthemata*; for say they, that is called *variola* when many of those Pustules doe suddenly run into a clear bladder, as if it had been scalled, but the other doth not so, yet they are both one in the cure, they doe most commonly appear the fourth day, or before the eight day, as *Avicen* witnesseth.

What the Measels or Males are.

Avicen saith, That the Measels or Males is that which first cometh with a great swelling in the flesh, with many little Pimples which are not to be seen, but onely by feeling with the hand are to be perceived, they have little elevation of the skin, neither doe they grow to maturation, or end with ulceration as the Pox doth, neither doe they assault the eyes, or leave any deformity behind them as the Pox doth, neither are they so swift in coming forth, but doe grow more slowly, they require the same cure which the Pox have, they proceed of choleric and melancholic blood.

The cause of the Pox and Measels.

The primitive cause as *Valetius* saith, is by alteration of the aire, in drawing some putrified and corrupt quality unto it, which doth cause an ebullition of our blood.

The cause antecedent is repletion of meats, which do easily corrupt in the stomach, as when we eat milk and fish together at one time, or by neglecting to draw blood, in such as have accustomed to doe it every year, whereby the blood doth abound.

The conjunct cause is the menstrual blood, which from the beginning in our mothers wombs wee received, the which mixing it self with the rest of our blood, doth cause an Ebullition of the whole.

The efficient cause is, nature or naturall heat, which by that menstrual matter mixing it self with the rest of our blood, doth cause a continuall vexing and disquieting thereof, whereby an unnaturall heat is increased in all the body, causing an Ebullition of blood, by the which this filthy menstrual mat-

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ter is separated from our natural blood, and the nature being offended and overwhelmed therewith, doth thrust it to the outward pores of the skin as the excrements of blood, which matter if it be hot and slimie, then it produceth the Pox, but if dry and subtil, then the Measels or Mates. But *Mercurialis* an excellent writer in Physick, in his first Book, *de morbis puerorum, cap. 2.* agreeing with *Fernelius* in his Book *De abditis rerum causis, c. 12.* doth hold opinion, that the immediate cause of this disease doth not proceed of menstrual blood, but of some secret and unknown corruption, or defiled quality of the aire, causing an Ebullition of blood, which is also verified by *Valerius*, and now doth reckon it to be one of the hereditary diseases, because few or none doe escape it; but that either in their youth, ripe age, or old age, they are infected therewith. The contention hereabout is great, and mighty reasons are opposed on both sides, therefore I will leave the judgement thereof unto the better learned to define; but mine opinion is, That now it proceedeth of the Excrements of all the four humours in our bodies, which striving with the purest, doth cause a supernatural heat and ebullition of our blood, alwaies beginning with a Fever in the most part, and may well be reckoned in the number of those diseases which are called *Epidemia*: as *Fracastorius* in his first Book, *De morbis contag. cap. 13.* witnesseth this disease is very contagious and infectious, as experience teacheth us: There are two special causes why this disease is infectious: The first is, because it proceedeth by ebullition of blood, whose vapour being entred into another bodie, doth soon defile and infect the same, the second reason is, because it is a disease hereditary; for we see when one is infected therewith, that so many as come neer him, (especially those which are allyed in the same blood) doe assuredly for the most part, receive the infection also.

CHAP. II.

Sheweth to know the signs when one is infected, as also the good and ill signs in the disease.

The signs when one is infected are these, first he is taken with a hot Fever, and sometime with a *Delirium*, great pain

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pain in the back, furring and stopping of the nose, beating of the heart, hoarsnesse, redness of the eyes, and full of tears with heavinesse and pain in the head, great beating in the forehead and temples, heaviness and pricking in all the body, dryness in the mouth, the face very red, pain in the throat and breast, difficulty in breathing, and shaking of the hands and feet with spitting thick matter.

When they doe soon or in short time appear, and that in their coming out they doe look red, and that after they are come forth they doe look white, and speedily grow to maturation, that he draweth his breath easily, and doth find himself eased of his pain, and that his Fever doth leave him, these are good and laudable signes of recovery.

When the Pox lye hidden within and not appearing outwardly, or if after they are come forth they doe suddenly strike in again and vanish away, or that they doe look of a black, blewish, and green colour, with a difficultie and straitnesse of drawing breath, and that he doe often swoon, if the sick have a flux or lask, when the Pox were found double, that is, one growing within another, or when they run together in blisters like scalding bladders, and then on the sudden do sink down and grow dry with a hard black scar or crust, as if it had been burnt with a hot iron, all these are ill signs.

Avicen saith, there are two speciall causes which produce death unto those that have this disease: either for that they are choaked with great Inflammation and swelling in the throat called *Angina*, or having a flux or lask which doth so weaken and overthrow the vitall spirits, that thereby the disease is increased, and so death followeth.

How to know of what humours this disease cometh.

If it come of blood, then they appear red, with generall pain, and great heat in all the body.

If they come of choler, then will they appear of a yellowish red and clear colour, with a pricking pain in all the bodie.

If they come of flegm, then will they appear of a whitish colour and scaly, or with scales.

If they come of melancholie, then will they appear blackish with a pricking pain.

C H A P. III.

Sheweth the meanes to cure the Pox or Measels.

THere are two speciall meanes required for curing this disease, the first is to help nature to expell the same from the interior and principall parts unto the exterior: the second is to preserve both the interior and exterior parts, that they may not be hurt thereby.

For the first intention, if the age and strength of the sick will permit, and that the Pox or Measels appear not, it were then good in the first, second, or third day to draw blood out of the Basilica veine in the right arme, if he be not under the age of fourteen years, but the quantity must be at the discretion of him that draweth it, either more or lesse as occasion is offered: but for children and such as are of tender years, and weak bodies, it were not good to draw blood out of the arme, but out of the inferior parts, as the thighs, hams buttocks, and the Emeroidall veines, especially if the party be melancholie, or else to apply ventoses to the loynes, buttocks, or hams, which may boldly be used both before and after they do appear, either with scarification, or without, as cause requireth, which is a speciall good meanes to draw that Ichorous matter from the interior to the exterior parts; but for sucking Children, it were best to apply blood-suckers unto any of the foresaid places, which is a thing that may be used with more ease then ventoses, neither do I wish either of them to be used unless necessity require it, which is, when the matter lieth lurking in the interior parts, not offering it self to appear outwardly: otherwise I hold it better to leave the whole work unto nature, specially in sucking children: for when we see that nature is ready, or doth endeavour to expell the malignity which is in the interior parts to the exterior, which may be perceived by reviving of the Spirits, and mitigating of the Fever: here we ought not to use any meanes at all, but leave the whole operation to nature, which we must onely help by keeping the

the sick body in a reasonable heat, being wrapt in a scarlet-stammell, or red cloth, which may not touch the skin, but to have a soft linnen cloth betwixt them both, and then cover him with clothes in reasonable sort, and keep him from the open ayre and the light, except a little, and also from anger, using all the meanes you can to keep the sick in quietnesse, and if the body be very costive, then to give an easie Glister.

A Glister.

R. Barley, two handfuls, Violet leaves one handfull: Boyle these in three pints of water untill half be consumed, and strein it: then take of the same decoction twelve ounces.

Oyle of Violets three ounces, red Sugar and Butter, of either one ounce,

Mix them together and give it to the sick warm; you may increase or diminish the decoction or ingredients according as the age of the party requireth: but if the sick have great heat, then may you add one ounce or four drachms of *Cassia* newly drawn unto it, and when he hath expelled the Glister, then rub the armes, hands, legs, and feet, softly with a warm cloth, which is also a very good meanes to draw that Ichorous matter from the interior to the exterior parts, when all this is done, then if the body be inclined to sweat, you must further the same by covering him with warm clothes, having a care that you lay not more on him then he can well endure, for otherwise you may cause faintnesse and swooning, which are ill in this case, yet must you alwaies keep the sick warm, and suffer him not to sleep, or permit very little untill the Pox or Measels do appear: and here you must have a speciall care to preserve the eyes, eares, nostrils, throat and lungs, that they be not hurt or offended therewith, as hereafter shall be shewed you, which you must use before he sweat and also in the sweat if need be.

Eyes, how to preserve them.

R. Rose-water, Plantaine-water, of either two ounces,
Sumack, two drachms. Lst

Let them boyle together a little, or stand infused a night, then mixe therewith half a spoonfull of the oyle made of the white of an Egg, then wet two clothes five or six double therein, then lay them upon either eye, cold, which must bee alwaies kept upon the eyes untill the Pox be all come forth, and as they grow dry, wet them in the same liquor againe, and apply them, but if there be great pain and burning within the eye, then must you also put a drop of this muffleage following into the eye: take quins-seed, half a drachm, bruise it a little, then let it stand infused in three ounces of Rose-water a whole night, then strein it, and put one drop thereof into the eye three or four times a day at least, or take of this water.

℞. Rose-water, ℥. ii. Womans milk, ℥. i. Myrrh finely powdered six graines.

Mixe them together, and use it in the eye as before is shewed: this doth ease the paine, resisteth putrefication, and preserveth the sight.

For the eares, you must put a drop of oyle of Roses warm into them before he sweat.

For the nostrils, cause him oftentimes to smell to the vapour of Rose-vinegar, or else Vinegar, red-roses and Sanders boyled together.

For the throate, let him alwaies hold a peice of white sugarcandy in the mouth, and as it melteth swallow it down.

For the Lungs give the sick oftentimes some sirrups of quinses, or conserve of Roses, a little at a time.

And for his drink, the decocted water of barley, boyled with a little licorice is best, being mixed with the juice of a Lemon, Citron, Pomegranate, or Rybes: which the sick best liketh, for either of them is very good.

And for his diet, he must refrain from all salt, fat, thick and sharp meats: and from all sweet things either in meat or drink, his meat must be of a facile and easie digestion, and that hath a cooling property in it, as broth wherein burrage, bugloss, sorrell, and such like are boyled, and for ordinary drink, small beer or ale is best.

CHAP IIII.

Teacheth what is to be done when the Pox or Measels are slow in coming forth.

Now when you perceive the Pox or Measels are slow and slack in coming forth, then must you help nature, with cordials, and by sweat to thrust it out from the interior and principall parts, unto which purpose I have alwaies found this drink to be excellent good here following.

℞. Hordei mund. M. i. Lentium. excort. P. i. Ficum. No. x. Fol. capil. v. Lactuca. ana M. ℥. Fol. acetosæ. M. i. Florum cord. P. i. Semen fenic. ℥. ii. Semen. 4. frigid. ma. ana ℥. ℥. Aqua font. ℔. iiiii.

Boyle all these together untill a third part of the water be consumed, and then strein it.

℞. Decoct. col. ℔. i. Succus granatorum vel ribes, ℥. iiiii.

Mix all these together, and give the sick four or six ounces thereof to drink every morning and evening, which will provoke sweat, and expell the disease, and if you cannot get the juice of Pomegranats, nor Rybes, then you may take so much of the sirrups of either of them.

Another good drink to expell the Pox or Measels.

Take a quart of posset-ale, a handfull of Fennell seed, boyle them together till a third part be consumed, then strein it, and add thereto one drachm of Triacle, and one scruple of Saffron in powder: mix them together, and give two, three, or four ounces thereof to drink every morning and evening as cause requireth.

But if it be for a strong and elderly body, you may give any of the expelling electuaries which are used to expell the Plague, as in the first Chapter for the curing of the Plague doth appear.

But if the sick be so weak that he cannot expell the disease in convenient time, then it is good to epithemate the heart with this epithemation following.

Epithemation for the heart.

℞. *Aquarum ros. Melisse, Card. b. Buglos. Morsus diaboli, vini alb. ana* ℥. iii. *Aceti Ros.* ℥. ii. *℞. Pul. Ros. rub. Triumfantal. Cinamoni, Elect. diamarg. frigid. ana* ℥. ℞. *Mithridati,* ℥. i. *Theriace,* ℥. iii.

Mix all these together, and let them boyle a little, and so warm Epithemate the heart: and when you have done it, then give some expulsive drink or electuary as cause requireth, and then cause him to sweat upon it, for by this meanes you shall obtaine your desire by Gods permission.

Thirst, how to quench it.

Now if in the expelling of the pox, the sick be very thirsty and dry, then give this Julep to drink morning and evening, which I have found very good.

℞. Sirrup of Jujubes, Nenuphare, and Burrage, of either four drachms: Water of Burrage, Cichore, and Buglos, of either two ounces.

Mix them together and give the sick one half thereof in the morning, and the rest at night, and cause him oftentimes to lick of this mixture following.

Take the conserves of Nenuphare, Violets, and Burrage, of either six drachms: *Manus Christi* made with Perles, four drachms: Sirrup of Nenuphare and Ribes, of either one ounce and half.

Mix them together: and with a Licorice stick clean scrap'd, and a little bruised in the end, let the sick lick thereof.

C H A P. V.

Sheweth what is to be done when the Pox are all come out in the skinn.

FOR that oftentimes the face and hands, which is the beauty and delight of our bodies, are oftentimes disfigured thereby, I will shew you what meanes I have used with good and happy successe

successe for preventing thereof: which is, you may not do any thing unto them untill they grow white, and that they are come to maturation, which when you perceive, then with a golden pinne, or needle, or for lack thereof a copper pinne will serve, do you open every pustulae in the top, and so thrust out the matter therein very softly and gently with a soft linnen cloth, and if you perceive the places do fill againe, then open them againe as you did first, for if you do suffer the matter which is in them to remain over long, then will it fret and corrode the flesh, which is the cause of those pitts which remaine after the Pox are gone, as *Aricen* witnesseth: now when you have thus done, then annoint the places with this oyntment following.

