THE PRACTISE OF Chymicall, and Hermeticall Physicke, for the preseruation of health.

WRITTEN IN LATIN
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And Translated into English, by Thomas Timme, Minister.

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MVSEVM
BRITAN
NICVM

TO THE RIGHT HONORABLE, SIR *Charles Blunt*, Earle of *Deuonshire*, L. *Mountioy*, Lieutenant general of *Ireland*, M. of the Ordinance, Gouernour and Captaine General of the Towne and Garison of *Portsmouth*, and the Ile of *Portsey*, Knight of the noble Order of the Garter, and one of his Maiesties most honourable priuie Councell.

IF I may seeme (Right Honorable) an admirable and new *Paradox*, that *Halchymie* should haue concurrence and antiquitie with *Theologie*, the one seeming meere *Humane*, and the other *Diuine*. And yet *Moses*, that auncient Theologue, describing & expressing the most wonderfull Architecture of this great world, tels vs that the *Spirit of God moued vpon the water*: which was an indigested Chaos or masse created before by God, with confused Earth in mixture: yet, by his Halchymicall Extraction, Seperation, Sublimation, and Coniunction, so ordered and conioyned againe, as they are manifestly seene a part and sundered: in Earth, Fyer included, (which is a third Element) and Ayre, (a fourth) in Water, howbeit inuisibly. Of which foure Elements, two are fixed, as earth and fire: and two volatil, as water & ayre. That spirituall Motion of the first mouer, God, hath inspired al the creatures of this vniuersal world, with that spirit of Life (which may truely be called the spirit of the world) which naturally moueth, and secretly acteth in all creatures, giuing them existence in three, to wit, salt, sulphure, and Mercury, in one *Hupostasis*. Mercurie congealing Sulphur, & sulphur Mercurie, neither of them being without their Salt, the chiefest meane by whose helpe Nature bringeth forth al vegetals, Minerals, & Animals. So that of these 3. whatsoeuer

Genesis 1.2.

Eccle. 3.19.

euer is in Nature, hath his original, & is compacted of them, and so mingled with the 4. Elements, that they make one body. Therefore this Diuine *Halchymie*, through the operatiō of the spirit (without the which the elemental & material Character, letter, and forme, profiteth not) was the beginning of *Time*, & of *Terrestrial existence*, by which all things liue, moue, and haue their being, consisting of body, soule, & spirit, whether they be vegetals, minerals, or animals: reseruing only this difference, that the soules of men & angels are reasonable & immortal, according to the Image of God himself, & the sensuals (as beasts and such like) not so.

Acts 17. 28. 1. *Thess.* 5 23 *Heb.* 4. 12. *Gen.* 1. 16. *Wisd.* 11. 17

Moreouer, as the omnipotēt God, hath in the beginning, by his diuine wisedom, created the things of the heuēs & earth, in weight, mūber, & measure, depēding vpō most wonderfull proportion & harmony, to serue the time which he hath appointed: so in the fulnesse & last period of time (which approacheth fast on) the 4. Elements (whereof al creatures consist) hauing in euery of thē 2. other Elements, the one putrifying and combustible, the other eternal & incombustible, as the heauen, shall by Gods *Halchymie* be metamorphosed and changed. For the combustible hauing in them a corrupt stinking feces, or drossie matter, which maketh thē subiect to corruption, shal in that great & generall refining day, be purged through fire: And then God wil make new Heauens and a new Earth, and bring all things to a christalline cleernes, & wil also make the 4. Elements perfect, simple, & fixed in themselues, that al things may be reduced to a *Quintessence of Eternitie*.

2. *Pet.* 3. 10. 13. *Apoc.* 21. 5.

Thus (right Honourable) you see a *Paradox*, no *Paradox*, & a *Hieroglyphick* plainly disciphered. For *Halchymie* tradeth not alone with transmutation of metals (as ignorant vulgars thinke: which error hath made them distaste that noble Science) but shee hath also a chyrurgical hand in the anatomizing of euery mesenteriall

teriall veine of whole nature: Gods created handmaid, to conceiue and bring forth his Creatures. For it is proper to God alone to create something of nothing: but it is natures taske to forme that which he hath created.

VVherefore if the foole which hath in his hart said, *There is no God*, will put away the mist of ignorance and infidelitie, and behold the power and wisedome of God in his creatures, manifested more particularly, and inwardly by the Art of *Halchymie*, imitating nature in seperating from one substance, be it Vegetall, Mimeral, or Animal, these three, Salt, Sulphur, and Mercurie, shal by that mistery, as in glasse, discerne the holy and most glorious Trinitie, in the Vnitie of one *Hupostasis* Diuine. For the inuisible things of God (saith the Apostle) that is, his eternal power and Godhead, are seene by the creation of the world, being considered in his workes. This Phylosophy therefore (my good lord (is not of that kind which tendeth to vanity and deceit, but rather to profit and to edification, inducing first the knowledge of God, & secondly the way to find out true medicine in his creatures.

Psal. 14. 1. *Rom.* 1. 20. *Col.* 2. 8.

Plato saith, that Phylosophy is the imitating of God, so farforth as man is able: that we may knowe God more and more, vntill we behold him face to face, in the kingdome of heauen. So that the scope of Phylosophy, is to seeke to glorifie God in his wonderfull workes: to teach a man how to liue wel, and to be charitably affected in helping our neighbour. This Philosophy natural, both speculatiue & actiue, is not only to be found in the volume of nature, but also in the sacred Scripture: as in *Genesis*, in the booke of *Iob*, in the *Psalmes*, in *Syrach*, and in other places.

Gen 30. 37. *Iob.* 9. & 26. & 28. & 37. 38. 39.

In the knowledge of this Philosophy, God made *Salomon* to excel all the kings & Phylosophers that were in

in the world, whereby the Queene of *Sheba* was allured to take a long Iourney, to make an experiment of
2. *Cron* 9.2. *Mat* 12.4. that wisedome, whereof she had heard so great fame, and found it by effect farre greater.

Anaxagoras a noble gentleman, but more noble in wisdome and vertue: *Crates*, *Antisthenes*, with many others, contemned the pleasures of the world, and gaue themselues to the studie of naturall Philosophie. Philosophers haue brought more profit to the world then did *Ceres*, who inuented the increase of corne & grain: then did *Bacchus*, that found out the vse of wines: then did *Hercules*, which ridde the world of monsters. For these things belong to the maintenance of bodily life and pleasure: but Philosophy instructeth and nourisheth the soule it selfe.

This phylosophy, together with the most rare, excellent & healthful Physicke linked to true grounds, and vpholden by daily experience, the very marow of true medicine, & the quintessence of marow it selfe, I most humbly present vnto your honours hands, as a Iewel of prise, to procure and preserue health: which *Ptolomeus* the sonne of *Antiochus* valued at so high a rate, that he gaue to *Erasistratus* a noble Physitian, on hundred talents for the curing of *Antiochus*.

My labour herein, be it but as the apple, which *Acontius* gaue to beautiful *Cydippe* to make knowne his amorous affection: yet being tendred with no lesse good wil, in al humilitie I beseech your honour to accept: harrily wishing that as you are a principal piller of this Common wealth, so it may be a meane to preserue you in health with long life, to your countries good (as heretofore) and to Gods glorie.

Thus crauing pardon for my bold conceit, I euer resolue to be,

At your Lordships Honourable pleasure and command, right humbly T. Timme.

THE FORE-SPEECH TO *the Reader.*

ALbeit the profession of *Theologie*, standeth vpon the infallible foundation of Gods Word, yet among *Diuines*, there haue risen diuers opinions and Sects. Among the [illegible] people) were *Pharisies*, *Saduces*, *Essens*, and *Gaulonists*: beside the false worship of *Turkes*, *Affricans*, *Tartars*, *Persians*, *Cataians*, and *Indians*. Among *Christians*, there are *Papists* and *Protestants*. The *Papists*, which call themselues *Catholiques*, haue diuided themselues into *Dominicans*, *Franciscans*, *Iesuits*, *Seminaries*, *Seculars*, *Scotists*, *Tomists*, *Occamists*, &c. Among *Protestants*, haue sprung vp, *Anabaptists*, *Familists*, and *Brownists*.