Take Elder leaves, one handfull, Marigolds, two handfulls, French Mallowes, one handfull, Barrowes morte or greafe, six ounces.

First bruise the hearb in a mortar, and then boyle them with the greafe in a pewter dish on a chafer and coales, untill the juice of the hearbs be consumed, then strein it, and keep it to your use, the best time to make it is in the middle or the latter end of May.

You must with a feather annoint the places grieved, and as it drieth in, annoint it againe, and so continue it oftentimes, for this will soon dry them up, and keep the place from pitts and holes, which remain after the Pox are gone.

Also if you annoint the Pox with the oyle of sweet Almonds newly drawn three or four times a day, which you must begin to do so soon as the Pox are grown white and come to maturation, it will cure them without pitts or spotts, and easeth the pain and burning, and helpeth excoriation.

Some do onely oftentimes wet the places with the juice of Marigolds in the summer season, and in winter the juice of the roots will serve: and by that onely have done well.

Mercuriales doth greatly commend this decoction following to be used after the Pustulae are opened.

Take Barley, one little handfull, red Roses, a handfull, red Sanders, white Sanders, of either one ounce: Saffron, two scruples, Salt, four drachms, Clean water, three pound.

Boyle all together untill a third part be consumed, you must

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oftentimes touch the sores therewith, with a fine cloth wet therein, and as it drieth in, wet it againe, this in a short time will dry them up.

I have heard of some, which having not used any thing at all, but suffering them to dry up and fall off themselves without any picking or scratching, have done very well, and not an pitts remained after it.

When the Pox, after they come out, do not grow to maturation, how you shall help it.

Sometimes you shall find that it will be a long time before those pustulaes will come to maturation, or grow white: now here you must help nature to bring it to passe, which you may well do with this decoction.

Take Mallowes, one handfull, Figgs, twelve in number, Water, a quart.

Cut the Figgs small, and boyle altogether, untill half and more be consumed, and then wet a fine soft linnen cloth therein, and touch the place therewith oftentimes, which will soone bring them to maturation, and also ease the paine, if any be.

Ulceration, to help it.

If in the declining of the Pox they chance to grow unto Ulcerations, which is oftentimes seen: then for the curing thereof use this order here following.

Take Tamarinds, leaves of Lentils, Mirtils, budds of oaken leaves, red Roses dried, of either a litle handfull.

Boyle all these in a pottle of clean water untill half be consumed, then strein it, and with a fine cloth wet therein do you wash and soak the place well, then wipe it dry with a soft and fine linnen cloth, and then cast into the place some of this powder following.

Take Frankincense, Mastick, Sarcocoll, and red Roses, of either two drachms.

Make all these into fine powder severally by themselves, then mix them together, and so reserve it to thy use.

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A very good unguent for the same purpose

Take oyle of Roses, vi. ounces, white Wax, one ounce, Ceruse washt in Rose and Plantaine-water, one ounce and half, clear Turpentine, iii. drachms, Camphire, half a drachm.

You must first melt the wax in the oyle, then put in the Ceruse by little and little, alwaies stirring it with an iron spalter, and let it boyle on a gentle fire of charcoles untill it grow black, but stirr it continually in the boyling, for feare leass it burn: then take it from the fire, and add thereto the camphire, and lastly the Turpentine: this unguent is good both to mundifie, incarnate, and sigillate.

For extreame heat and burning in the soles of the feet, and palms of the hands.

Petrus Forestus willeth to hold the hands and feet in warm water, and that will ease the pain and burning, and may boldly be used without any danger.

For to help the sorenesse and ulceration of the mouth

Sometime it chanceth in this disease, that there is a great ulceration or excoriation in the mouth and jawes, called *Aphthae*, which if it be not well looked unto in time, will grow to be Cankers: now to cure and prevent the same, this gargarisme is excellent good.

Take Barley-water, a quart, red Roses dried, a litle handfull, Sumach, and Rybes, of either two ounces, juice of Pomegranates, \bar{z} iii.

Boyle them altogether, saving the juice of Pomegranate, untill a third part be consumed, then strein it, and add thereto the juice of Pomegranates, with this you must often wash and gargarise, as also hold some thereof in the mouth a pretty while.

Also to prevent the same, the kernel of a Pomegranate held in the mouth is very good, and so it is excellent good

To lick oftentimes some *Diamoron*, or juice of a Pomegranate.

For inflammation and paine in the tonsils and throate.

Take Plantaine-water, a pint, Sirrup of Pomegranates, two ounces.

Mix them together, and gargarise therewith oftentimes being warm.

Another.

Taste Nightshade-water, a pint, Seeds of Quinces, four scruples.

Boyle them together a little, then strein it, and add thereto two ounces of the sirrup of Pomegranates, and gargarise therewith oftentimes.

How to open the eye-lids that are fastened together with the Pox.

Sometimes the eye-lids are so fastened together that you cannot open them without great pain and danger: then to open them you must foment or bath them well with a decoction made of Quince seed, Mallows and water boyled together, wherein wet some fine linnen clothes five or six double, and apply them warm, and continue it untill you may easily open them, and then if you perceive any web or filme to be grown over the sight, then thrice a day do you put some powder of white sugar-candy into the eye, or if you list, you may dissolve the sugar in Rose-water, and so use it in the eye, which will fret it away, and preserve the sight.

A good Collyry for a Web or Ungula in the eye.

Take the juice of Rue, Fennell, Salendine, Mallows, of either two ounces.

Boyle them together in a vessell of glasse, or peuter, over a chafer with coales, and scumme away the froth that doth rise thereof, then add thereto the gaule of an Eel, one drachm, and let them boyle together a little, then put thereto four scruples

ples of white copperas, and one scruple of verdigreace in fine powder, boil all together a little, then let it run through a fine linnen cloth, and keep it in a glasse, you must every morning and evening put one drop thereof into the eye, provided that first due evacuation be made so well by phlebotomie as purging.

CHAP VI.

Teacheth how to help divers accidents which chance after the Pox are cured and gone.

For relieffe of the face and hands after the Pox are gone, how to help it.

TAke Barley, Beanes, Lupins, of either one handfull: bruise them all in a mortar grosely, and boyle them in three pints of water untill it grow thick like a jelly, then straine it, and annoint the face and hands therewith three or four times a day, for three or four daies together, and then you must wet the face and hands so oftentimes a day with this water following.

Take Vine leaves, two handfuls: Beane-flower, Dragons, wilde-tansy, of either one handfull: Camphire three drachms, two Calves feet, the pulpe of three Lemons, a pint of raw cream.

You must shred the hearbs small, as also the Lemons, and break and cut the Calves-feet small, then mix them together, and distill it in a glasse still, also the water of May-dew is excellent good for any high colour, or rednesse of the face.

For spots in the face remaining when the Pox are gone.

Take the juice of Lemons and mix it with a little bay-salt, and

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and touch the spots therewith oftentimes in the day; for it is excellent good.

A good ointment for the same purpose.

Take oyle of sweet Almonds; oyle of white Lillies, of either one ounce: Capons-grease, Goats-tallow, of either four drachms: Sarcocoll, half a drachm: Flower of Rice, and of Lupins, of either one drachm: Litharge of gold, one drachm and half: Roots of Brionie, and of Ireos, of either one scruple: Sugar-candy white, one drachm.

Make powder of all those that may be brought into powder, and searce them through a searce, then put them all in a mortar together, and labour them with a pestle, and in the working do you put the water of Roses, Beane-flower, and of white Lillies *ana* a great spoonfull, which must be put in by little and little in the working of it, and so labour them altogether untill it come to an unguent.

You must every evening annoint the face therewith, or hands, and in the morning wash it away in the water wherein Barley, Wheaten-bran, and the seed of Mallows hath been boyled.

For holes remaining when the small Pox are gone.

For helping of this accident I have shewed many things, yet never could find any thing that did perfectly content me, but the best meanes that I have tried, is one day to wash the place with the distilled water of strong Vinegar, and the next day with the water wherein Bran and Mallows have been boyled, and continue this order twenty daies, or a moneth together.

Running of the eares, how to help it.

Sometimes the eares do run very much in this disease, which in any wise you may not go about to stop in the beginning, but

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but suffer it so to run, and the eares to remaine open: but if there be great pain in them, then wet a sponge in warm water and oyle of Roses mixt together, and lay it upon the eares.

For stopping of the nostrills, to help it.

Sometimes the nostrills are greatly pestered by stopping them with the Pox growing in them, which doth oftentimes cause ulceration in them, therefore to prevent the same, take red-Rose, and Plantaine, of either one handfull: Mirrh in powder half an ounce.

Boyle all these in a quart of water untill half be consumed, and so being warm, cause the sick to draw the fume thereof into his nostrills oftentimes.

Also if the sick doth oftentimes smell unto Vinegar, it is good.

For hoarsenesse remaining when the Pox are gone.

Take Licorice, Sebesten, Jujubes, of either two ounces: Fat-Iggs, four ounces, clean water, four pints.

Boyl all these together untill half be consumed, then strain it, and give one spoonfull thereof to the sick oftentimes, and it helpeth.

For filthy and moist scabs after the Pox are gone.

Take *Lapis calaminaris*, Litharge of gold, and of silver of either two drachms: Quick br mstone and Ceruse, *ana* ʒ ii.

Bring all these into fine powder, and then labour them in a mortar with so much Barrowes-mort or grease as shall be sufficient to make up an unguent, and annoint the place therewith every morning and evening.

F I N I S.



*Some other few additionall observations
concerning the passages in this latter Treatise.*

PAge the eighth of this precedent Book, a Quilt or Bag is commended to be very excellent; it is reported to be Pope *Adrians* Bag, which he used against infection, and in the great last Sicknesse in *London*, it was commended to many great Persons of worth by some Apothecaries, who kept it as a great secret, and affirmed, it would prevent infection, and preserve them safe in that dangerous time; and thereupon sold it unto them at a very great rate: But that you may not be deluded in the prescription, I have set down the true receipt thereof, as it was delivered unto me from the hands of a very noble friend.

A Preservative against the infection of the air, and the Plague, often approved by Pope Adrian, and many others of great rank and credit.

Take *Arsenick* two ounces, *Auripigmentum* one ounce, make little tablets thereof with the whites of Eggs, and Gum *Dra-*
gacanth, and hang them about the neck against the heart.

I have also set down a red Cordiall water, very good agst infection, which I had also from that noble friend.

Take a quart of good spirit of Wine, or very good *Aqua vite*, infuse it in one ounce of good *Mithridate*, with as much good *Venice Triacle*: let it be close stopped some few days

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in the infusion before you use it, then pour the spirit clear off, and reserve it for your use.

But to discover what opinions other Physicians have held of that and the like, I have annexed hereunto their severall judgements hereafter, that amongst so many choise Medicines, they may select out the best and safest for their own preservations, when need shall require.

And to give them the better satisfaction, I have annexed, out of some choise Manuscripts, some approved Experiments, of some of our *London* ablest Doctors, as also out of some other Authors.

Severall opinions against wearing of Arsenick Amulets, as Preservatives against the Plague.

THe poysonous vapours of *Arsenick* being sucked or drawn into the body, when they find no contrary poyson with whom to wrestle with, as with an enemy, (for in an infected body there cannot be health; but we suppose him to be well, whom we desire to preserve so) those vapours must needs imprint a malignant and venomous quality on the spirit and heart, most adverse and pernicious to nature.

And by *Galen*'s own doctrine, all *Alexiteries* doe in a manner, if they be used too liberally, greatly offend and weaken our bodies; how can we then think, that ranke Poysons and Dilatories, (such as *Arsenick* is) being applied, as to penetrate into the noblest region of all other, will no whit violate and wast our naturall, vitall, and radicall heat? *Galen libr. de*

mp. cap. 18.

Nor did *Galen*, or any of the antient Fathers and Professors of Physick, use to preserve from the Plague, or any other poise, by administering some other poison inwardly, or pre-

prescribing outwardly Applications, but proceeded by Antidotes, and *Alexiteries*, as will appear in *libr. de Theriaca ad Pis. cap. 16.* Wherefore, unlesse we will utterly disclaim or relinquish the method and prescripts of these worthy Antients, and prosecute new wayes and inventions, to oppose this man-yelling Monster, we must attempt it not with Poysons but Antidotes. And *Galen* defineth those to be Poysons, which agree not with nature, either well or ill affected at any time; for though there are some Poysons, which if they meet in the body with a contrary venome, so fight with it, and oppose it, that both doe perish in the conflict betwixt them; so that the party, by their colluctation and struggling together, escapes with his life; yet all of them agree in uniform opinion together, that where they meet with no opposition, they ruine the party: And therefore conclude, that *Arsenick*, worn by a healthy man, finding not onely no contrary Poyson to make conflict with, but no Poyson at all, must necessarily thwart, and oppose, and make an onset on nature her self.

And to confirme their opinions, I have purposely introduced the judgements of other learned Physicians concurring with them.

Gerardus Columbus, a learned Physician, reporteth, that it hath been observed, that the wearers of these Amulets, upon unusuall heating their bodies, have fallen into sudden *Lipothimies*, and Swounings, with other fearfull accidents, which continued upon them till the Amulets or Placents were removed from them; and that others, though not instantly, yet after some time, have by late and wofull experience discovered their malignity, by falling into malignant and pestilent Fevers, some of them ending with death.