As in *Diuine*, so in *Humane Sciences* speculatiue, grounded only vpon probable coniectures, there haue risen also among the Professors thereof, diuers and contrary opinions, & Sectaries. Among the *Phylosophers*, were *Stoicks*, *Peripaticks*, *Platonists*, *Cinnicks*, and *Epicures*. Among *Physitians*, there are *Empericks*, *Dogmaticks*, *Methodici*, or *Abbreuiators*, and *Paracelsians*.

The more part of these, plunged in humane error, & misled by carnal respects, as singularitie, enuie, pride and ambition, hath dissented from others of sound and vpright iudgement. But some of these, ayming at perfection, and hauing the aduantage of succession and other helpes, haue by *Tyme* procreated a plaine and naked truth. For this latter Age of the world, abounding in all maner of Learning, & with men of mature and pregnant wits, haue greatly inlarged, illustra-

ted, and refined all Artes and Sciences.

If Therfore *Endymions* diligence, which first found out the course of the Moone: If *Amphions* Musical brayne, which first conceiued Harmonie: If *Appolonius Memphites*, whose industrie first described the Anatomie of mans body: If *Chyron*, which first discerned the vertue of Hearbes, and taught *Æsculapius* Physicke: If *Hermes Trismegistus*, the first that reached & attained the *Æthereal* and *Quintessentiall Physick*: If (*I* say) these, and many others, in their rare inuentions, haue deserued singular commendation: then *Hypocrates*, *Galen*, *Dioscorides*, *Valerius Cordus*, *Paracelsus*, learned *Quersitanus*, & others moe, which haue added any thing to the enlarging and perfecting of that noble Science of *Physicke*, are to be imbraced and honoured, albeit they agree not together in opinion for that they all by their labours haue sought the
Eccle. 38. good of mankinde. *Honour therefore the Physitian (saith* Iesus Syrach) *for the Lord hath created him, and giuen men knowledge, that he might be glorified in his wonderous workes.*

But some Readers of their works, not carrying this moderation, like *Midas*, preferre *Pan* before *Appollo*, condemning Chymicall Physicke, Halchymie, and the Spagericke Art, as too curious, dangerous, and desperate to bee dealt withall. Alleaging also (which is too true) that many *Halchymists* are notable Sophysticators and deceiuers.

The meaning of some, by these and such like pretences, is nothing else, but like bad and vnskilfull *Herboristes*, to sowe *Rocket*, and to weede *Endiue*. Yet let such carpers know, that the abuse of Art doth not abrogate the right vse thereof. For as if the tree be blasted that blossomes, the fault is in the winde, & not in the roote: so the fault is not to be ascribed to Arte, which is not in Arte, but the Artificer which is vnworthy the name. And in very deed, it were to be wished, for common vtillities sake, that all such cozoners and deceiuers, might be banished out of Cittie and Countrey, and from all societie of honest men, which without lawfull allowance, take vpon them such professing and practise: or at the least, that they might be restrayned, that through their leaudnes, that art be not disgraced, which the ancients did not let to call

call *Holy*. And for my part, I doubt not, but that one *Momus* or other, wil recompence me with Balme, and say that I am out of my element, in that I being a professed Diuine, should take vpon me to meddle with Physicke, & to publish that in the vulgar tongue, which was more fit to be in the Latine, as I found it.

To this I answer, that a generalitie in humane learning, beseemeth a Diuine: and of all Sciences none more sutable to profession than Physick, as I could easily proue by many reasons. And therfore the wisedom of Christ appointed the myracles, wrought by himself & his Apostles, to consist chiefly in healing corporal infirmities. S. *Luke* was both a professed Physitian, & an Euangelist. It cannot be but a commendable labour, & a charitable worke in whomsoeuer, to seeke by
good means to preserue life, be it but of thy neighbors Oxe, *Luke* 14.
or Asse: This my labor *I* am sure is wel intended, howsoeuer *verse* 5.
cõstrued. But a wand thrust neuer so right into the water, seemeth crooked or broken: euen so a bad heart misconceiueth good actions. As concerning the publishing of this in English, I haue these Inducements. First, the common good of all men. For euen the ignorant shall learne hereby, to haue in high reputation (as is fitting) that which before they vnderstood not, & so wil the more readily in time of need haue recourse to the learned Physitian. Moreouer, if the knowledge of holy writ be conuenient for al sorts of men, as the Physick proper for the soule, why should not natural *Philosophy*, and Physick speculatiue, be common likewise to al for the health of the body? Therfore herein, I say as *Moses* said: *Enuiest thou* *Num.* 11. 29.
for me? I would al the Lords people were Prophets. So *I* wish, that all which are capable, had the true speculatiue knowledge of Physick. Then should *Physick* and *Philosophy*, not only haue a more great and general esteeme, but also euery meane Apothecarie, the Physitians left hand, should wel vnderstand how to Elixerate, which is greatly to be wished.

As for the time which *I* haue spent herein, it is my gaine: happily extracted from idle time, whereas otherwise for my recreation, *I* might vnhappily haue done nothing: and yet haue not neglected my pastorall function.

If therefore (courteous Reader) by this my painfull pleasure, thou mayest procure to thy selfe, but one scruple of knowledge more than before thou haddest, and in time of neede, one dramme of health, it is that which I seeke, wishing thee thy full contentment in all the gifts and graces of God, to thy further profite, and to Gods glorie: to whose protection, I now leaue thee.

THE

THE FIRST BOOKE OF THE PRACTISE of Chymicall Physicke.

CHAP. I.

NOt only Hypocrates, but also all other famous Philosophers which haue succeded him, haue receiued their most principall grounds of Physicke & Philosophy, from the Ægiptians. For the Aegiptians had a most singular knowledge of Astronomy and of the celestial courses, together with the vniuersal Science of the Mathematickes, and of such like Sciences. But the more generall knowledge of all Sciences, is by *Strabo* ascribed, before al others, to that admirable Hermes Trimegistus: as doth also Diodorus Siculus, who affirmeth, that the Ægiptians were the first inuentors of Sciences, taking their originall and infallible grounds from the same Hermes, or Mercury: whose diuine monuments are to be seene at this day.

From this ancient Author Hermes, which liued in the first worldes, haue sprung vp all our Heroicall Philosophers and Physitions, whose traditions, haue bene receiued and imbraced, not onely of all sorts of learned men in all countries, but also by the most noble and famous Princes and Kings, both Grækes, Arabians, and Latines.

Yet it must be confessed that the most ancient learned Philosophers, neither haue nor could deliuer such a generall knowledge, wherin there was not something wanting, and whereof themselues were not ignorant.

For (to vse the words of learned Guido) we are infants carried vpon the shoulders of those great and lofty Gyants, frō whose eminence we do behold, not onely those things which they saw, but many other misteries also, which they saw not. For no man is so sottish as to imagin that those first founders of Physicke had attained to the exact & perfect knowledge of Medicine, or of any other Science: which Hypocrates himselfe acknowledged in his Epistle to Democritus.

The same Hypocrates, howsoeuer otherwise singularly learned, and of all learned men for his monuments of Medicine, to be had in great reputation and reuerence; yet hath bewrayed his ignorance in mineralls, and metalline misteries: as appeareth in his booke of Simp. where he intreating of Quicksiluer, affirmeth that he neuer made tryall thereof, neither inwardly taken, nor outwardly applyed: bewraying his error in thinking that Hydrargyre, & Quick-siluer, were two seuerall things: supposing that it was a medicine of Siluer dissolued into water, like vnto potable golde.

Whereby (I say) he hath bewrayed his ignorance in metalline substance, in that he knew not Hydrargyre, and Quicksiluer to be all one. Whereof neuer any man doubted, except he were so addicted to his teacher, that he wold say black is white, because his master saith so, which none of meane wit will do.

For as we thinke them worthy of blame, which with newe found phantasies & toyes, do go about to burne & couer the errors of the reuerend fathers & ancients, as do many Empiricks and deceiuers, vnder the name and profession of Paracelsians: who also, do too stiffely and falsely ascribe to Paracelsus, as to the onely author, the knowledge of hidden things & causes, the finding out of mysteries, & the true preparation of al remedies and medicines: so in like manner they are to be reprehended which holde it sufficient, so as they talke of Galen without all reason, and affirme that he was ignorant of nothing, and that he came to the full knowledge of Medicine.