Franc. Alpharus, a Physician of *Salerne*, relateth of one, who wearing *Arsenick*, and heating himself with playing earnestly at Tennis, fell down suddenly dead.

Matthæus Hæssus also thus writeth, As Cordiall Bags or Amulets ought not to be disfavoured, so empoysoned Amulets can be no way commended; nor doe I remember, that ever any received good from them, who abstained from other

Preservatives against the Plague.

Antidotes : But this I certainly know, that divers persons, who carry about them Quick-silver in a Nutshell, by the vain persuasions of some Imposters, have died of the Plague, and the counsellours and advisers of such like Amulets, have been the first have betaken themselves to their heeles, confiding more in their running than cunning : and yet these Quacks persuaded the ignorant people, with glorious promises and protestations, that whosoever carried Quick-silver or *Arsenick* about his neck, should be as safe, as if he had purchased a protection from the King of Heaven

Historians also report, that *Caracalla*, though he were a wicked Emperour, prohibited by publick Edict or Proclamation, that no man should wear about him superstitious Amulets.

And *Theophrastus* the great (not without cause) esteemed *Pericles* to have a crazed brain, because he saw him wear an Amulet about his neck.

And hereunto Doctor *Francis Herring*, an able Phisitian, as a Corollary to what hath before been written, addeth the experience of some *London* Phisitians, who report, they have seen foul holes made in the breasts of those that have worn those Amulets, and have observed divers to die, who have religiously worn them about their necks, as well as others.

And whereas the venters and setters out of these deceitfull wares, make them as a scout, to discover the infection when it beginneth to seize on a man, by clapping close to the heart, to guard that principall part, as the cheif Tower : It is a meer deceit and collusion : for whensoever the body is heated, this event followeth necessarily, though no other infection be near, but the poysonous and venomous *Arsenick* it self, whose salutation is rather *Joabs* imbracing, or *Juda's* kissing, than friendly preservatives.

Causes of the Plague.

There are two speciall causes of the Plague.
First, An infected, corrupted, and putrified air,

Secondly,

Preservatives against the Plague

Secondly, Evill and corrupt humours ingendered in the body.

The air is infected, when the temperatenesse of the air is changed from his naturall state, to excessive heat and moisture, which is the worst temperament of the air, the vapours drawn up by the heat of the Sun being unconsumed, rot, putrifie, and corrupt, and so with the venome infect the air : Also dead Carcases lying unburied, as it often chanceth in Warres, evaporations of Pooles, Fens, Marishes, stinking and noysome fents and Kennels, and Astronomers say, Aspects, Conjunctions and Oppositions of ill Planets, and Eclipses of the Sun and Moon.

Also disordering ones self, either in diet or exercises bringeth one into the Pestilence ; therefore in time of contagion, outrages and surfets are to be avoided, as also all excesse of eating, drinking, sweating, bathing, lechery, and all other things that open the pores of the body, and enter thereby ill aires, which invenome the lively spirits.

Signes of the Plague.

The signes which declare one infected already are many ; but the secret token of all to know the infected of the Plague is, if there arise botches behind the eares, or under the arme-holes, or about the share ; or if Carbunkles suddenly arise in any member, for when they appear, they betoken strength of nature, which being strong, labourerth to drive the poyson out of the body ; but if botches doe not appear, it is more dangerous, for it sheweth, that nature is weak and feeble, and not able to expell and thrust forth the venomous humours, and then you must have respect to the signes before rehearsed.

The infection of the Plague entereth into a man after this sort.

In a man are three principall parts (that is) the Heart, Liver, and Brains, and each of these hath his cleansing place :

If they appear in the neck, they shew the Brains to be chiefly vexed, if under the arme-holes the Heart, but if they appear in the share, the Liver is most infected,

For when a man hath taken infection, it presently mingleth with the bloud, and runs to the heart, which is the cheif part of man, and the heart putteth the venome to his cleansing place, which is the arme-holes; and that being stopt, putteth it to the next principall part, which is the liver, and it passeth it to his cleansing place, which is the share, and they being stopt, passe it to the next principall place, that is, the braines, and to their cleansing places, which are under the eares, or under the throat, and they being stopped, suffer it not to passe out, and then it is moved twelve hours before it rest in any place, and if it be not let out within the space of four and twenty hours by bleeding, it brings a man into a pestilentiall Ague, and causeth a botch in one of those three places, or near unto them

The Cure of the Plague.

When thou feelest thy self infected, bleed in the first hour, or within six hours after, drink not, and tarry not above twelve hours from bleeding, for then when the bloud is sitting too and fro, the venome is then moving, and not yet settled, and after it will be too late; those that are fat may be let blood, or else not.

If the matter be gathered under the arme-holes, it comes from the heart by the Cardiacail vein, then bleed on the same side by the Basilica vein, the innermost vein of the arme,

If the botch appear behind the eares, above the chin, or in any other part of the face or neck, bleed out of the Cephalica vein on the same side; you may bleed with cupping Glasses, and Scarification, or Horseleeches.

If the botch appear in the share, bleed in the ankle on the same side, in any case not in the arme, for it will draw up the matter again.

But

But if no botch appear outwardly, draw bloud out of that side where you feel greatest pain and heavinesse, and out of that vein, the greif of the members affected shall point thee out.

If you perceive the Plague invade you at meat, or on a full stomach, vomit speedily, and when your stomach is empty, take some Medicine that may resist Poyson, as Mithridate, or Triacle, or some of these following, which, as choise Medicines, I have inserted, as being Doctor *Edwards* Experiments.

For the Plague.

Infuse two peices of fine pure Gold in the juyce of Lemons four and twenty hours, and drink that juyce with a little Wine, with powder of the *Angelica* root: It is admirable, and hath helped divers past all hope of cure.

Another.

Take two drachms of Juniper berries, of *Terra lemnia* ℥i. make both into fine powder, and mix it with Honey, and take of it as much as a hassell Nut in three drachms of honeyed water made up thus: Take a pint of Honey, and of water eight pints, seeth and scum it at an easie fire, till the fourth part be wasted: It is an excellent Antidote against Poyson and Plague; if the Poyson be taken before, it will expell it by vomit, if not, the Medicine will stay in the stomach.

Another.

Take *Zedoary* roots the best you can get, great Raisins, and Licorice, champ it with thy teeth and swallow it, if you be infected it preserveth without danger.

Another

Another for botches, boyls, and tokens.

Take of ripe Ivy berries dryed in the shade, as much of the powder as will lye upon a groat or more, and put it into three or four ounces of white Wine, and lie in bed and sweat well; after your sweat is over, change shirt, and sheets, and all the bed clothes if he may, if not, yet change his shirt and sheets.

Some have taken this powder over night, and found themselves well in the morning, and walked about the house fully cured.

One having a Plague sore under the thigh, another under the left arme-pit, taking this powder in the morning, and again that night, the sores brake of themselves, by this excellent Medicine sent by Almighty God: It is good for Botches, Boyles, Plague-sores, Tokens, Shingles, Erisipella, and such like, &c.

*Thus farre Doctor Edwards Doctor in
Physick and Chirurgery.*

Expe-

Experiments tried by my selfe.

For the Plague.

Take of *Pillula pestilentialis*, called *Russi*, or of *Panthy Magogen* (or for want of it) of extraction *Rudii*, of each half a drachm, mingle these, into six pills for two doses, whereof take three at a time in the morning fasting, for two dayes together.

Another excellent approved Remedy.

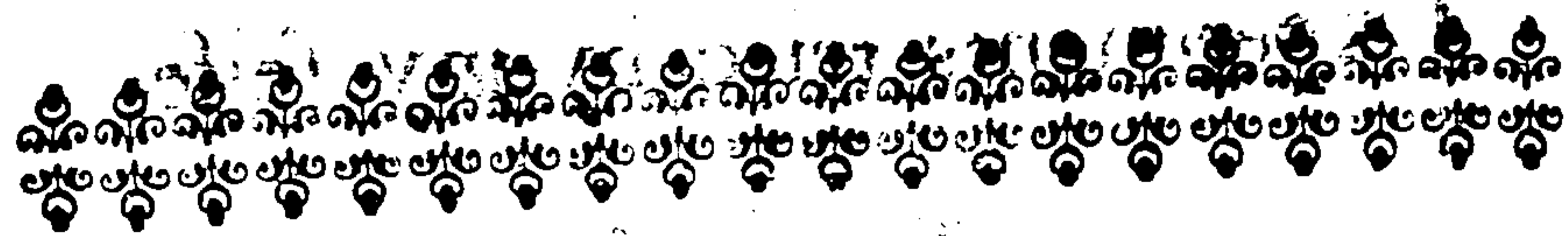
Take eight or nine grains of *Aurum vicia*, either in *Triacle* water, or made up in *Diascordium*, fasting.

Another excellent sweating powder for the Plague.

Take of the powder e *Chelis Cancrornis*, of *Aromatitum rosatum*, and of *Cerusa Antimonii*, of each half a scruple, mingle these up together in a diaphoretick powder, and take it in four spoonfuls of *Triacle* water well mingled together.

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The



The Cure of Diseases in Remote Regions.

The Calenture,

HAppeneth to our Nation in intemperate Climates, by Inflammation of blood, and proceedeth often of immoderate drinking of wine, and eating of pleasant fruits, which are such nourishers thereof, as they prevent the meanes used in curing the same.

To know the Calenture.

At the first apprehension it afflicts the Patient with great pain in the head, and heat in the body, which is continuall or increasing, and doth not diminish and augment, as other Fevers doe; and is oft an Introduction to the *Taberdilla* or Pestilence, but then the body will seem very yellow.

To cure the Calenture.

So soon as you perceive the Patient possess of the Calenture, (except the Chirurgion, for danger of the sign defer it) I have seen the time of the day not respected, open the Median vein of the right arm, and take such quantity of blood, as agreeth with the ability of the bodie; but if it asswage not the heat by the next day, open the same vein in the left arme, and take so much more like quantity of blood at his discretion; and if the body be costive, (as commonly they are) give him some meet purgation, and suffer him to drink no other then water cold, wherein Barley and Annise-seeds have been boyled with bruised Liquorice. And if within 4. dayes the partie amend not, or being recovered, take it again, open the vein Cephalick in one or both hands, bathing them in warm

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warm Water, untill there come so much more blood as cause requires. Suffer not the Patient to drinke seven dayes after he is perfectly recovered, any other drinke, then such water, as is before herein directed.

The Taberdilla,

IS a disease so called by the Spaniards, by the *Mexicans*, *Cocalista*, and by other *Indians* is named *Taberdet*, and is so exceeding pestilent and infectious, that whole Kingdomes in both the *India's* have been depopulated by it, for want of knowledge to redresse themselves of it.

To know the Taberdilla.

It first assaults the Patient vehemently with pain in the head and back: and the body seeming yellow, is some sign thereof, and within 24 hours it is so torturous, that the possessor thereof cannot rest or sleep, turning himself on either side, back or belly, burning in his back most extreemly. And when it growes to perfection, there will appear red and blue spots upon the Patients breast and wrists. And such persons as have not presently requisite means applyed to them to prevent it, will be, by the vehement torment thereof, deprived of their wits, and many to cease their pain by losse of their lives have despairingly slain, and drowned themselves.

The Cure of the Taberdilla.

When you perceive it afflict the Patient, permit him not to lie very warm, nor upon feathers (for of what quality soever he bee in *Spain*, having this sickness he is laid upon wheat-straw:) Then immediatly open the Median Vein, first in one arm, and the next day in the other, taking a good quantity of blood: Let him have water cold, wherein Barlie and Annise-seeds have been sodden without Liquorice (for the Span-

nish Physicians hold Liquorice to bee hurtfull unto them) so much as he will desire, which will be every moment; but no other drink, nor any raw fruits: As soon as the spots appear, give him some Cordiall potion: and laying him upon his belly, set six Ventoses together on his back, between and beneath the shoulders; and scarifying them, draw out (if it be a body of strong constitution) 18 ounces of blood. After which, and that he hath slept, he will find ease within twenty four hours, and such alteration in himself, as he will thinke he is delivered of a most strange torment. Then give him moderately nourishing meats, (for he will desire to eat much) the fourth day, give him some convenient Purgations. And if in the mean while he is costive, provoke him every day by Clusters; and warn him to forbear 15 dayes all other drink then what is ordained: And be very carefull of his diet, for if this *Taberdilla*, which we call here in *England* Gods Tokens, come againe unto the Patient, he can hardly escape it. And it is no lesse Infectious, then the usuall English Plague.

The Espinlas

IS a strange sicknes, usuall in those parts to such as take cold in their Breasts, after great heat or travell. It comes most times to those that lye with their breasts upon the ground (especially) in the night.

To know the Espinlas.

The Party having it, will be giddie in the head, and have pain and pricking at his breast, as with many thornes; from whence I thinke it is called, for *Espina* in Spanish signifies a thorn; and there will be upon the Focell, being the upper bone of his arm, a hand breadth above the wrist, a little kernell by the which it is certainly known: He that hath this disease, will have appetite neither to meat, nor drinke, nor can digest meat, though he be invited and moved to take it.

To cure the Espinlas.

The *Espinlas* appearing by the former signs, take presently oyle Olives, and therewith chafe the kernell upon the Patients arm, using so to doe twice every day, untill it be dissolved; and laying oyle likewise upon his breast, stroke it upward somewhat hard with the hand; then spread fine flaxe upon it and the kernel, making it fast with a rowler, and within two or three dayes the diseased will be recovered thereof, whereas else it is very dangerous to deprive them of life.

Camera de Sangre.

L*Axativeness*, or Blondy Flux, proceed in those parts of divers causes: As by eating Grapes, Oranges, Limons, Melons, Plantains, and especially a great fruit growing in the West Indies called *Pina*, like a Pine-apple, but bigger then four of the greatest which I have seen, which the Spaniards hold for the most delicate fruit that is there, and many other fruits. Also by sudden cold, or sitting (being very hot) upon a cold stone, or being hot by drinking water abundantly. And also eating of Butter, Oyle, and Fish is so hurtfull to the parties that have it, that they must refrain to eat thereof, and whatsoever else, that may ingender any slimie substance in the Intrals.

The Cure of the Blondie Flux.

There is more possibility of cure, by how much more expedition the medicine is ministred: and detracting it, the Patients often die suddenly, without feeling much grief. For speedy and assured remedie, the Patients bodie must be cleansed of the sliminess, ingendred in the passages of the nutrients, before any sustenance can remain in his bodie. To that purpose purge him in the morning, with halfe a pint of white wine cold, wherein half an ounce of Rubard being smal

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cut hath been sodden, putting some Sugar Candie to it, to sweeten it, and immediatly after he hath so purged, keep at his navell Rosemary sod in strong Vinegar, applyed in the morning and evening very hot, untill it be stayed; giving him often Quinces bruised, and rouled in Marmalade like Pills, which he should swallow whole, and none of the fruits or meats before recited, nor any more white wine, but red wine of any sort: And if it be on the land use the Livers of Goats, (especially) Sheeps, or Bullocks roasted; not willingly permitting the Patient to eat any other meat: And if at Sea, Rice onely sodden in water, rather than any thing else usuall there, untill the infirmitie bee perfectly asswaged.

The Erisipela,

Reigneth much in those Countries, proceeding from the unwholsome aires and vapours those hot Countries doe yeeld, whereof many perish; and if it bee not prevented by Medicines presently ministred to the Sick Patients, it proveth incurable.

To know the Erisipela.

Hee will be swoln in the face, or some part of him, and it will be of yellow colour mixed with red. And when it is pressed with the finger, there will remain a sign or dint of the same, and then by degrees it will fill again to the former proportion. It speedily infecteth the inward parts, because such swellings come sooner unto perfection in hot places, then in temperat Countries, and therefore the diseased thereof, must immediatly be provided of remedie.

To Cure the Erisipela.

The Savage people first found out perfectly how to cure this disease, (though it is the Spanish name of the Maladie) by bruising so much Tobacco as will yeeld four spoonfuls of juyce,

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juyce, and to drinke it presently after they are infected therewith, and to launce the places swollen, thereunto putting *Cassade* wet, and made into paste, continuing in cold and shade places near Rivers: and not to travell and labour till they bee recovered: The Spaniards in *India* doe recover themselves by taking the same juyce of Tobacco, and setting so many Ventoses upon the swoln places as they can contain, scarifying them, and drawing out the corrupted humour so congealed, using the like in two or three other parts of the bodie, where the disease doth not appeare.

The juyce of Tobacco is very excellent to expell poison, and is the ordinary remedie used by the *Indians*, and other Savages when they are poisoned, and bitten with Scorpions, or other venemous creatures: But they make presently some incision where they are bitten or stung, and wash it with the juyce of Tobacco, then applying the same bruised thereunto two or three dayes, they heal it up with dried Tobacco.

The Tinoso or Scurvie.

IS an infecting disease sufficiently known unto Sea-fayring men, who by putrified meats, and corrupted drinks, eating Bisket flourie, or fowl cruisted, and wearing wet apparrel (especially sleeping in it) and slothfull demeanour, or by grosse humours contained in their bodies get the same,

To know the Scurvie.

Many have perished when they returned out of hot Regions into cold Climates, where they have had the parts of their bodies, which with heat, were nimble and tractable to every motion of the Spirits, dulled and benumbed with cold, which is a token that this disease is ingendring in their joynts; and soonest appears by swelling of their ankles, and knees, and blackness of their gums, or looseness of their teeth, which will sometimes come forth, when there is no remedie used in season.

Preser.

Preservatives against the Scurvy.

You must have a care to preserve those things before rehearsed well conditioned, the badness whereof, in part breed this disease; they must use exercise of body, and such as are exempted from doing of labour, must hang or swing by the armes twice or thrice every day; they must not have scarcity of drink in hot climates, and coming into the cold, must be daily relieved with *Aquavita* or Wine: It is also an assured Medicine against this disease, to have such quantity of Beer brewed with graines and long Pepper, as in the morning, twice every week, there may be given a good draught to a man, proportioning three quarters of a pound of graines, and three quarters of a pound of long Pepper, to a Hoghead of Beer: Also white Wine, or Syder, boyled and brewed with graines and long Pepper in like quantity, is very singular good: And it is not fit to suffer the gummies to abound with flesh, and therefore sometimes let them bleed, and clear them with strong Vinegar.

To cure the Scurvy.

If the Scurvy be settled in his mouth, the corrupted and black flesh must be taken away, and his mouth washed with strong Vinegar, wherein graines and long Pepper have been infused and brewed, and give him daily the drink that is before prescribed; and as well such as have it in their mouths, as those that are swoln in their limbs, must have some meet Purgation presently; but those so swoln or stiffe (for so some will be without swelling) to scarifie the parts infected, and to apply thereto a Poultis or Cataplasme of Barly meal, more hot than the Patient will willingly suffer it; so doing every morning, permit him not to rest two houres after, although being nummed or faint, he be supported to walk, and suffer him not to eat any salt meats, if other meats may be had.

My self having eighty men, eight hundred leagues out of
England,

England, sick of the Scurvy, I used scarifying, and to the places scarified (being destitute of the helps mentioned) I applied Foultses of Bisket beaten in a mortar, and sod in water, which, with the comfort of some fresh meats obtained, recovered them all except one person, and they arrived in *England*, perfectly sound.

Other Observations concerning the Scurvy taken out of other Books.

1. **T**Hose that are troubled with the Scurvy, their thighs are stained with a violet colour, that one would think, that something of that colour were spread upon it, their gummies are corrupted, and their teeth loose; these ever are signes of that disease.
2. Some are onely pained in their teeth and gums, some otherwise; some doe never break out, others their whole thighs are stained.

Observations out of Sennertus, concerning the Scurvy.

1. **M**Ultitude of passions, and change of diseases in it.
2. Greif of mind, and uneasie breathing and stopping.
3. Corruptnesse of the gums, and ill savour of the mouth.
4. Ach of the teeth.
5. Spots.
6. Urine.
7. Pulse.
8. Vein of the legs about the ankles, together with the hands and fingers, the neck, the knees, and the moving of many parts, with swellings.
9. Pain in the belly, about the forepart of the belly, about the short ribs.
10. Feeble-

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10. Feebleness and ache in the joynts.
11. Paines of the reines, and strangury.
12. Head-ache.
13. Plurisie.
14. Gout.
15. Benumbing, and the Palsie.
16. Trembling, and panting of the heart, and shaking.
17. Cramp, pricking or shooting Aches, and Epilepsie.
18. Contractions, and stiffnesse of limbs.
19. Apoplexie.
20. Over-much } Sleeping.
Watching.
21. Fear and sadnesse.
22. Madnesse.
23. Abundant bleeding about the nose.
24. Memory weak.
25. Ache in the shoulders.
26. Appetite decayed, thirst and drinesse of mouth.
27. Belching upwards.
28. Disposition to vomit, or vomiting.
29. Continuall spitting.
30. Loosenesse in the belly, sometimes with bloud.
31. Belly bound at other times.
32. Muck sweat, with ill savour of the body, and Ptyfick.
33. Ill colour of the face, and yellow Jaundies.
34. Swelling of the legs, and Dropsie of the belly.
35. Mighty heat.
36. Fevers. } 1. Quotidian.
2. Tertian.
3. Quartain.
4. Continuall.
37. Plague or Pestilence.
38. Swelling, or puffing up of the flesh.
39. Lamenesse of the thighs and whole body.
40. Saint *Antonies* fire.
41. Gangrean, when the fore parts rot and mortifie.

Cures for severall Diseases.

A water to make a man see within 40. dayes, though he have been blind seven years before, if he be under fiftie years of age.

Take Smallage, Fennel, Rue, Betonie, Vervain, Egrimonie, Cinquefoil, Pimpernel, Eyebright, Celydonie, Sage, *ana* a quartern, and wash them clean and stamp them, doe them in a fair mashing pan, put thereto a quart of good white wine, and the powder of thirty Pepper cornes, six spoonfulls of life Honie, and ten spoonfulls of a man childs urine that is innocent, and mingle them well together, and seeth them till the half be wasted, and then take it down and strein it, and afterward clarifie it, and put it in a glasse Vessell well stopt, and put thereof with a feather into the eyes of the blind, and let the Patient use this Medicine at night when he goeth to bed, and within forty dayes he shall see. It is good for all manner of sore eyes. Wilde Tansey water is good for the eyesight; and eating of Fennell seed is good for the same.

For the Web in the Eye.

The Leaves of white Honie-suckles, and ground Ivie, *ana*, ground together, and put every day into the eye, cureth the Web.

Salt burnt in a flaxen cloth, and tempered with Honey, and with a Feather annointed on the eye-lids, killeth wormes that annoy the eye-lids.

For Wind in the Side, that maketh the Head swim.

Take of Cammomil three ounces, a penniworth of powder of Cummin sewed in a Poke like a stomacher, boil it well in stale Ale, lay it to the side hot, and when it is cold renew it again hot.

Contra Surditatem.

1. *Betonica saepe injecta tepide, mire proficit contra aurium dolorem*
P p p 2

rem & surditatem, & alia vitia, & sonos extraneos non sinit manere.

2. Roast an Onion as hot as you may suffer it, lay it upon the ear with a linnen cloth laid between. *Probatum est.*

Contra lupum, venit saepe super oculum. aut pedem.

If it be incurable, it stinketh, fretteth, and the wound waxeth black.

Take Salt, and Honey, and Barley, *ana*, burn them in an Oven, wash the wound with Vinegar, and dry it with linnen clothes, and then lay on the powder, and doe so till it amend,

Pro Cancro & Lupo.

Take half a pint of Juyce of Mollein, and half a pint of Honey, sodden to the thickness of honey, and mingle with these pouders, and lay on the sore. Take Orpiment and Verdi-grease, of either a drachm and a half, juyce of Walwort a pound and a half, honey a quartern, Vinegar, boil them altogether till it be as thick as honey, lay thereof on the hole of the sore twice every day, with juyce of Ribwort, and drinke juyce of Avence.

Ribwort stamped and laid on the sore will kill it.

Pro Oculis.

1. *Lac mulieris que masculum genuit, sed precipue qua geminos masculos genuit, mixtum cum albumine ovi, & in lana compositum passiones & lachrymas oculorum mitigat, et desiccatur, si fronti lacrymantis imponatur: & proficit, etiam ad oculum ictu percussum, & sanguinem emittentem, vel epiphoras habentem, vel in dolore constitutum.*

2. *Si quis duarum feminarum, matris & filie lacte perunctus fuerit, qui uno & eodem tempore masculos habent, in omni vita sua dolorem oculorum non habebit.*

3. *L. bright juyce, or water, is excellent good for the eyes.*

4. An-

4. Anoint a red cole leaf *cum albumine ovi*, & quando is cubitum uculo applica.

For Bleared Eyes.

Take the juyce Peritory, temper it with the white of an Egg, and lay it all night to your eyes, & quando removes, lava *cum succo.*

Cornes.

Anoint thy cornes often with fasting spittle: Or cleave a black Snail to it.

Take Woodsoure and lay to the corn, and that shall gather out the *Callum* thereof, and be whole, but you must first cut it about with a knife.

Apostema.

1. *Gentian* used twice or thrice in a week *ad quantitatem pili destruit Apostema.*

2. Drinke water of Endive, Petty Morrell, with the pulp of *Cassia Fistula.*

3. Take *Scabios*, red Pimpernel, Solfickle and Fumitorie, make these into powder, and use a spoonful thereof in the morning, especially in *May*. *Probatum est.*

Pro stomacho frigido.

1. Oates parched and laid in a Satchell upon a cold stomach, is an approved cure.

2. The crust of a brown loaf made hot and sprinkled with vinegar, and laid on a cold stomach, *Salvabit.* 3. A tile stone made hot and sprinkled with Vinegar, Eysell or Ale, wrapt in a clout, and laid to the stomach, is good.

Pro dolore stomachi.

1. Stamp Fennell, and temper it with stale ale, & *bibat tria coclearia simul.* Seeth Penniroyall and binde it to his Navel as hot as he may suffer it.

For winde or gnawing in the Belly.

Take *Calamus Aromaticus*, Galingale, and a little Fennel seed, Cloves, and Cinnamon, grate or beat them together, and take them in powder, or drinke them with ale.

For the Small Pox.

Take Almonds, and make Almond milk, and take the cream thereof,

thereof, and bath the face twice or thrice, though all the Pocks be pulled away, it shall not be Pock fret.

Annoint oft the Patients eyes with a linnen cloth wet in the juyce of Sengreen, and it will save them from the Pox.