It is therefore well said of a learned & wel experienced lawyer, that it is a token of great rashnes, for wise men, either at the first to subscribe to error, or to subuert that which might please,

please; moderated with a temperate resolution. And yet learned men against all truth, do oftentimes barke against auncient writers, thinking it great honour and praise vnto them, if they be able in any sort to contend with their greatnesse.

Those Philosophers which haue written of Chymistrie, haue to maintaine their Science, Nature, Arte, and Experience: by auncient practise deriued from the Hebrues, Chaldeis, Aegiptians, Persians, Greekes, Latines, and Arabians. This Science therefore is not grounded (as some suppose) vpon a vaine an imaginarie speculation, but is found most certaine and infallible to the procuring of health, and length of dayes to many, by the goodnesse of Almighty God.

Neither doth this Science onely afford, common extractions of oyles and waters, by ordinary Distillations, (as many Empiris doe imagine) but also most precious Elipirs & Quintessences, much laboured, circulated, and wrought, by digestious concoctions, and fermentations, by the meanes whereof all impure and corrupt matter is defeked and separated, the euil quality corrected & amended, & that which is bitter, is made swet. Without the which operations, our bread, beare, & wine, the ordinary and most principal meanes of our nourishment, become hurtful & pernicious vnto vs. For if we should eat raw wheate, or boyled onely in water: what & how many diseases would grow in vs? For this cause we separate the pure from the impure, that they may be profitable for vs, as the meale from the bran, the which meale or flower, we mixe with water, we leauen and bake, whereof ariseth a great magistery, namely bread, fit for nourishment: and by his artifice, apt to passe and turne into our flesh: in the working whereof, if there be but a little error, it wil not be so pleasing to the taste, nor so fitting to nourishment, as is to be seene in bread, either ill seasoned, or not wel baked: the which we reiect through these defaults.

The like practise & worke is to be vsed in wines, if we desire to haue them fitte for our vse. For the pure must be separated from the impure, by boylings, digestions, and firmentations, separating from the kernells and skinnes, the liquor of the grapes, that it may be brought into pure wine. This

This done, and being put into vessels, it worketh newe seperations, fermentations, disgestions, and purgations, seperating the dregges and lees, from the pure substance of the wine; the which so seperated, it becommeth fine and cleare, and is fit to be dranke for nourishment: Whereas otherwise taken with the lees & not fined, it breedeth dissenterie, flores, the stone, paine in the head, and procureth such like diseases.

Chymists therfore immitating nature in these kind of workings, and haue learned them in her schole: finding by effect in natures worke, that if common & ordinary meates & drinkes vnprepared, vnseasoned, & rude, cannot be taken into our bodies without perill, then Physitians, and Apothecaries, ought to prepare, seperate & purge those simples which they shal vse for medicine, by arte seperating the grosse impurity, that they may not be more hurtful to the weake and sick, then profitable.

If Hypocrates or Galen himselfe, were now againe aliue, they would exceedingly reioyce to see art so inlarged & augmented by so great and noble addition, and would patronize and vpholde with their owne hands, that which was hidden from the old fathers in former ages: and reiecting many of these things, which before pleased them, yelding to reason and experience, would gladly imbrace the new. For it is evident by their writings, how vncertaine and doubtful they be in many things, by reason of the weakenesse of the foundation whereon they haue builded. Whose buildings notwithstanding, vtterly to suerthrow, no wise and modest Philosopher wil goe about, but will rather endeuour to vphold them, that posterity may well and assuredly knowe that we were not barren, but endued with the same wit that they had, and that our mindes were seasoned with that more noble salt. The which shall appeare, if not reiecting the writings of our elders, we shall inrich and adorne them with newe inuentions.

For artes come by tradition, and are deliuered as it were from hand to hand, and every one adorneth his arte with new inuentions, according as he excelleth others in dexteritie of wit. And albeit, it may be said, that it is an easie matter to adde

to that which is inuented, yet both the Inuentors, and also the augmentors, are to be thankfully imbraced.

CHAP. II.

There are three principall things mixed in euery Naturall bodie: to wit, Salte, Sulphur, and Mercurie. These are the beginnings of all Naturall things. But he, from whom all things haue their beginning is GOD, vppon whome all things do depende, he himselfe subsisting by himselfe, and taking the Originall of his Essence from no other, and is therfore the first and efficient cause of all things.

From his first beginning, proceedeth Nature, as the second beginning, made by GOD himselfe through the power of his worde. This Nature, next vnder God, ought to be religiously esteemed, thought of, enquired, and searched for. The knowledge hereof is very necessary, and wil be no lesse profitable: the searche and raunsacking thereof will be sweete and pleasing. The profite which commeth hereby, appeareth in this, that the knowledge of all things which consist thereof, and wherof they borrow their name and are called Naturall things, proceedeth herehence, whether they be subiect to our sences, or aboue our sences. Wherupon great Philosophers, both Christians and Ethnicks haue bene moued to make the signification of the name of Nature, to stite and serue almost all things. Insomuch that Aristotle himselfe, in that diuision which he maketh of Nature, dividing the same into the first and second Nature, and speaking of the first, he calleth it *Naturam naturantem*. Naturing nature, by which he meaneth God. So in like manner Zeno, a Prince of Stoikes, openlie taught, that Nature was no other thing then God. Therefore the first Naturing nature is God; but the seconde which properly is said to be Nature, is subdiuided into vniuer-

Lact. lib. de Ira Dei, cap. 10.
Plin. lib. 2. cap. 7.
Sen. lib. 4. de benef. cap. 7.

sall and particular. The Vniuersall is that ordinarie power of God, diffused throughout the whole worlde, whereof it is sayd, that Nature doth suffer this or that, or doth this or that, as Augustine teacheth in his booke Deciuitate Dei: and Lactantius: and among heathen writers, Pliny and Seneca.

This vniuersall Nature, is also taken for the diuine vertue, which God hath put and implanted in all creatures: by the benefite whereof, certaine notes of the Diuinitie, are to be discerned in them. Hereuppon some olde Fathers were wont to say, All things are full of Goddes, as did Heraclitus among others. Some others take this vniuersal nature, for a certaine influence and vertue, whereby the Starres do worke in these inferior things: or else for an acting vertue in an vniuersall cause, that is to say, in a bodie Celestiall.

Thomas lib. 9 super. 2. lib. de cœlo.
Plato in Timæo.

Furthermore, that is vniuersall Nature, wherof Plato speaketh when he saith: Nature is a certaine force and strength infused throughout all things, the moderator and nourisher of all things, and by it selfe the beginning of motion and of rest in them. The which Nature Hermes Trimegistus, almost in the same words saith, to be a certaine force risen from the first cause, diffused throughout all bodies by it selfe, the beginning of motion and rest in them.

This force the Pythagoreans called God. And therefore Virgil, a great follower of the Pythagorean discipline, wrote thus, saying; The spirit nourisheth inwardly, &c. And the Platonicks called the same, the Soule of the worlde.

But yet the Platonicks haue not defined & shewed, in what maner, & by what means this Soule of the world, doth moderate and order all these inferior things, and doth stirre vp in the generation of things: neither can they yet determine.

But the more witty and learned sort of Philosophers, holde & affirme, that this worlde, which comprehendeth in the circumference and compasse therof the fower Elements, & the first beginnings of nature, is a certaine great bodie, whose partes are so knitte together among themselues, (euen as in one bodie of a liuing Creature, all the members doe agree) that there is

is no one part of the parties, of that great body, which is not inlyned, quickened, and sustained, by the benefite of that vniuersall soule, which they haue called the soule of the worlde: affirming also, that if the bodyes of liuing creatures doe deriue life and beeing from the soule which is in them; the same is much more done and effected in the farre more noble and more excellent body of the whole world, by the meanes of the more potent and farre more excellent soule, with the which this body of the vniuersall world is indued, and by which it subsisteth. For if all the parts of the world haue life, (as manifestly appearing it hath) then must it needes follow, that wholely it liueth, for that the parts drawe and deriue their life from the whole, from the which they being separated, cannot but perish and die. And hereupon they inferre, that the Heauen compassing all things, is that Soule, which nourisheth and sustaineth all things. Also, further they affirme, that all the formes, vertues, and faculties of things, by which all things are nourished, sustained, and haue their being doe come from the worlds Soule.