For a stroke in the eye.

Juyce of Smallage and Fennel, and the white of an Egg, mingled together, and put into the eye.

Bloudshed in the eye.

Five leaved grasse, stampd with Swines grease, and with a little salt bound to the eye.

Pro Oculo & Aure.

Sint calida qua aure imponuntur, & frigida qua in oculo.

For a Venomed sore.

Take Lavender, Marigolds, Sengreen and Betonie, and stamp them together, and lay them to the sore.

To make a swelling break.

Take pisse and Vinegar, and Sage M. i. stamped, and flour, and boil them together, and lay it hot on a cloth to the sore.

For the Squinse.

Bray Sage, Rue, and Parsely Roots, and lay them hot to the throat.

For Biting of a mad Dog.

Stamp Mint, and clear Leeks, and lay it to the sore.

To breake a Botch.

Make a Plaister of Woodbine leaves, and lay to the sore.

For gnawings.

Take Hearb Bennet, and Sheeps tallow, and oyle Olive, frie them together, and lay it to the sore place.

To increase Milk.

Pouder of Annise, and the juyce of the bark of Fennell root drunke.

If milk be thick.

Eat mints, and boil mints in wine and oyle, and lay on the breasts.

For Botches, Wounds, and Sores, a salve.

Boil black Rosin, red Lead, and oyle Olive together; & fiat emplastrum.

Qui

Qui bibit novem dies simul propriam urinam, nec habebit epilepsiam, paralyfin, nec colicam.

Venenum.

1. *Qui bibit propriam urinam, sanabitur a sumpto veneno.*

2. Garlick, Rue, Centaury, graines of Juniper, valent contra venenum.

3. Pouder Hempseed, and mingle it with Goats milk, and let them boyle a little, and use this drink three dayes, valit contra inflationem, venenum, Bubonem, Felon, & Squinanciam.

Pro Auribus.

Green Ash leaves burnt, and the liquor that drops out of them *impositum valet.*

Euphorbium pounded with Oil Citron, and laid hot on the eares, cureth founding of the eares, tingling, and Fistulaes.

Caput-purgium.

Take the juyce of Ivy, and powder of Pepper, mingle them, together, and drink it.

For the bloody Flix.

The yellow that groweth in red Roses put into pottage, and so eaten, is good for the bloody Flix.

Vermes Stomachi.

The same yellow drunk in Ale. *valet contra Vermes.*

For a Felon.

Scabious stamped small, a good quantity of Tar, and greace ana temper them together, and all raw, lay them to the sore place.

For the Reines of the back.

Boyl your own water well, scum it, then take a quart of that water, oyle of hayes one ounce, oyle of Roses one ounce, boyle all in a pot, and therewith annoint well the reines in the hot sunne, or against the fire.

Unge renes, cum nasturtio & propria urina jejannus sape, & juvat renes.

Coque mel & butyrum simul & unge renes coram igne.

Seeth Smallage, and temper it with Wine, and drink it fasting, and you shall be healed.

For

Cures for severall Diseases.

For them that cannot goe upright for pain in their back and reines.

Take a fat Hen, and scald her, and draw her, and fill her with *Sene codæes* 1^d weight, and Polipody of an Oak, and of Annis, 1^d weight, boyl her well, and strain her into a vessell, and take two spoonfuls thereof, and give it the sick first and last.

For the Stitch.

Take three handfulls of Mallowes, seeth them in a litte raw Milk, and put thereto a handfull of wheat bran, and let them boyle together, and then wring out the Milk, and lay it hot to the Stitch, apply it often.

Take a few leaves of Rue, and Yarrow, stamp them together, and wring out the juyce, and drink it with a little Ale.

For the Stitch in the side.

Make Balls of red Wortes sodden, and burne them in a new pot, and then grind them to powder, and mingle them with Honey and old Greace, and make a plaister, and lay it thereto when it is well sodden.

To heal Wounds.

Take Ribwort, Plantain, Smalage, ana. take well nigh as much *May Butter* as of the juyce, mingle it together, that it be standing, and put it in a Box that no air come thereto, and make an Ointment, and this is the securest Medicine for healing Wounds.

For swelling of Joints.

Bray Mallowes, and boyle them in new Milk, and make it into an emplaister, and apply it to the place.

To knit Sinews or Veins that are kickt or broke.

Take two Onions in summer, when thou findest two Wormes knit together, cut off the knots, and lay them to dry against the Sun, and make thereof powder, and cast it in the Wounds, and it will doe as aforesaid.

Ut virga hominis nunquam erigatur.

Formicas istas pulverisabis, misce cum vaccinio lacte & da chivis in potu &c.

Ver-

Cures for severall Diseases.

Verrucz, Porri, ficus.

Cortix salicis combustus & temperatus cum aceto, & appositus, verrucas, porros & ficus tollit. Portulaca fricata tollit verrucas. Agrimonia trita & emplastrata cum aceto verrucas tollit. Stercus ovis si misceatur cum aceto, & fiat emplastrum, tollit variolas & verrucas.

For Cornes.

Take Beanes and chew them in thy mouth, and lay them to the Corn, doe this at night.

For Warts.

1. Purslane rubbed on the Warts maketh them fall away.
2. The juyce of the roots of Rushes applied, healeth them.

For a Wound that bleedeth inwardly.

Take *Filago*, and temper it with Ale or Wine, and give it him, and anon the blood shall goe out by his mouth; and if the Patient cannot open his mouth, open it with a key, and put it in, and he shall receive his speech, this hath been proved.

If men have any blood within them of any hurt.

Let them drink *Eufrase* sodden with water, and anon they shall cast it out by vomit.

Aqua pro scabie, tumore, & prurita.

Ashes made of green Ashen wood sifted clean, and mingled with clean water, and often stirred, all a whole day, the water thereof, that is clear gathered, and mingled with a little Vinegar, and a little Allome, and sodden together, is a pretious water to wash with, sores of swellings, and for itchings, and cleansing of divers sores.

An vulneratus vivat, vel non.

The juyce of Pimpernell drunk with water, if it come out at the Wound of a wounded man he shall dye, if it come not he shall live.

Also give him Trefoile to drink, if he cast it out he shall die.

To destroy an Imposthume, in what place soever it be.

Take the roots of marsh-mallowes, wash them and boyle them, afterwards take the same water, and boyle it with the seed

Q q q

Cures for severall Diseases.

seed of Fenugreek, and Lime, then bake it with the bran of Barly, afterwards fry it with Bores greace, make thereof an emplaster, and apply it hot, and within a short time the Patient will be cured.

For Warts.

1. Agrimony stampt with Salt, and tempered with Vinegar, and laid on the Warts, within four dayes doth take them away.
2. Take the yolk of an Egg well roasted, stamp it with oyle of Olive, or oyle of Violets, and make it in manner of a plaister, and this will doe away the Warts in a night.
3. Rub them oft with oaken Apples, and bind a plaister thereof on them, and bray blossomes of Golds, and Agrimony with Salt, and lay them to as a plaister.
4. Burn Willow tree rind, and temper the Ashes with Vinegar, & utere.

Oleum Nucis.

Take Nuts whole, seeth them in water, and then break them, and take out the kernels and stamp them, and then wring them through a cloth, and that Oyle is noble and mollificative.

Unguentum Dialaxæ optimum pro podagra.

Take Brocks greace, Swines greace, Ducks greace, Capons greace, Ganders greace, suet of a Deer, Sheepstallow, ana. p. e. melt them in an earthen pan, then take the juyce of Rubarb, Marsh-Mallows, Morrel, Comfrey, Daylie, Rue, Plantain, Mace, Heyrif, Matfelon, and Dragons, ana. p. e. fry them in a pan with the foresaid greace, secretum pro podagra.

For the Collick and Stone.

R. Ceras Rubras, pista commixta cum mulvasceto, & bibe calide.

Aqua propter ulcera & malum mortuum.

R. Aquam fabri potell. i. salvia, cuprifolii nasturtii & medicum mellis, coque ad medium, & lava locum.

Aqua pro alceribus.

R. Apii, Salvia, Sempervivæ, ana. M. i. pista & coque in una. lb. 8. aque currentis, postea cola & adde, ℥. iiii. Aluminis, Mellis, lb. 8. Bulliet alumen medicum, adde ℥. iiii. Camphoræ & reserva. Ca.

Cures for severall Diseases.

Capitis dolor.

Coque Chama in malvazeto, & lava caput. Pista rotum, cum sale, & fiat emplastrum.

For Bones broken in a mans Head.

R. Agrimonie Contisam fiat emplastrum. Item bibe Betonicam p. i. & resurgans essa & sanatis pro aceto vulnera.

Capitis dolor.

R. Ruta, badera terrestris, folia lauri, coque in aqua vel vino & fiat emplastrum super caput.

R. Celidonium, pista & coque cum butyro versus dolorem capitis nisi cranium cecidit de loco, &c. & lava cum decoctione ejusdem herba.

Corvi albi.

Attende cum corvus habet ova, & unge ter vel quater cum melle, & pulli corum erunt albi.

Ebrii.

Qui primo biberit crocum quam ad potationem intierit, crapulam vel ebrietatem non incurret.

Acetum.

Ut acetum redeat in vinum semen porri immitte per duas noctes. Ova rotunda produciunt gallinas, longa vero gallos.

Fistula.

Herba Roberti Fistula emplastrata, vel succum ejus in eam postea curat.

Succus caprifolii naribus impositus, polypum recentem & cancrum, & fistulam curat.

Pro virga virili combusta cum muliere.

R. Sume morella & sedi & axungia porcine, p. 2. frixa & superpone.

Contra exitum ani.

R. Urticis rubras pista, & in olla terrea coque in vino albo.

Cures for severall Diseases.

ad medium, postea bibe mane & sero calide, & faces superpone.
Contra fluxum.

1. R. Cornu cervi, & conchas ostrei, combure & da pulverem mane & sero 9 dies.

Plaster of Paris.

2. R. Pulverem alabastrum misce cum albumine ovi, pone super tempora & alia loca.

An virgo corrupta.

Pulveriza fortiter flores lilii crocei qua sunt inter albos flores, da ei comedere de illo pulvere, & si est corrupta statim minget.

Ut dens cadat.

Pulvis stercoris caprae positus supra dentem, facit cadere: cave alia.

Pro combusto cum muliere.

Take powder of a linnen cloth when it is well burnt, and take the yolks of eggs, and mingle them well together, and therewith annoint the sore, and put the powder into the hole.

A Drink that healeth all Wounds without any Plaster or Ointment, or without any taint most perfectly.

Take Sanicle, Milfoil, and Bugle, ana, p.æ. stamp them in a mortar, and temper them with wine, and give the sick that is wounded to drinke twice or thrice in a day till he be whole. Bugle holdeth open the wound, Milfoil cleanseth the wound. Sanicle healeth it, but Sanicle may not be given to him that is hurt in the head, if the brain-pan be broken, for it will slay him, and therefore it is better in another place: This is a good and tryed Medicine.

Unguentum genista:

Take Flores genista, floures and leaves of Woodbind, ana, p.æ. stamp them with May Butter, and let them stand so together all night, and in the morning make thereof an ointment, and melt it, and scum it well: This Medicine is good for all cold evils, and for sleeping of hand and foot.

Unguentum Augustinum is good for all sore legs that be red and hot.

Take Groundsell and Petty Morrell, and stamp them, and temper

Cures for severall Diseases.

temper them with May Butter, and put them in a pot fast closed, and let them stand so nine dayes, and then frie it over an easie fire, and strein it through a cloth, and put it in a box for your use.

Unguentum viride is good pro erectione virgæ, and for the mormalé; no ointment worketh stronger then this.

Take a pound of Swines grease, one ounce of Verdigrease, half a scruple of Sal gemma, this ointment may be kept 40. winters: Valet contra caneros, and for running holes, it fretteth away dead flesh, and bringeth new, and healeth old wounds; put it within the wound that it fester not: Put to this ointment, Pitch, rosin, and waxe, and it will be a fine heat for old bruises, swellings, and Mormales.

Unguentum nigrum, for wounds, heating and burning.

Take a quart of oyle of Olive, and boil it well, then cast in a quart of red lead, and stir it well with a slice, and boil it till it be black, and then let it cool; and keep it for drawing and healing.

Unguentum Rubrum.

Take a pint of honey, half a pint of Vinegar, and a portion of Verdigrease, boil them together, and it is good for all manner of sores.

Contra vomitum.

1. R. Rosewater, powder of Cloves, and Mastick, and drinke it hot.

2. Take Mints thre ounces, Roses half an ounce, Mastick one ounce, Barlie meal, and a crust of bread tosted, and this manner of Plaster apply to the stomach.

3. Ruta cochleari i. bibe cum vino vel cerevisia, multum valet.

4. Powder of Gilliflowers strewed on his meats, stancheth immediately.

Note, He must eat no meat whilst he casteth (ut virtus maneat).

Fluxus sanguinis narium.

1. Hens feathers burnt, and the smoke thereof applyed to the nostrils stinteth it.

2. A pigs turd burnt, and made into powder, blown into the nostrils.

3. The juyce of Smallage drunk restraineth bleeding. *Probat.*

4. *Succus menthe & ruta mixtus curat fluxum narium.*

Contra Sciaticam.

Stercora leporis temperata et calido vino applica forma emplastri dolori.

Freckens of the face.

1. Grease your face with oyle of Almonds, & bibe succum plantaginis.

2. Anoint your visage well and often with Hares blood.

To know if a man be a Leper or no.