And as the body and soule are gathered and ioyned together in one, through the benefite of the Spirits bond, for that it is partaker of both Natures: so the soule and body of the world are knit together by the meanes of the Æthereall Spirits going betweene, forming each part of the whole into one subsistence. And yet hereof we must not conclude as did Aphrodisæus and Philoponas, which were Platonists, that the worlde is a most huge liuing creature, indued with sense and vnderstanding, wise and happie: the which is a most absurde and false opinion. But the Platonists by the soule of the world, gaue vs rather to vnderstand a certaine spirit, which cherisheth, quickeneth, conserueth, and sustaineth all things, as it were a certaine spirit of that Elohym, or great God, which moued vpon the waters: which Plato might remember, as one not ignorant of Moses, and thereupon framed his soule of the worlde. Whereupon also it must needes come to passe, that all these inferior things, otherwise transitorie and infirme, should sone come to destruction, without they were

Gen. 1.

conserued and continued in theyr being by that diuine power, perpetually maintaining and susteining them: the which being dissevered, a great confusion & perturbation of the whole worlde arise therof. Which ruine and destruction, God of his great goodnes would prevent, creating that vniuersall Nature, which should defende all this great worke, and kéepe it safe and sounde, by his vertue and moderation: and that by the yearely and continual rotation and revolution of the right Heauen, and by the Influences and vertues of the Starres, Planets, and Celestiall powers, all things might be well governed, and might constantly remaine and abide in full fastnes of theyr estate, vntill the predestinated time of theyr dissolution.

To this Æthereall spirit, or rather Diuine power, every effectuall and Omnipotent, Plato in his Timæo giueth testimonie, when hée speaketh thus: When the sempiternall GOD had created this Vniuersal, hee put into it certaine seedes of reason, & brought in the beginning Life, that he might beget with the world the procreating force. Wherin our explication which I brought before concerning the Soule of the worlde is confirmed. Which also agreeth with that which the Prophet Moses hath written, and which King Dauid hath in his Psalme, in these wordes: By the worde of the Lorde were the Heauens made, and all the vertue of them by the spirit of his mouth. By which vertue of the quickning spirit, that great Trimegistus more conuersant and exercised in Moses writings, then all other Philosophers, uttered these diuine wordes in his second booke, which is called *Asclepias*: All spirit (saith he) in the world, is acted and governed by the spirit. The spirit telleth all things: the worlde nourisheth bodies, the spirit giueth them soule. By the spirit all things in the world are ministred, & are made to growe and increase. And after that he saith againe: All things haue neede of this spirit. For it carryeth all things, and it quickneth & nourisheth all things, according to the dignitie of eache thing in it selfe. Life and the spirite is brought

brought forth out of the holy fountaine. By which diuine wordes it appeareth plainely, that this eternal and quickening spirit is infused and put into all things: so that it is not obserued to deduce and deriue the actions, forces, and powers: also all naturall things, from the spirits, as from the causes.

CHAP. III.

HAuing spoken sufficiently of the first and second beginning, that is to say of God & vniuersal Nature: God the first cause vsing that generall Nature as his handmaid: it resteth that somewhat be spoken of nature naturated, that is to say, of that which is particular. To make an apt and conuenient definition whereof, let vs knowe that it is no other thing, than euery naturall body consisting of forme and matter. For of these two causes, and not onely of the causes, but also of the parts of the whole compound, all nature, that is to say, euery naturall body consisteth. For the Peripateticks do thinke, that whatsoeuer is the beginning of generation, ought to be called nature by a certaine peculiar right. And Aristotle saith, that the same, from whence any thing is made at the first, and whereof it hath the first motion, mutation is the very beginning. I say the beginning, from whence the essence of all natural things ariseth. The which nature Aristotle in another place defineth to be the beginning substantiall and the cause of motion, and of the rest thereof, in the which it is at the first, and not by Accidents: the explication of which definition he hath comprehended in eight bookes. And Aristotle doth rightly call Nature, the cause and the beginning of internall motion. For those things which are made by Nature, and are therefore called naturall, haue a certaine beginning of motion, whereby they are moued of their owne accord, not by force. Whereby plainly appeareth the difference betweene those things which are naturall, and which

Metaph. 5. Cap. 1.

are endued with an effectuall spirit, and with power to worke by it selfe: and those things which are made by Arte, which haue no force nor power of doing, but are dead, and deuoided of all sense and motion.

By these things it appeareth, that things natural are called properly naturall existences or beings, and such as haue nature. And they are saide to haue nature, which possesse in themselues the beginning of their motion, and of their rest: the which beginning of motion of euery thing, is either the forme or the matter, whereof we haue spoken. Forme, which is wholly spirituall, hath all her motion likewise spirituall. So the soule is of this same nature in a liuing creature, the motions and sences plainely celestiall, spirituall, and a light beginning. Whereas the Matter is terrestriall, ponderous, and corporal, the other beginning of naturall motion. By whose waight and grossenesse, the body tendeth downeward, so as this kind of motion proceedeth not from the soule, or spirituall forme, but from the corporall matter, which is terrestriall and heauy by his owne nature. Hereof it commeth, that the name of nature, is giuen as well to Matter as to Forme: but more aptly and conueniently to Forme: because Forme doth manifestly giue to a thing his being, actually: whereas Matter alone cannot performe that.

For not euery liuing creature, hath sense and motion from that body which is solid, terrestriall and ponderous: but onely from the spirituall forme: that is to say, the soule mouing the body, and informing it with the vitall vertues. As for example.

A horse is in act, and in truth a horse, when he neither moueth, leapeth, nor runneth: but these motions which are spirituall, are the effects & operations of the soule or forme, whereas otherwise the body hauing nothing but the lineaments, and visible forme, whereby it seemeth a horse is mere terrestriall, heauie and deade. Howbeit, neither the soule alone of the horse, can bee saide to bee a horse, except it be coupled with the body.

For

For both being ioyned and coupled together make a horse.

Knowe therefore that the Forme is far more noble and excellent then the Matter: and that Nature as touching her effects and operations, is of that power that it generateth, and giueth being to all things, it putteth matter on the formes, it beautifieth, and suffereth nothing to bee corrupted, but preserueth all things in their estate. This her vertues, faculties and powers, she very apparantly sheweth, when as she worketh and causeth all sorts of beings out of the Elements, and out of the seedes and beginning of all things, Salt, Sulphur, and Mercurie: and informeth with great variety of impressions of the vitall spirits, colours and taste, and with the properties of such kinde of powers and faculties, that it giueth to euery thing so much as concerneth the office and dignity thereof, in all sufficiencie. The which beeing and frame of things, so aptly and conuenently formed in order, in number, and measure, we may well call diuine, not terrestriall and corporall: albeit the same be naturall, according to the power which God hath giuen vnto Nature.

And yet wee must not thinke that God hath so forsaken the frame of this worlde, that he sitteth idle, as hauing giuen such admirable and potent effects to nature onely, according to the opinion of Anaxagoras, Protagoras, and many other Atheisticall Philosophers, which acknowledge no other God but Nature, as also did the Epicures. Which if they be to be accused and condemned for so wicked an opinion, then do they deserue no small reprehension, which denie nature her partes and offices in working.

For the offices peculiar both of her first and second cause, are to be attributed to either, according to Gods predestinatiō. Neither are these places of Scripture any thing repugnant. It is God which worketh all in all. Also againe: in him wee liue, moue, and haue our beeing. For albeit this is true, yet God hath appointed Nature as a meanes to fulfill his will, the which Nature hee hauing diuerse

with the vertues of working, he by the same beginneth, furthereth, and perfiteth all things. Therefore the second cause, is called Nature, because by the same, as by a vital instrument, God, who is the first cause worketh all things. For thus God fædeth men with bread, the which he hath indued with a naturall faculty of nourishing, that the nature of bread may be said to fæde and nourish, whereto he hath predestinated the same, by the forme of natural bread.

Thus therefore these things are to be reconciled, that we acknowledge God to bee the first cause of working in all other causes, because hee hath made the causes, and hath given power of working, and doth himselfe worke together with them, and that we believe that hee stirreth vppe, prouoketh, directeth and moderateth Nature, by the power, force, and vnitie which hee hath given to her, to doe all things by her proper motions. So that we must seeke the cause and forme of all natural actions in Nature, which God hath made potent with spiritual vertues, by which it acteth and worketh in the matter: for that nothing can proceede from the matter it selfe being dead, which is Vital, or indued with the faculties of working.

CHAP. IIII.

THis word (Beginning) extendeth very farre. For as Artes and Sciences, so also all other things haue their proper and set beginnings. Plato intreating of Beginnings, one while appointeth three: namely, God, Patterne, and Matter: another while he appointeth two onely, that is to say, that which is infinite, and that which is terminable, and to be limited. By the word Infinite, he meaneth Matter: and by the word Terminable, he meaneth Forme, as bringing a thing within a certaine compasse, and restraining a matter excurrent within bondes and limits.

Aristotle

Aristotle varyed not much from the opinion and sentence of his Maister, albeit he declared the same in other words, calling that Forme which Plato named Terminable. And that which Plato called Infinite; Aristotle nameth, Matter: appointing Priuation, by it selfe, for a third beginning.

Let it not therefore séeme absurde to any, that we appoint thrée beginnings of all things, Salt, Sulphur, and Mercurie, as if it were thereby intended to ouerthrowe, by our constitution, the beginnings of the ancient Philosophers, whereas we ioyne and agrée with them. For if wée grant to Aristotle, his beginnings, what difference will there be betwéene him and vs. Wée admit (if you please) the distinction, by which he diuideth his beginnings, namely, into the first matter, into the simple matter, and into that which is remote, enduring all alterations of formes, or wherein there is power to bee made subiect to all formes, and in two contraryes, to wit, Forme, and *Priuation*: the which habilitie of taking forme, is in the subiect.

Wée graunt that these beginnings, of all other, are the more parciptible in vnderstanding than in sense. As therefore our beginnings, which we appoint out of which al mixt things are compounded and be, cannot by the Aristotelian Philosophers be ouerthrowen: so in like Aristotelian beginnings cannot by ours, be destroyed. For all this whole world is diuided into two Globes, to wit, into the inferior Heauen, which is Aetheriall, and Airie: and into the inferior Globe, which comprehendeth Water and Earth. The superior, which is Aetheriall, hath in it Fire, lightning, and brightnesse: and this firery Heauen, is a formall and essentiall Element.

What things soeuer are comprehended in these foure bodyes, which are the Elements and receptacles of all things, are either simple things, or bodyes, mixed and compounded of them.

They are simple which are without mixture, existing a-

part and seuerall by themselues: of the which all things are made, and into the which all things are resolued. They are compound or corporeat, which both are made of simples, and into simples.

And simples may be distinguished into those things which are simple formes, and into those which are simple matters: or into those things which are simply formals, and into those which are simply materials. So bodyes are diuided into materiall bodyes, and into bodyes formall.

Those things which are simply formall are astrall and spirituall: the Elements are formall: Seedes are formall: and the three beginnings are formall: that is to say, so spiritus all, that they come not within the compasse of our senses.

But the formal Elements (whereof we speake) are they in whose closet the astral seedes of things, and the formal beginnings, are defended and layd vp, as in their proper receptacles: in the which simple and spirituall Elements of seeds, and spirituall beginnings, the fruitfull and quickening Sciences, properties, and rootes of propagating and increase of all things, lye hid, wherein also all habites, dispositions, and figures, qualities, quantities and dimentions, sauours, odours and colours are included, which doe budde forth and flourish out of their bosome in their due time, by apparant maturitie. And these simple Elements or beginnings, doe imbrace the spirituall seedes, with so great sympathy and friendship, and doe render to the Elements and beginnings, mutuall reciprocation of loue, that being brought by the parents, into some particular kinde, or forme, they neuer make an ende, (by the recordation of their vnion with the simple Elements) but that at the last againe, the predestination and liturgie of the naturall bodies being consummated, they returne backe againe to their graundfathers, and great graundfathers, and doe rest there: euen as the floods passing and issuing out of their Element of the sea, & running in their course hither and thither, leauing at the length euery where behinde them their generation (or their wombe exonerated) they returne to their beginning

beginning againe: whereupon by mutuall copulation they receiue new force and strength to increase their issue.

And this is the perpetuall circulation, by which the heauen is married to the Earth, and the inferior Elements doe conioyne with the superior. For the continuall vapours arising from the center of the earth, being expulsed into waters, and being caryed from waters into ayre, by the attraction of the Cœlestiall Starres: and also by the force and appetite of the inferior Elements to bring forth issue, and to conceiue from heauen, the seedes passing to and againe, at the last the Elements returne to their parents full and impregnated with Celestiall formes, and doe there nourish their seedes, vntill at the length they bring forth in due season, and doe exclude their generation. The which impregnation commeth from no other, than from those astrall seedes, and those three seuerall beginnings, Mercurie, Sulphur, and Salt, furnished and fulfilled with all science, properties, vertues, and tinctures; and doe borrowe and fitte to themselues, out of their spirituall body, a materiall, and doe animate and adorne it with their properties. For it belongeth vnto Mercurie to giue life vnto the partes: to Sulphur, to giue increase of body: and to Salt, to compact those two together, and to conioyne them into one firme body.

GOD the Creator of all things, made the world after his owne Image, which may plainely appeare in this, that albeit the whole world is one, yet it ioyeth in the number of three, being framed in order, number, and measure, in whose bosome these three simple bodyes were included, Salt, Sulphur, and Mercurie.

Therefore let vs compare the workes of God a little with the similitude of the Trinitie. The worlde is diuided into these three partes, Intellectuall, Cœlestiall, and Elementall. The Elementall (to let the other two alone, as lesse known vnto vs) consisteth of Minerals, Vegetables, and animals: beside the which, there is nothing to bee found in

this

this world. Of Minerals, there are three differences, Stones, Metals, and meane Minerals. In like maner among Vegitables, there are three sorts: Herbes, Trees, and Plants.

Also of Animals there are three orders, creeping things, swimming things, and flying things. If we should prosecute euery particular at large, wee shall finde this Veruarie euery where and in all the parts thereof. But we will consider of man onely in this point.

Man consisteth of Spirit, Soule, and body: as holy Writ testifieth. The Spirit saith, Hermes is represented by Mercurie: the Soule is represented by Sulphur: and the Body, by Salt. The Spirit consisteth of minde, reason, and phantasie. The Soule hath three faculties, naturall, vitall and Animall. The Body is cut into three partes in Anatomie: to wit, into head, belly, and members. These haue three principall members, whereunto others are subiect: the braine, the heart, and the lyuer. The braine hath three helpes to purge by, the mouth, the nostrils, and the eares. The purgers and receiuers of vncleannesse from the heart, are, the Midryle, the Lungs, and the great Arteries. The purgers of the Lyuer, are the Milt, the bladder of the Gaule, and the Reines. So there are three principall vessels which doe serue the whole body, namely, the Arteries, the Sinewes, and the Veines. Further if we consider the head againe, it hath three skinnes. The braine hath three bellyes, two soft before, and one hard behinde. There are three principall instruments of voyce, the throate, the pallate, and the kernels. To conclude this point, if all these should bee discouered and separated into their beginnings, they might be resolued into Mercurie, Sulphur, and Salt, whereof they consist.

1. Thes. 5. 23. Heb. 4. 12.

Therefore these three formall beginnings, which we haue described by their offices and propertions, albeit they are more spirituall than corporall, yet being ioyned with simple Elements, they make a materiall body mixt and compound, they increase and nourish it, and preserue it in his estate vnto the predestinated ende.

And

And seeing the properties, Impressions, and faculties are inset and included in those beginnings, and haue these vitall qualities of tastes, odours, and colours hidden in them, how materiall soeuer those seedes be: yet notwithstanding they rather contende to come neere to Forme, than to Matter: but the Elements doe more cleaue and inclyne to Matter than to Forme. And therefore the Philosophers call them properly simple beginnings formall, because they are more principall, adorned and inriched with the first and chiefe faculties of astral seedes. But the Elements, they call beginnings, materiall simple. To the one, they attribute actuall qualities, and to the other passiue. And so of them both, as it were secondarily and so neere as may be, all mixt bodyes are compounded and doe consist.

If therefore we shall throughly discusse and ransacke euery particular individuall in his kinde, and their generation, we shall finde that which is said to be true: namely, that some simple beginnings are formall and spirituall: others materiall, corporall, and visible. And that the Inuisibles are the Elements simple, formall, the astral seedes, and spirituall beginnings. Also that the visibles are all one and the same, but yet couered with a materiall body. The which two bodyes, spiritual and material, inuisible and visible, are contained in euery Individuall, albeit, that which is spiritual, cannot be discerned, but by reason of motion of life, and of functions, and yet is within it.