Let him bleed, and put the blood into water, and if the blood swim above, he is a Leper, and if it descend, he is clean.

For ache in the loins.

Take Waybread, and Sanicle, stamp them, and put thereto Bores grease, & forma emplastri calide dolori applica.

For a scall Head.

1. Wash thy head with Vinegar, and Cammomil stamp, and mingled together, there is no better thing for the Scall. *Probat.*

2. Grinde white Hellebor, grinde it with Swines grease, applica capiti.

3. Take Culver dung, with Salt, and a little Vinegar, and stirre them well together, and therewith wash thy head, & sanabit capitis feditates.

Ad ornatum faciei.

Take fresh Bores grease, and the white of an Egg, and stamp them together, with a little powder of Bayes, and therewith anoint the visage, and it shall clear the skin, and make it white.

If the Liver rot.

Eat raw Parsely 9. dayes, and 6. dayes after eat Sage, and that will cleanse that the Parsely hath wrought.

Note, All Hearbs whose roots be medicinable, are best in Aprill.

For stopping of the Pipes.

Be. Leaves and tender stocks of Horehound, stamp them and seeth

seeth them well in Butter, then wring it through a cloth, cool it, and adde to that powder of Liquorice, and of Hyfop, mixe them together, and keep it in a Box, and when thou wilt, take a spoonfull, and temper it with hot wine, and use it when thou goest to bed.

Alind.

Be. A good quantity of Hyfop, seeth it in half a gallon of good wine, till half bee sodden away, and let the sick use it first and last, at evening hot, and at morning cold. *Probat.*

Alind.

Be. The juyce of Cinquefoil stamped, and drinke a sup thereof with wine or ale, and it shall clear thee of much flegm, above and beneath.

The Plague Water.

Take a handfull of Sage and a handfull of rue, and boil them in three pints of Malmisie, or Muscadine, untill one pint be wasted, then take it off the fire, and strain the wine from the hearbs, then put into the wine two penniworth of long Pepper, half an ounce of Ginger, and a quarter of an ounce of Nutmeg, all grossly bruised, and let it boil a little again: This done, take it off the fire, and dissolve it in half an ounce of good Venice Triacle, and a quarter of an ounce of Michridate, and put to it a quarter of a pint of strong Angelica water; so keep it in a glasse close stopped for your use: For preservation you shall take every morning a spoonfull warm, and lay you down to sweat upon it, and so continue to take it twice a day untill you perfectly recover. This water likewise cureth the small Pox, the Measels, Surfets, and Pestilentiall Fevers.

A Cordiall Water good for the Plague, Pox, Measels, all kind of Convulsions, Fevers, and all pain of the Stomack.

Take Sage, Rosemary, Rue, Celandine, Scabios, Agrimonie, Mugwort, Woormwood, Pimpernel, Dragon, *Cardus benedictus*, *Rosa solis*, Betonie, Marigold leaves and flowers, Centurie,

2. A pigs turd burnt, and made into powder, blown into the nostrils.

3. The juyce of Smalage drunk restraineth bleeding. *Probat.*

4. *Succus menthe & ruta mixtus curat fluxum narium.*

Contra Sciaticam.

Stercora leporis temperata et calido vino applica forma emplastris dolori.

Freckens of the face.

1. Grease your face with oyle of Almonds, & bibe succum plantaginis.

2. Annoint your visage well and often with Hares blond.

To know if a man be a Leper or no.

Let him bleed, and put the blond into water, and if the blond swim above, he is a Leper, and if it descend, he is clean.

For ache in the loins.

Take Waybread, and Sanicle, stamp them, and put thereto Bores greafe, & forma emplastris calide dolori applica.

For a scald Head.

1. Wash thy head with Vinegar, and Cammomil stamp, and mingled together, there is no better thing for the Scall. *Probat.*

2. Grinde white Hellebor, grinde it with Swines greafe, applica capiti.

3. Take Culver dung, with Salt, and a little Vinegar, and stirre them well together, and therewith wash thy head, & sanabit capitis feditates.

Ad ornatum faciei.

Take fresh Bores greafe, and the white of an Egg, and stamp them together, with a little powder of Bayes, and therewith annoint the visage, and it shall clear the skin, and make it white.

If the Liver rot.

Eat raw Parsely 9. dayes, and 6. dayes after eat Sage, and that will cleanse that the Parsely hath wrought.

Note, All Hearbs whose roots be medicinable, are best in Aprill.

For stopping of the Pipes.

℞. Leaves and tender stocks of Horehound, stamp them and seeth

seeth them well in Butter, then wring it through a cloth, cool it, and adde to that powder of Liquorice, and of Hyfop, mixe them together, and keep it in a Box, and when thou wilt, take a spoonfull, and temper it with hot wine, and use it when thou goest to bed.

Aliud.

℞. A good quantity of Hyfop, seeth it in half a gallon of good wine, till half bee sodden away, and let the sick use it first and last, at evening hot, and at morning cold. *Probat.*

Aliud.

℞. The juyce of Cinquefoil stamped, and drinke a sup thereof with wine or ale, and it shall clear thee of much flegm, above and beneath.

The Plague Water.

Take a handfull of Sage and a handfull of rue, and boil them in three pints of Malmse, or Muscadine, untill one pint be wasted, then take it off the fire, and strain the wine from the hearbs, then put into the wine two penniworth of long Pepper, half an ounce of Ginger, and a quarter of an ounce of Nutmeg, all grossly bruised, and let it boil a little again: This done, take it off the fire, and dissolve it in half an ounce of good Venice Triacle, and a quarter of an ounce of Michridate, and put to it a quarter of a pint of strong Angelica water; so keep it in a glasse close stopped for your use: For preservation you shall take every morning a spoonfull warm, and lay you down to sweat upon it, and so continue to take it twice a day untill you perfectly recover. This water likewise cureth the small Pox, the Measels, Surfets, and Pestilentiall Fevers.

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Cures for severall Diseases.

turic, Polipodium, Scurvie grasse, of each a handfull, wash them and swing them in a clean cloth till they be dry, then shred them small, and take the roots of Zedoarie, Tormentill, *Enula campana*, Angelica, Licorice, of each half an ounce scraped, and sliced, then take of the best white wine eight pints; put them all into an earthen pot well leaded, let them stand two dayes close covered, and stirre them once in the day; then still them in a Limbeck, with a temperate fire; it will be two dayes and a night in the still: keep the first pint by it self; of which you may take a spoonful at a time; of the next quart take twice so much; of the next pint you may give to little children a spoonful at a time: Lute the still well, that no aire come forth, and keep it in close glasses.

For a Child that hath the Ague.

Take the Hearb called Hartshorn, stamp it, then mingle it with bay Salt, and three or four hours before the fit come apply it, spread upon a linnen cloth, to the Childs wrists; and when the fit is past, apply a fresh one before the next fit, and in a few fits, God willing, she shall be cured.

For a burning Fever.

Take red mints two handfull, boyle them in a quart of running water, to the consumption of half, strain it, and put thereto four or five spoonfulls of white Wine Vinegar, and as much Honey; boyle it to the height of a SIRRUP.

Take of Endive two handfulls, boyle it in a quart of water, to the consumption of half, take two spoonfulls of this, and one of the SIRRUP, in the mornng fasting, and at any other time you please.

For the Jaundies black or yellow.

Take of White Wine one pint, steep therein of the root of *Calidon*, the weight of twelve pence, of Saffron one pennyworth, a rase of Turmaick; bruise all, and bind them in a fine peece of Laun, and let it infuse in the Wine a night, drink
a part

Cures for severall Diseases.

a part thereof in the morning, one other part at noon, and the rest at night.

To bring down the Flowers.

Take of Alligant, or Muskadine, or Clarret, a pint, burn it, and sweeten it well with Sugar, put thereto two spoonfulls of Sallet oyle, then take a good Bead of Amber in powder in a spoon with some of the wine after it, take it evening and morning.

To stay the Flowers.

Take Amber, Corral, Pearl, Jeat, of each alike, grind them to a fine poulder, and searse them; take thereof as much as will lye upon six pence with conserve of Quinces, and drink after it a draught of new milk, use it every morning.

For the Mother.

Take a browntost of four bread of the nether crust, and wash it with Vinegar, and put thereto black Sope, like as you would butter a tost, and lay it under the Navill.

For the Stone.

Take Saxifrage, Pellitorie, Parslie, Eyebright, wild Thime, of each two handfulls; of Raddish roots two or three, steep all in a pottle of red coves milk a night, then still it, make of this quantity two stillings.

You must take at a time nine spoonfulls, as much Renish or White wine, and the juice of a Lemon, sweeten all with Sugar, and take it fasting, if your stomack be cold, slice a little Ginger, and put into it.

For a cold, cough, Ptissick, or any defect of the Lungs.

Take Horehound, Maiden hair, Liver-wort, Harts tongue, Germander, Hysope, Agrimonie, of each a handfull, wash them and boil them in six pints of running water in a pipkin, till four pints be consumed at least, strain it, and put the liquor into another clean Pipkin, put thereto of the root of *Enula campana* in powder and searsed one ounce, of Licorice so used two ounces, of pure honie eight or nine spoonfulls;

R r r

boyl

boyl it till it wax somewhat thick, then set it to cool: Take the quantity of half a nut at a time, as often as you please.

The best time to make it is in *May*.

For a Stitch.

Take of stale Ale, two pints, clarifie it, and boyl therein of the tops of green broom a handfull, then sweeten it with Sugar, and give thereof to the sick warm to drink.

Also take Beer, make it very Salt, put a little Nutmeg thereto, and drinke thereof bloud-warm.

Apply upon the grief outward, Fennel seed, and Cammomile made wet with Malmse, as hot as can be suffered, three or four dayes together.

Or take a toft of Rie bread tosted on a gridiron, and spread Tar thick thereon, lay it hot next the skin, and let it lye 9, or 10 houres, and if the pain be not gone at first, apply it again.

For a Consumption.

Take a Leg of Veal, cut away the fat, and take a red Cock, scald him, and wash him clean, then let the Cock and Veal lye in water the space of three houres, seeth them with two pottles of fair water, and scum it clean: as the fat riseth, take it off, and seeth it till half be consumed, then put in a pottle of the best Claret wine, and let it seeth together till it come to a quart, clarifie it with three or four whites of Eggs; let it run through a Jelly bag; then set it on the fire again, and put to it of Sugar a pound, let it seeth a little, then drinke of it warm three or four spoonfuls at a time, as often as you please.

For the Green sickness.

Take an Orange, cut off the top, and pick out some of the meat, then put therein a little Saffron, rost it gently, when it is rosted, put it presently into a pint of white Wine, keep it covered, and drink thereof fasting.

A speciall Water for all Sores.

Take of running water four pints, of Sage, Smallage, of each

each three handfulls, of Housleek a handfull and a half, seeth them together to the consumption of half, then strain it, take of Allum two ounces, of white Copperis an ounce and a half, of Camphire two drachms, beat all severally into fine powder, put all into the water, and let it boyle a little, then put thereto of clarified Honie half a pint, and let it simmer a while, then reserve it in a glasse close stopped.

Wash the sore therewith, and wet a cloth therein, and lay thereto; if it heal too fast, lay dry lint therein.

For the trembling of the Heart.

Take a spoonfull of the spirit of Tartar when you find yourself troubled.

Or take *Lignum aloes*, *Riponticum*, *Eupatorium*, red Sanders, of each two ounces, beat them, and boyle them in six pints of fair water till two pints be consumed; of the four pints that remain, being strained, make a Sirrup with Sugar, and while it is hot, put thereto of Saffron one scruple, of Ginger one drachm, of Musk two carets, Cloves, Nutmegs, of each a scruple and a half, keep it in a glasse close shut, take thereof a drachm at a time in a little Broth, or Burrage water, fasting.

For a Flux of the Womb.

Take Chalke finely scraped, stir thereof in whites of Eggs till it be thick, spread thereof on brown paper, and lay it on a Gridiron on the fire untill it stiffen a little, bind it hot upon the Navill.

Take Milk and set it on the fire, when it seeths, throw in a peice of Allum, which will turn it to a Posset, of the thin thereof, give a Glister in the morning, and at four in the afternoon.

A purging drink for superfluous humours, for Aches in the joynts, sinewes, and for Agues.

Take Sarsaperilla, Sasafras, Polipodium, of each a handfull,
R r r 2 Her

Cures for severall Diseases.

Hermodactiles the third part of an ounce, Licorice one ounce, cut and slice the abovenamed, and put them into a new Pipkin glassed, and having a cover, and put thereto five quarts of spring water, let all infuse four and twenty houres, then put thereto of Fennell seed two ounces, Raisins of the Sun stoned and picked four ounces, *Carduus benedictus*, red Sage, Agrimony, Maiden-hair, of each a handfull, put all into the Pipkin, and close it with paste, set it within a pan of warm water on the fire, and let it boyle two houres, then put thereto of *Sena* one ounce, let it boyle again half a quarter of an hour, and take it out, letting it stand covered two houres, then strain it without wringing, and keep it in a glasse or stone bottle.

You must take at a time half a pint in the morning, and fast one hour after, it will not purge in five or six houres, you may use it at any time in the year, but in extream heat, and in frosts,

A pretious Eye-water for any disease of the Eyes, often proved.