These visible and material bodyes are of three sortes { Seedes. Beginnings. Elements.

Of these 3. some are { Actiue, as Seeds, and Beginnings. Passiue, as are the Elements.

The Actiue bodies of visible Seeds, wherein there is any vertue, are {
- The seedes of liuing creatures, put forth by Venus.
- The seedes of herbes & trees, in their seuerall cases & trunkes.
- The seeds of Pines, ouerwhelmed w̄ a great heape of impediments.

All which lye hidden in themselues haue Spirits.

The Actiue bodies of beginnings, haue { Two moyst, { Mercurie. Sulphur. / One drie: Salt.

Mercurie is a sharpe liquor, passable, and penetrable, and a most pure & Æthereall substantiall body: a substance ayrie, most subtill, quickning, and ful of Spirit, the seede of life, and the Essence, or frame, the next instrument.

Sulphur is that moyst, swet, oyly, clammy, original, which giueth substance to it selfe: the nourishment of fire, or of natural heat, endued with the force of mollifying, and of gluing together.

Salt, is that dry body, saltish, merely earthly, representing the nature of Salt, endued with wonderfull vertues of dissoluing, congealing, clensing, emptying, and with other infinite faculties, which it exerciseth in the Individuals, and seperated in other bodyes, from their individuals.

These three beginnings, were by Hermes the most ancient Philosopher, called Spirit, Soule, and Body. Mercurie the Spirit, Sulphur the Soule, Salt ỹ Body, as is already said.

The body is ioyned with the spirit, by the bond of Sulphur: the soule, for that it hath affinitie with both the extreames, as a meane coupling them together. For Mercury is liquid, thinne, flexible. Sulphur is a soft oyle passable; salt is dry, thicke, and stable. The which notwithstanding are so proportionate together, or tempered equally the one with the other, that a manifest signe, and great analogie or conuenience is found in this contrarietie of beginnings. For Sulphur, or that oyly moysture, is (as I haue said) a meane, which with his humidity, softnesse, and fluidity or passablenes, ioyneth the two extreames, that is to say, fixed salt, and flying Mercurie: that is to say, the drynes of salt, and the moystnes of Mercurie, with his viscus and clammy humiditie: the thicknesse of salt, and the subtiltie of Mercurie (vtterly contary) with his fluiditie: which holdeth the meane betweene stable, and flying. Moreouer Sulphur, by reason of his exceeding swetnesse,

nesse, doth contemper the sharpnesse or sowernes of Mercurie, and the bitternesse of salt: and by his clammynes, doth conioyne the subtill flying of Mercurie, with the firmnesse and fastnesse of salt.

CHAP. V.

Concerning Salt.

Of all other, the Philosophicall salt is of greatest vertue and force to purge, and is as it were the generall clenser of whole nature, deliuering the same from al impuritie; whether it bee the belly, by siege; the stomacke, by vomit; the reines, by vrine; or the body, by sweate; opening & clensing obstructions, comming of what cause soeuer.

This kinde of purging is very large: whose partes albeit they tend to one end, yet they haue as it were diuers & contrary effects, proceeding frõ one subiect, which cannot be seen. And as the effects are diuers, so are there diuers kindes of Salts, which according to their diuersitie, haue diuers tastes and sundery properties of euacuations, and clensings, and diuers other faculties.

But among Salts, that which is more bitter and neerest to the taste of Aloes or Gaule, sheweth his proper working in purging the belly by siege. Such Salts Chymists call Salt-Niter, or Niterous salts. Saladine, an ancient & great Physition, speaking of Salts, saith thus: There are foure famous kinds of Salt, to wit, the salt of bread, that is to say Common-salt, salt-gem, salt-naptie, and salt-Indie. And afterward he saith, that this last is of all other the most bitter, sharpe, and most violent, and therefore of greatest force to purge. And he saith, that al Salt is as it were a spurre to other medicines with the which it is mingled: for that it maketh them to worke more spedily. Lastly, hee saith, that all Salt, bringeth forth grosse Phlegmaticke humors.

Among Salts, some are earthie, some watery, and some aierie,

aterie, or such as haue in them predominant, eyther the Element of that earth, of water, or of ayre: insomuch some of them are fixed, & are of the nature of earth: other some are betweene fixed & flying, and doe retaine a certaine middle watery propertie. But Sal Armoniac is of nature spirituall, (as is also the common Armoniac) & of all other most flying & ayrie.

And al Salt, whether it be flying, or fixed, is no otherwise dissolued and commixed in waters, than with the water of Water, and if one be a dry water, the other is moyst.

These three kindes of Salts, which lye hydden in the secret parts of things, whether they be metalline, vegitable, or animal, and which are principally seated in that element, which produceth his generations out of the earth, they do participat of the nature of the three beginnings. For the common salte, and that which is of the sea, passing through the philter of the earth, and boyled and digested with the heates of the bowels of the same earth, doth participate of the nature of fixed and firme salt, the father and original of all others. But Niter, being partly fixed, and in part volatile, doth participate of the sulphurus beginning of things: euen as Sal Amoniac doth participate of the Mercuriall beginning spirituall and ayrie: whose extreames, to wit, fixed and volatile, of the sulphurus salt, or the Niterus, partaker of the volatile nature in part, and partly fixed, are coupled together by intercession. By this straight and wonderfull bond of the three beginnings, three diuers substances of Salts, of sundry properties, doe manifestly appeare, like in essence, but not in natures of qualities. For beyond all expectation, a good wittie Salt-maker, wil extract out of a fat and fertile earth, (by washings) these three kindes of Salres: namely, the marine and fixed, which is dissolued in lye made of ashes, the Niterus by it selfe, which is there coagulated or congealed: and the Armoniac volatile & ayrie, flying in part out of the Lye, and partly contained in both the Saltes and therefore hydden from the senses. This may bee done by a skilfull Salt-maker, albeit he were vtterly ignorant of all the mysteries which here are hidden.

Which

Which three distinct differences of Saltes, as they are to be found in euery fat kind of earth, so out of both the saltes, namely the marine and fixed, and the Niterus volatile, they may be thenceforth separated. For those Saltes, being put into a retort together, or apart by themselues, with a receiuer, first by the force of fire stilleth forth a Volatile Salt, sower, sharpe and Mercurial: then, with a greater heate, commeth forth a Salt Sulphurus and Niterus, and sweete: the third Salt, which is Salt vpon Salt fixed, will not moue with any force of fier, but remaineth constantly in the bottome of the glasse.

All tastes are brought forth out of these three sundry Saltes, common to that triple beginning of things, so as we shall not nede to haue recourse to hot and cold, moist and dry. For they are procreated out of these beginnings alone. Fixed Salt, consider as it is simple, and without commixtion, maketh simply a salt tast. A Sulphurus Salt also simply vnderstode, yeldeth out of it a sweete oyely taste. But Mercurial Salt, in like sort conceiued by it selfe and apart, representeth a sower taste. All which tastes mixed together in equall proportions, yelde a pleasant and delightful taste, without any sense or taste of any of the particulars.

These three beginnings cannot be found simple in a mixt body, in such wise, but that they haue some composition, and do in mixture communicate their qualities together: as may bee seene in sea-salt, and salt-peter, out of the which may be separated not onely a salt and sharpe taste, but also a sweete taste. And it is certaine, that in things sulphurus and oyely, and also in Mercurial liquors, there is to be found a coniunction of such tastes.

For this cause we affirme, that all fixed Salt of a mixt body, is very brinish and exceeding bitter: the sulphurus, of a fat and sweete taste: and the Mercurial, sower, sharpe and fiery. So that vpon these simple qualities, salt, sweete, and sower, (which are to be found in all bodies minerall, vegitable and animal) all others tastes do depend.

And as touching the elementary qualities passiue, which

are as organical and instrumentall causes, they little appertaine to this matter: whether it be the terrestrial and drie passiue quality, & passiue coldnesse, or whether it be the aiery moist vapor, the which tastes of this sort, or potent qualities, procéedeth from these three beginnings, do either further to this or that nature, or else doe impaire and weaken them. To make this plaine by manifest reasons, and to lay it open before our eyes, we will begin to intreat of mixed bodies, the which notwithstanding according to the Elements, are most simple.

CHAP. VI.

IT is already said, that tastes by a certaine priuate right are ascribed to *Salts*, or to their spirits: which euidently appeareth hereby, that the differences of tastes, are not produced but from the differences of *Saltes*: or contrariwise, the differences of *Saltes*, are produced from the differences of tastes.

In the bosome of nature, there are found almost so many kinde of *Saltes*, as there are variety of tastes. Digged or minerall, and marine Salt, is endued with a salt qualitie. Niter with a bitter quality: Allum, with a sharpe: Vitriol, with a sower: Armoniac, with a sharpe and sower quality. But swéete Saltes do manifestly appeare, not onely in Manna, and in Sugar, but also in marine salt, and in salt of Vitriol, out of which they are to be seperated. And (as we haue said) in euery of these salts, these three first beginnings, *Salt*, *Sulphur*, and Mercury, are contained ioyntly together: one aiery, mercurial, or spiritual, the which is sharpe and sower; the other earthly, which is sower, and bitter: and the third oylely & swéet, which is a meane betwéene them both. In Vitriol alone, is manifestly to be séene, egar, sharpe, sower, and astringent, for that of all other Salts, it is most corporal.

But those tastes or qualities, which are mixed with passiue and

and Elementarie qualities, haue not the full force of euery of these, but are made more weake by mixtion: for the sharpe (which is not extracted and seperated but by the force of the fier with the aiery part) is mixed with a mercurial liquor: the sower is mixed with a flegmatique, or watery humour: and the eger, with a terrestrial drinesse: the which, the more they haue of the Elementary qualities, and the same passiue, so much the more weake they are and impaired. But if the actiue qualities be separated from the passiue, as by arte it is to be done, then the tarte and sower do obtaine their full force, and doe manifestly and fully burne the tongue with their fiers: for the sharpe hath a more fiery and burning qualitie: and the sower, a more watery propertie. For the sharpe partaking of the nature of fire, hath ouermuch vertue to attenuate, dissipate, and to fret: the sower, as, aiery, watery, & of thinne parts, hath vertue to cutte, to open, to refrigerate, and also to put away putrifactions. The eger and more tarte, which remaineth in the Colchotar (after the extraction of the sharpe oylely, and sower water, with the aiery parts of the elemental qualities) do possesse a nature and force to thicken and binde, by reason of the earthy and grosse propertie.

But if from that terrestrial parte, the pure (which is Salt) be extracted, it wil haue a salt taste, by the vertue whereof it wil bée made, both deiective, and vomitiue. And in the swéete Sulphur of Vitriol, there is a manifest swéetnesse, which is plainely stupefactiue.

Finally, in all Salts, almost, (disseuered by Chymicall seperation) these three are to be discerned, Sower, Swéete, and Bitter, which haue force of actiue qualities, and yet not destitute of the moist passiue, terrestrial and grosse, but with them, in sundry wise so seasoned and tempered, that they bring to the Salts, varety of tastes.

And let this serue for demonstration, by which it may plainely appeare, that those sundry differences of tastes, are manifestly contained in Salts, both ioyntly and seuerally,

especially in their spirits: And according to the opinion of Hermes schollers, we deny that those inset and naturall qualities, vertues, and properties, are to be arrogated to hotte, moist, and drie, but rather to the essences of a nature which is salt, bitter, eger, sharpe, sower, tarte, sweete, and oyley.

For there are fiue hundred frigidities or coldes, fiue hundred heates, humidities, & sigities or drinesses, then the which nothing doth more heate, coole, moysten, and dry. But they haue neuer brought any sauour or taste to pure or simple water, or to other Iuices or liquors, which haue beene destitute of *Salt*.

Whatsoeuer is without *Salt*, or destitute of a brinish spirit, can neuer be discerned by taste, but is vtterly vnsauory. Yet notwithstanding, if simple water be powred vpon ashes, with a little heate, that water will drawe vnto it saltnesse, bitternesse, or sharpnesse, more or lesse, according to the nature of the salt, more or lesse salt, or bitter, which is contained in the ashes.

And if any man obiect, that Hony and Sugar by boyling, or by the force of fier, may be made sharpe or bitter: we answer that it commeth so to passe, when the aiery sulphurus, and watery partes, which bring and preserue the sweetnesse do perish and are separated by decoction. But terrestrial Salt, whose faculties are inward, haue this property, that of their owne nature they possesse, this or that sharpe or bitter taste, how extreame soeuer it be. So if thou shalt drawe out of onions and garlicke a Volatile and aiery sharpe Mercurial *Salt*, which ariseth in the superficies & vppermost of their bodies: thou shalt make them more swet and pleasing, and to put off their sharpnesse, by which they bite the tongue: but yet they will retaine and represent their hot qualitie, with the which they abound, by reason of their fired *Salt*es. As out of *Salt*es, so out of odours also, we may drawe certaine faculties, without the helpe of hotte qualities. For seeing they are referred to the diuers properties of *Sulphur*, sundry odours doe arise therfrom, and not from the qualities. Which if they be swete and pleasing, the braine

braine receiueth them with pleasure and delight, whereas vnpleasant sauours or odours, are offensiue both to the nose and to the braine, and are reiected. Such is the narcotical and stefactiue odour of Poppie, and Hemlock, and such like which do stinke, and astonish the braine, by reason (as Physitions affirme) of their colde qualitie: Wherein they breake the Lawe of their axiomes, for that they holde that their odours are of a hotte qualitie, as most true it is. For that which is stupefactiue in the Poppeis, and in Opium, is no other thing, but a certaine oyley and sulphurus parte conceiuing flame, (much like to that kinde of oyle, which is extracted out of the seedes of Poppey) the which albeit it do readily burne, yet as it is commonly thought, it sheweth most colde effects. The common Physitians, to correct such coldnesse attributed to Opium, vse helpes, as is to bee seene in their opiat and antidotarie medicines, wherin Opium is an Ingredient. Of these kind of cõpositions Myrepsus describeth aboue foure scores: where Euphorbium (which is of a fiery and burning facultie) is no more forborne then either of the Peppers, or such other like causticke and burning simples, of extreame hotte qualitie: when as the true and proper corrector of Opium (that I may so speake) well knowne to Hermeticall Physitians, is Vineger; which putteth away stupefactiue vapours and fumes, that they ascende not to the braine, so suppressing them by the sharpnesse thereof, that it retaineth them: whereas their hot correctors do more stirre them vp and multiple them. Hereof come sinister and deadly passions and paines, by reason whereof men are constrained to vse the imperfect Laudanum of Empiricks, against the deadly daunger of such medicines.

CHAP. VII.

NOw somewhat shall be saide concerning colours. The dogmatical Physitians, that they might not diminish any whit of the qualities of colours, are wont to referre to those qualities a certaine variety of colours: and haue obserued and noted certaine friuolous and light obseruations: as when they say, that in a white onion, or in white wine, a man may iudge by the colour a great coldnesse, than in a read onion, or in red wine. Whereas white sublimate, and Arsnic, albeit they are most white like vnto Christall: yet neuertheleste vnder this whitenesse, they foster and hide a most burning and deadly fire. Yea Sugar it selfe, which is so sweet, white, and pleasant, doth hide in the innermost parts thereof, a wonderfull blacknesse and sharpnesse, from whence may bee extracted most sharpe liquors and waters, which will dissolue and breake the most hard metalls. Therefore it is absurd, to sharpe and forme colours from hotte and colde, which do procede from the spirits only, or elle from the most thinne and aiery vapours, which lye hid in the Salt: especially in that Salt which by nature is sulphurus, such as is Niter, or Salt-Peter, as men call it. Niter throughly depured and clensed, will be as white as snow; from which whitenesse, may be drawen infinite sorts of colours, most excellent to beholde. Which colours come from the onely spirits of Salt-peter, which are able to pearce the most hard kind of glasse, by the force of fire thrust forth in the likenesse of volatile meale, and cleaning in the ouerture of the glasse Alembic. By which colours, a mã may behold the body of the Alembic to be tained & dyed, as well within as without in the superficial part: Which colours are of no lesse varietie, then are the flowers of the earth in the time of the Spring. Hereby it appeareth plainely, that this diuersitie of all colours is to be taken from the spirits,

no lesse nor otherwise, then are all other properties and vertues of all other things to be referred vnto them.

If therefore the foundation of these three things be laid vpon three beginnings, & vpon their spirits, it will be very firme and stable, in such wise, that in the ignorance of any cause, it shal not be needful to flye to hidden properties.