Take of the best white Wine two little glasse fulls, of white Rose water half a pint, of the water of Selendine, Fennell, Eyebright, and Rue, of each two ounces, of prepared Tutia six ounces, of Cloves as much, Sugar rosate a drachm, of Camphire, and Aloes, each half a drachm.

The Tutia is thus prepared.

In a Crucible (such as the Goldsmiths use) put your Tutia and with a charcoale fire let it be made red-hot six severall times, and every time quenched in Rose-water and Wine mixt together; the last time cast the water away, and grinde the Tutia to very fine powder.

You must mix the Aloes with the water after this manner

Put the Aloes in a clean Morter, and pour upon it of the mixt waters, with the Pestill grinde it too and fro, and as it mixeth with the water pour it off, putting more water to it, till it be all dissolved.

Cures for severall Diseases.

To bring the Camphire to powder.

In a clean Morter beat one Almond, then put in the Camphire, and beat it to a fine powder, without which it will not come to a powder.

Likewise beat all the Cloves to a fine powder, then mix all together in a strong glasse, stop it close and lute it, that no air enter, and let it stand forty dayes and nights abroad in the hottest time of summer, and shake it well thrice a day.

The use.

Drop a drop of the water into the eye thrice a day with a black Hens Feather, the infirm lying on their back, and stirring the eye up and down.

If there be any thing grow upon the eye.

Take four drops of oyle of Amber rectified, and mix with half an ounce of the water, dresse the eye as before.

For any Ague.

Take a quarter of a pint of Canary-Sack, put into it a pennyworth of oyle of Spike, a pennyworth of Sirrup of Poppyes, and one grain of Bezar, mingle these together, and let them stand infused all night, and exhibite it next morning to the Patient fasting.

For an Ague.

Boyle two ounces of Roch in a Pipkin, in a pint of Ale, about a quarter of an hour or better, then give the party grieved to drink of it pretty warm, some two houres before the fit cometh, about half of it; and what the party cannot drink at the first draught, let it be warmed against the second fit, and give it as before, after two houres be past, let the party drink as much posset drink as he can.

Another.

Take the quantity of a Wallnut of black Sope, and three times as much crown Sope, mix them together, then shred a pretty quantity of Rue, and half a spoonfull of Pepper finely beaten, and a quarter of a spoonfull of fine wheat flour; min-

gle all these together, then take as much strong Beer as will make it spread upon a linnen cloth, whereof make two plaisters, and lay to each wrist one, and sow them fast on for nine dayes; this must be applied as the cold fitt beginneth to come upon them.

To make Pills to cleanse the backe.

Boyle Venice Turpentine in Plantain water, then take the Turpentine, and bray it in a Morter to very fine powder, take the powder and mingle it with powder of white Amber, powder of *Oculorum cancerorum*, and powder of Nutmeg, of each half a drachm: mix them up into Pills, and take three of them in a morning.

A Bath.

Take Mallow leaves, Violet leaves, Endive, Motherwort, Mugwort, Rose leaves, Lettice, Cammomill, Bay leaves; boyle of all these one handfull, in a sufficient quantity of pure running water, and set in the Bath about an hour, then goe into a warm bed and sweat awhile, and when you come out of your sweat, and are pretty cool, eat Strawberries and Sugar, this will clear the body and purifie the blood.

For the Cough of the Lungs, and defluxions.

You may take sometimes of Sirrup magistrall, of Scabious and of *Oxymell furianizans*, of each one ounce, and of *Diacodium* half an ounce, and of Sirrup of *Diasereos* half an ounce: Mingle these all well together, and mingle with it also a drachm of pure flower of Sulphur finely searced; and take of this the quantity of a large Nutmeg three or four times in a day, at morning, an hour before dinner, an hour before supper, and last at night; it will cut the flegm, and carry it gently away, without any perturbation or violent trouble of coughing, and cause quiet rest.

To

To cause a woman to have her Flowers.

Take of Gladwin Roots about a handfull, boyle them in Vinegar, or in white Wine till they be very tender, and after put this into a Vessel on the ground in a close stool, so that the woman may sit over it very close stopped, so that the heat may strike up into her body: This Medicine is reported never to fail, but to bring them down: But you must have a speciall care that no woman being with child have this Medicine administered to her.

For the Cough of the Lungs.

Take of Coltsfoot two handfuls, of Hysop, and the tops of red Nettles, of each one handfull, of Horehound, and Maiden-hair, of each half a handfull, of Raisins of the sun, having their stones taken out three ounces, of Liquorice sliced half an ounce, and of Elecampane roots sliced one ounce, of Anniseeds half an ounce grossly bruised, boil all these together in a gallon of water in an earthen Pipkin with a gentle fire, till the third part be boyled away, then strein it, and take a quart of the decoction, and put to it two ounces of Sugar-Candie beaten, and let it boil a little over the fire again, till the Sugar Candie be melted, then take it off the fire, and put it up into a glasse close stopped, and drinke of it three or four spoonfuls morning and evening so long as it lasteth, a little warmed.

For Cramp or Numnesse.

Take a penniworth of Saffron, put it into a little bag, then put it into three ounces of Rosewater, and stir it well in the Rosewater, then take four penniworth of Camphire, and infuse that in the Rosewater, and being so infused and mixed; chafe the place with it warm, and smell to it, as he bathes the place.

For

For a Cough, Winde, and a cold Stomack.

Take four ounces of good Annise-seed water, mingle it with one ounce of spirit of Mint, and dissolve it with two ounces of pure white Sugar candie, beaten into very fine powder; set it upon a chafingdish of coals in a pewter dish, and when it beginneth to walm, burn it with a paper as you doe wine, stirring it well together with a spoon, then take it off the fire, and evening and morning, take a good spoonful of it first and last. It will comfort the stomach, and is good against cough and winde.

For a Cough and Consumption.

Take of Lungwort, Liverwort, Hyfop, Violet, and Strawbrrie leaves of each one handful, Licorice sliced, and scraped, Annise-seeds, and Fennel-seeds, of each one penniworth a little bruised, a Parsly and a Fennel root clean scraped, pithed, and cut into small peeces, twelve figs sliced, four ounces of good great Raisins having their stones taken out; boyl all these together in a pottle of clear running water, till it come to three pints, then put into it two ounces of pure white hard Sugar, dissolve it upon the fire with the other decoction, then take it off, strein it, and drink thrice a day of it, that is in the morning, about four in the afternoon, and last at night, three or four ounces of it at a time, and it will asswage the driness and thirst, and open the obstructions and stoppings of the Liver and Spleen, and cause your Flegm to com away with more ease.

For a Cold Dropfie.

Take *Olibanum*, and rost it in a Fig, and apply it to their great Toe: But if they be swelled in their face or head; then take anew layd Egg roasted hard, take out the yolk, and put into the hole so much Cummin Seed as will fill it, and apply it as hot as it may be endured to the nape of the neck.

For

For the Dropfie.

Take a pottle of White or Rhenish Wine, an ounce of Cinnamon, and a pint of green Broom ashes, put them together in an earthen pot eight and forty houres, the Cinnamon being first bruised; stirre them all often, and then put them up into a white Cotten bag, and let the liquor drain out of them, put it up again twice upon the lees, and then use four times a day of it, drink it cold, in the morning, one hour before dinner, one hour before supper, and when you goe to bed, at each time drink a quarter of a pint; if the greif be not fully removed, use a second or third pottle so made up, but with most persons one pottle sufficeth.

For an Ague.

Take as much black Sope as a Walnut, and three times as much crown Sope, and mingle them together, then shred about a pugill of Rue, and put thereto half a spoonfull of Pepper very finely beaten, and with a quarter of a spoonfull of fine wheat flour, or as much as shall suffice; mingle all these together, then take as much strong Beer as will make it spread upon a linnen cloth, and make it up into two plaisters, and apply to each wrist one, and keep them fast on for nine dayes together; you must apply the plaisters just as the cold fit beginneth to come upon them.

Sweat is held by all experienced Phisitians, to be very good to cure an Ague, but they must be put into their sweat before the cold fit come upon them; you must use this twice or thrice before the Ague will be quite cured; and let them drink no other drink during their sweat but *Aqua vite* and small Beer mingled together, but you must not make it too strong of the *Aqua vite*.

To comfort and strengthen the Joynts and Sinewes.

℞. Of the flowers and seeds of Saint Johns Wort three
S f f ounces,

ounces, steep them three dayes in sufficient Wine, and then seeth them in a brazen Vessell till the Wine be consumed, then strain them, and put to the straining as much of fresh Saint Johns Wort stamped, and steep it again three dayes, and afterward add thereunto, of Turpentine three ounces, of old Oyle eight ounces, of Saffron one scruple, of Mastick ʒ. ʒ. of Myrrh, of Frankincense, ana. ʒ. ii. ʒ. afterward put in the straining the space of a moneth, of the flowers and seed of Saint Johns Wort one handfull and half, of Madder brayed, of fine grain wherewith Scarlet is dyed, ana. three drachms, of the Juyce of Yarrow two ounces, seeth them to the consumption of the Juyce, with earth Wormes washed with Wine two ounces, and a little Wine odoriferous.

For obstructions of Liver and Spleen.

℞. Flowers of Burrage, Buglosse, Marigolds, Violets, Endive, of each a handfull, Dates stoned three ounces, of the best blew Currans two ounces, sweet Fennell-seed half an ounce, Graines and Coriander, of each one drachm, whole brown Watercresses nine leaves, Hyssop stripped downwards nine little branches, of french Barly three ounces; boyl all these together in a pottle of spring water till a third part be consumed, then strain it, and when it is strained adde of the conserve of Barberries three ounces, Sirrup of Lemons and of Quinces, of each three ounces, this is to be taken morning and evening, nine spoonfuls at a time.

The Flowers are to be had at the Apothecaries, dry all the year.

For the Palsie in the head.

For the Palsie in the head, take of the oyles, of Amber, Fox, and Beaver, and mingle them together, and annoint the nape of the neck with them evening and morning, chafe it in with a warm hand, and chafing dish of hot coales.

And take of the oyle of Amber alone, and with your finger put

put some of it every morning into your nose, and take two or three drops of it, and rub it into your head upon the mould thereof.

And take two or three drops of the same Oyle, and put it into your Beer or Ale for your mornings draught, especially at the change or full of the Moon, for four or five dayes together.

Be sure to keep warm, and avoid going abroad in rain, misty, or moist weather.

Oyle of Saint Johns Wort for ache and pain.

Take a quart of Saffet oyle, put thereto a quart of flowers of Saint Johns Wort well picked, let them lie therein all the summer, untill the seeds of that hearb be ripe, the glasse must be kept warm, either in the Sun or in water, all the summer untill the seeds be ripe, then put in a quart of Saint Johns Wort seeds whole, and so let it stand twelve houres, the glasse being kept open, then you must seeth the oyle eight houres, the water in the pot full as high as the oyle in the glasse, when it is cold strain it, that the seed remain not in it, and so keep it for your use.

For the knitting together and strengthening of bones.

Give inwardly Knotgrasse, Plantain, or Ribwort water, with Sirrup of the greater Comfrey, to three spoonfuls of the water exhibit one of the sirrup, so often as they use it. There are also medicinal Potions prescribed for this purpose in the Dispensatories.

For the Courses.

When you give *Oculos cancerorum* (truly called *Lapides cancerorum*), to provoke a womans Courses, you must give her almost a spoonfull of it, mixed with some water of Motherwort, called *Artemisia*, causing her to drink a good glass-full

Cures for severall Diseases.

of the water immediately after it; the best time to exhibite it, is to give it hot in the morning by four of the clock, and let her sleep after it, you must give it about those times she ordinarily expecteth her Courses; if you cannot get Morherwort water, you may use in stead of it Penniroyall water.

You may dissolve your powder of *Lapidum cancerorum*, either with juyce of Lemons, or with distilled Vinegar, and spirit of Vitrioll; If you put a greater proportion of Vitrioll, then of the other, it will sooner dissolve, you need but cover it with the juyce or spirits, and after some few houres poure off the spirits from the powder.

A Cordiall excellent good for melancholy, panting and trembling of the heart, swooning, fainting, coldnesse, and rawnesse of the stomach, and also for many other greifs arising from a cold and moist complexion, often proved with happy successe.

Take of Saffron half an ounce, of Angelica roots finely sliced one ounce, of Cloves six drachms, Balm two handfuis, Rosemary tops four handfuis, shread the hearbs and roots, and beat the spices grossly, then put them, with half a pound of Sugar, into three pints of small innamon water, or of small *Aqua vita*, and let them stand infused three or four dayes together, after boyle them, and let the *Aqua vita* burn, stirring them well together, till near a pint thereof be consumed away, then strain it, and when it is settled poure off the clear from the bottome; keep the clear for your own use, and reserve the bottome, which you may give away unto poor people, for it will be good and comfortable, though not so strong: The way to use it, is to take every morning fasting a spoonfull, and after every meal, at each severall time, a spoonfull.

A sudden way to make up this excellent Cordiall.

Take of the best of Doctor Mountfords water, } ana. ʒ. iiii.
Of very good Angelica water

Of

Cures for severall Diseases.

Of Clove water, }
Of Rosemary water, } ana. ʒ. iiii.
Of Balm water, }
Of spirit of Saffron ʒ. ii.

Mingle all these together, and with as much sirrup of pure Sugar as shall suffice mingled, make it up, and put into either of these two Medicines, of Musk and Ambergrease, of each a grain. Both these are excellent Cordials for all the greifes before rehearsed.

Pills to purge flegm and Wind.

Take of the best Aloes succotrina nine drachms, of Rubarb, Jallop, and Agarick, of each six drachms, of Mastick four drachms, of red Rose leaves three drachms, let all these be beaten severally into very fine powder, and searced, then mix them well, and beat them up into a paste, with sirrup of damask Roses as much as shall suffice, at the end add unto it twenty drops of oyle of Anniseeds: when you have occasion to use these Pills, take about two scruples thereof for one dose made up into three Pills.

For the Gout.

Take of new extracted Honey two spoonfuis, a pennyworth of red Nettle seeds finely bruised, mingle them well together, and apply it to the Gout: Let the party drink every third day for a sevensnight in the morning in his bed half a pint of new Milk of a red or black Cow.

For the Gout, My Lord Denni's Medicine.

Take Burdock's leaves and stalks, cut them small, and stamp them very small, then strain them, and cleanse them, and when you have so done put them into glasses, and put pure oyle of Olives a top of them, and stop it close from the air, and when you would use it for the Gout, poure it into a porrenger and warm

Cures for severall Diseases.

warm it, and wet linnen clothes in it, and apply it warm to the greived place, warming your clothes one after another, as they grow cold that are on.

Another, very good for the Gout.

Take the Yest of Ale, and spread it upon brown paper, and apply it upon the greived place pretty warm, the space of twelve houres: some first warm the pickle of Olives, and then bath the greived place therewith, putting their feet into it, and after use the former Medicine.

My Lord Denni's Medicine must not be taken till three dayes after the change of the Moon, then after it must be taken six dayes together, then six dayes before the full it must be taken twice a day.

To stay the Courses when they come down too violently.

Take half a drachm or a drachm of *Diascordium*, dissolve it in a drachm of posset Ale, wherein formerly hath been boyled half a handfull of Shepherds purse, and as much knotgrasse, and of the greater Comfrey, and drink thereof a good draught at a time morning and evening.

For the Whites.

Take a quarter of a handfull of white Archangell, Plantain, Sheaphards purse, and of the greater Comfrey, of each half a handfull, of the hearbs Horse-taile, and Cats-taile, of each half a handfull, boyle all these in two quarts of Milk till half be consumed away, then strain it, and sweeten it with good white Sugar Candy finely beaten, and drink of it twice a day for ten or fifteen dayes together.

To keep the body soluble, and to purifie the blood.

Take Maydenhair, wild Germander, wood-Sorrell, and Balm,

Cures for severall Diseases.

Balm, of each a pugill, of wild Mercury half a handfull, of damask Roses two handfulls, of clarified Whey six pints, let it stand scalding hot for an houre stirring it sometimes, after an hour is past strain it, and drink it twice or thrice a day a good draught of it; and if you wash your hands in Beef broth after your taking it, it will take away all roughnesse and haire of the hands, it may be taken safe of a woman with child

For the green Sicknesse, or yellow Jaundies.

For cure hereof first purge universally with this or the like purgation. R. of *Hierapicra* four scruples, of Rubarb, and Trochisces of Agarick, of each half a drachm, of rasped Ivory, and Hartshorn, of each half a scruple, of Cinnamon six graines, of Saffron four graines, of *Diacatholicon* half an ounce; infuse these things in the Whey of Cows Milk, or in the distilled water of *Alkengie*, or in Dodder water, or Endive water, you may adde *Oxymell* thereto.

An Electuary for the green Sicknesse.

Take of *Diatrion santalon*, and *Diarrhodon abbatias*, of each one drachm, of *Diacurcuma*, and confection of *Alkermes*, of each half an ounce, of *Diamargariton frigidum*, and *Calidum*, of each two drachms, of rasped Ivory, and Hartshorn, of each one drachm, of all these make an Electuary, and give it evening and morning by it self, or with Dodder or Endive water, the dose is one drachm, *pro tempore uno*.

An excellent Powder for the green Sicknesse.

R. four scruples of Gentian made into fine powder, of rasped Ivory, and Hartshorn, of each two scruples; make these into a fine powder, and give a spoonfull thereof with white Wine, or the like, at once.

Another

Another Medicine.

℞. Three or four Spoonfuls of Flemish Madder, boyle it in two quarts of white Wine, with a peice of Sugar, to the consumption of half of it, strain it, and let the Maiden drink thereof morning and evening a good draught warm, and walk, or use some exercise to heat the body, but take no cold; use this for eleven or twelve dayes together.

A singular purging Potion against the green Sicknesse, and all opilations of the Liver, and causeth young Maids to look fresh, and fair, and cherry-cheek'd, and will bring down their Courses, the stopping whereof causeth this greif, and it is good against all manner of itch, scabs, breaking out, and manginessse of the body, purifying the blood from all corruption.

℞. Of the roots of Monkes Rubarb, that is red Doek, and of red Madder, ana. half a pound, of Sena four ounces, of Anniseed, and Licorice, of each two ounces, of Scabious, and Agrimony, of each one handfull; slice the roots of Rubarb, and bruise the Anniseed and Licorice, break the hearbs small, and put them all into a pot with four gallons of strong Ale, and infuse them all the space of three dayes, then drink of this drink, for your ordinary drink, for three weeks at the least, the longer the better, and make new as need requireth; it cureth the Dropsie, and yellow Jaundies also, if you put in of Cammomill one handfull.

For the green Sicknesse, or Jaundies.

℞. Of white Briony root sliced half an ounce, boyle it in a pint of Ale gently a quarter of an hour, and drink a good draught thereof, and sweat, and in your sweat drink it all, or as much as you can, the next day make new and drink again, but without sweating, and use some exercise to keep the body warm; use this last order twelve dayes together, use good

good Cordials and Restoratives, with sirrurp and conserve of Fumitory.

For the green Sicknesse, and Jaundies.

Boyle of Rue, and Sage, of each a bundle, in a quart or three pints of Ale, with one scruple of Saffron.

To cure this disease, the Electuary of Creel is excellent, if the body be first purged, for it doth open all obstructions: but the Patient must use some exercise after the taking it, to stirre up naturall heat the better; the dose is half an ounce at a time to take of it.

The Steel for the Electuary is thus prepared.

℞. Of the filings of the best Iron, or Steel, as much as you please, grinde it subtilly and finely, upon a Porphiry, or red Marble stone, with Vinegar, then dry it at the Sun, or at the fire, and grinde it again with Vinegar as at the first, and doe thus seven times one after another, and thus you have the Steel prepared fit for you.

The Electuary of Steel is made up thus.

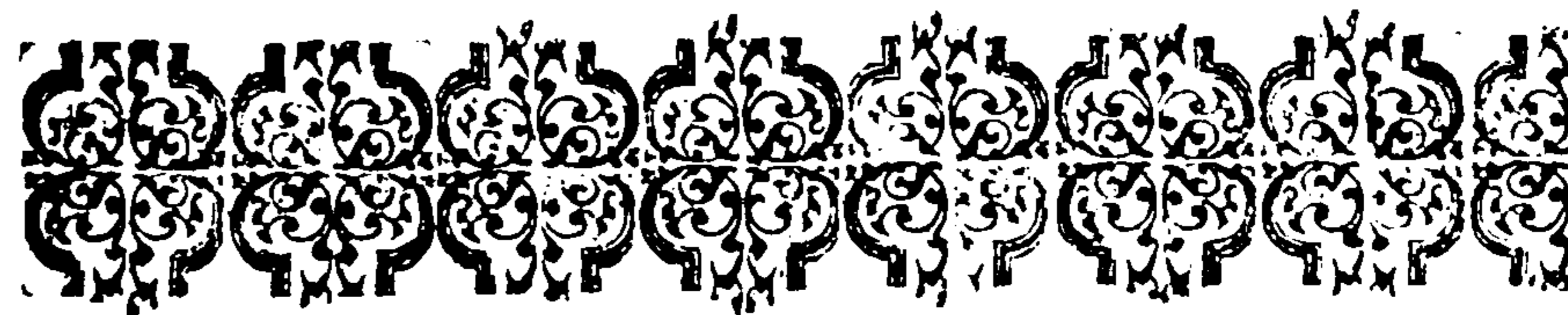
℞. Of the filings of Steel so prepared half an ounce, Ciinamon, Nutmegs condited, of each three drachms, of chosen Rubarb two drachms, of the species of *Aromaticum rosatum* half a drachm, of chosen Honey, and of fine white Sugar, of each one pound and one ounce; mingle these all together over a soft fire, and make it up into an Electuary. After the taking of this Electuary, let the Patient in all cases use some bodily exercises, being first universally purged, for this Electuary is most excellent against all obstructions of the Liver, Spleen, or other disease, and for the green Sicknesse.

For the green Sicknesse, or green Jaundies.

The green Sicknesse, or Jaundies cometh of yellow choller, mixed

mixed with corrupt or putrified flegm, and corruption of blood, debility of nature, and faintnesse of heart; it happeneth also when the Liver is weakened that it cannot convert the nourishment into blood, but the digestion is raw and crude, so that the whole body is filled with water and flegm instead of good blood; it is chiefly found in young Maidens, who desire to abate their flesh colours, and, as they conceive, to be fine, and fair, and foolishly feed upon trash (which altereth the colour and state of their bodies) as of unripe Apples, Peares, Plums, cherries, and raw fruits, and Herbs, or Meale, Wheat, Barly, raw Milk, Chalk, Lime, and the like, and they that have this disease are very pale and greenish; if they chance to cut their finger, no blood, but water, will follow; they feele great pain in their head, with continuall beating, are faint, short-breathed, and their naturall Flowers are stopped and stayed, to the prevention and cure whereof, the body must first be well and orderly purged, as by the Medicines before prescribed.

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An vulneratus vivat, vel non	ibid	Unguentum Rubrum	ibid
To destroy an Imposthume, in what place soever it be	ibid		
For Warts	122		
Oleum Nucum	ibid		

Contra

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Contra Vomitum	ibid	sinews, and for Agues	ibid
Fluxus sanguinis narium	ibid	A precious eye water for any distease of the eyes, often proved	132
Contra Sciaticam	126	Tutia is thus prepared	ibid
Freckles of the face	ibid	You must mix the Aloes with the water after this manner	ibid
To know if a man be a Leper or no	ibid	To bring the Camphire to powder with the use	133
For ach in the loins	ibid	If there be any thing grown upon the eye	ibid
For a scald head	ibid	For any Ague	ibid
Ad ornatum faciei	ibid	To make Pills to cleanse the back	
If the Liver rot	ibid	A Cordial water good for the Plague, Pox, Measels, all kind of Convulsions, Fevers, and all pain of the stomach	134
For stopping of the Pipes	ibid	A Bath	ibid
Two more of the same	127	For the cough of the Lungs and defluxions	ibid
The Plague Water	ibid	To cause a woman to have her flowres	135
A Cordial water good for the Plague, Pox, Measels, all kind of Convulsions, Fevers, and all pain of the stomach	ibid	For the Cough of the Lungs	ibid
For a child that hath the Ague	128	For Cramp or numnesse	ibid
For a burning Fever	ibid	For a Cough, Wind, and a cold Stomack	136
For the jaundies black or yellow	ibid	For a Cough, and a Consumption	ibid
To bring down the flowres	129	For a cold Dropsie	ibid
To stay the flowres	ibid	For the Dropsie	137
For the Mether	ibid	For an Ague	ibid
For the stone	ibid	To comfort and strengthen the joynts and sinews	ibid
For a cold, cough, Prissick, or any defect of the Lungs	ibid	For obstructions of Liver and Spleen	138
For a Stitch	130	For the Palse in the head	ibid
For a Consumption	ibid	Oyle of Saint Johns-wort for ach and pain	139
For the green sickness	ibid	For the knitting together and the strengthening of bones	ibid
A speciull water for all Sores	ibid	For the Courses	ibid
For the trembling of the heart	131		
For a Flux of the wombe	ibid		
A Purging drink for superfluous humours, for aches in the joynts,			

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The Table.

<p><i>A Cordial excellent good for Melancholy, paining, and trembling of the heart, swooning, fainting, coldnesse, and rawness of the stomach, and also for many other griefs arising from a cold and moist complexion, often proved with happy successe</i></p> <p style="text-align: right;">140</p> <p><i>A sudden way to make up this excellent Cordial</i></p> <p style="text-align: right;">ibid</p> <p><i>Pills to purge flegm and winde</i></p> <p style="text-align: right;">141</p> <p><i>For the Gout</i></p> <p style="text-align: right;">ibid</p> <p><i>My Lord Dennis his Medicine for the Gout</i></p> <p style="text-align: right;">ibid</p>	<p><i>Another for the Gout</i></p> <p style="text-align: right;">142</p> <p><i>To stay the Courses when they come down too violently</i></p> <p style="text-align: right;">ibid</p> <p><i>For the whites</i></p> <p style="text-align: right;">ibid</p> <p><i>To keep the body soluble, and to purifie the blond</i></p> <p style="text-align: right;">ibid</p> <p><i>For the green sickness, or yellow Jaundies</i></p> <p style="text-align: right;">143</p> <p><i>An Electuary for the green Sickness</i></p> <p style="text-align: right;">ibid</p> <p><i>An excellent Powder for the green Sickness</i></p> <p style="text-align: right;">ibid</p> <p><i>Another</i></p> <p style="text-align: right;">144</p> <p><i>A singular purging Potion against the green Sickness, &c.</i></p> <p style="text-align: right;">ibid</p>
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FINIS.