If this doctrine, according to the truth thereof, be receiued, learned, and studied, being vpholden also with the authorities of that great Hypocrates, it shal easily driue from vs the darkenesse of ignorance, and shal bring with it the light of knowledge, which will remoue all difficulties: For out of this schoole are learned most certain and infallible Thearemes and Axiomes, against which, as against most assured grounds, there can be no opposition or resistance: but will be allowed by the general consent of iudifferent Iudges.

Let vs take an example from Vineger: whereof many famous Physitians, cannot tell what certainely to affirme. For, because it is sharpe, and therefore coleth, they wil haue it to be colde. But contrariwise, when they behold the facultie thereof, to be attenuating, cutting, and dissoluing, also their ferno and boyling thereof, when it is put vpon earth or claie, they are constrained to forsake their opinion, vncertaine what to iudge thereof. Who, if they had bene acquainted with the Hermeticall doctrine, they should haue knowne, that the cause of such tartnesse or sowernesse in vineger, commeth by the seperation of the spirit, from the wine: as is plainly seene by experience. For the longer that wine standeth in the Sun, or in a hotte place, the more by little and little it waxeth sharpe; and whatsoeuer is aiery therein, and of the quintessence of the wine, by the force of the heat vaporeth away. This eternal and celestial effence being gone, which was the cause of the wines sweetnes (which sweetnes hath alwaies ioyned with it neuertheleste, a certaine pricking very acceptable to the pallate, by reason of a singular temper of sharpnesse vitriolated by sweete and Sulphurus spirits, put by the instinct of nature into wine) at the length it waxeth sower: the cause of whose sharpnesse, is not to be referred to the colde qualities,

but to those hidden and sower spirits of Salt, which by the bonde of the sulphurus substanee, were contained and kept in their office and working in the wine: the which bond being dissolued, the spirits range at will, and doe make manifest their nature, which was afore hidden. Hereupon it commeth, that vineger are sharper in one sort, then in another, according as they haue in them more or lesse of the nature of Salt Armoniac, and so whit of the sulphurus substance. For simple water deuoide of all Salt, can neuer by reason of the coldnesse therein ware sower. But as from wine, so from meat, and from ale or beere, and from boyling new wine, may be separated the proper water of life, and ethereal substance, the which being so separated, they become eager, because they containe in themselues a sharpe salt of nature.

Such is that sharpe salt, which Phylosophers call their Mercury, or Salt Armoniac, Volatile and spiritual (because of al metalline salts, the common Armoniac is most Volatile, such as in the forme of most white and salt meale, may be carried vp vnto the cloudes by sublimation, and yet hath a dry and spiritual nature, which the Phylosophers call their dry water: because this Salt is so farre forth Volatile and flying, that it is lifted vp together with the aiery or watery vapour, of the which is made the mixture of the compound: and so great is the sharpnesse of this salt, that one scruple or eightene or twenty graines of this salt perfitly refined and made most simple, dissolued in a pot of common water, doth make all the same wonderfully sower.

And this is the Salt, (the sulphurus essence taken away) which sheweth it selfe euidently to be seene by his sharpnesse in vineger, with watery substance. But the more strong the wine shal be, the more sharpe the ferment of the vineger, and the more vehement the tartnesse thereof will shewe it selfe: out of the which the pearcing, attenuating, & dissoluing spirits, are extracted by a skilful workmã: the which forces & faculties cannot proceed from any other thing, then from that spiritual and Volatile salt Armoniac, mixed with a watery humour.

And

And to make this more plaine, and to proue it by effect, take the most strong Vinegar, white or red: distil the same in Balneo Mariæ, till it be drie, with a gentle fire, out of a pinte and a halfe, you shall extract three partes or more, like most cleare water, but most sharpe and sower, the bottome of the matter as the lees and pheses remaining in the bottome of the glasse with the most sharps and byting Salt, the which, because it is fixed, and cleauing to the terrestrial part of the Vinegar, cannot be extracted but by the great violence of the fire. By which meane a most sharpe oyle, like in nature to Aqua Regia, most corroding and fretting, is extracted, not by reason of the heate of fire, but by the force and power of a brinish substance which is expelled in forme of an oyle with the Salt from the rest of the feces, by fire.

But leauing that sharpe fire of the Lees, let vs take in hand to explicate the sowernes of the Vineagar distilled. By a soft and gentle distillation, is first of all extracted, a certaine watry elementary phleme, which is drawne out of the whole body almost without taste, leauing in the bottome of the glasse, another liquour, farre more sower and sharpe, and therefore more strong to dissolue, which otherwise before was nothing so sharp, because the Salt Armoniac was tempered and mixed with a watery Phleame. Whereof if thou desire to know the quantitie, take so much of the best Salt Tartar, which is of the same nature, but fixed, by which if thou drawe by little and little three pintes of this Vinegar distilled, and dispheamed, to the waight of one ounce, thou shalt finde the volatile Salt Armoniac to be conioyned with the sharpe fixed Salt: and that which shall be distilled from the same, will become altogether without taste, or a little swætish, the volatile Salt Armoniac being gone, through the passage in the fixed Salt. So that the said ounce of Salt Tartar, is increased by one scruple or more of volatile Salt, increasing the quantitie of the other fixed. Thus that volatil Salt Armoniac which vanisheth out of the Vinegar with the watry and aierie substance is retained by passage, in the proper fixed Salt, and there abideth, and by his absence, dispoyling the distilled li-

quor, of all sowernesse: the which is therefore of no vertue, or of lesse efficacie, then pure and simple water. Hereby it appeareth, how litle ferment is needful to a great quantitie of paste, to acuate and augment the same, as Philosophers speak: without the which, the elementary water wil haue no sharpenesse. For if that Salt Armoniac be wanting, as touching the force and vertue thereof, water hath neither tartnesse, nor taste at all.

Therefore a Hermetical Philosopher & Phisitian, which is wel acquainted with the liuely anatomie of things, wil teach, that the sharpe, sower, and attenuating taste of vineger, and the dissoluing facultie thereof, ariseth herehence, because tart things, whether they be waters, or iuices, are mixed and infused with salt Armoniac: and that therefore Vineger, not onely in regard of the tarnesse thereof, but also that most thin spirituous sower essence of Salt, doe pierce into the most inward parts euen of the hard bodyes. And if it shewe forth any coling effects, it commeth thereof, because the sulphurus, and fierie qualitie of the wine, that is to say, the *Aqua Vitæ*, is seperated: without the seperation whereof it can neuer bée made vineger, and can at no time yéelde any taste of *Aqua Vitæ*. And that sharpenesse by which it burneth, is the chariot or carrier away, of the elementaris and colde water, by the which it is carryed and piereeth into the most inward and secret partes, as wée haue learned by often experience, that in that water, the same sharpnesse is contained, and most nérely conioyned therewith.

Nowe, as we haue shewed that the sower and mercuriall liquor of things, doth borrow that tartnesse, from a certaine Armoniac salt, and volatile, which ariseth from the fired: euen so the sulphurus and oylie liquor, doth receiue and taketh his vertue from no other thing, than from that swéete Niterous sulphurus salt, which borroweth the same from fired salt: so that, in the fired salt, and out of that salt, that mercuriall sowernesse, and sulphurus vertue doe spring, and

and doe receiue their fruits therefro, as from the rote and first originall.

As also héere it is to be noted, and to be wondred at, that a tryple substance is generally to be extracted, out of one and the same Essence: from whence all things created, do sucke and drawe their faculties, vertues and properties: and that the same doe so subsist in one and the same subiect, that two others are to be produced from one other. And the same three essences, when they are separated, and coupled together againe and united, are then inriched and increased with wonderfull vertues and faculties, and haue gotten exceéding perfection. The which, the more often that they be separated and united, the more perfect and high degrees of power and force they obtaine: in such wise, that it is to bee reputed the vniuersall and most excellent Medicine of all others.

CHAP. VIII.

Concerning the excellent goodnesse of Salt in Medicine, according to auncient prescription.

IT is manifest in the Writings of Galen, and other Greeke Physitians, as also in the Traditions of the Arabians and Latines, with one consent, that Salt is good and profitable, not onely to season and sawce meates, but also for Medicine: Albeit in the dyet of sicke persons, they commanded them to abstaine from salt things: They defended the vse of Salt, to be necessary for the curing of diuers diseases, for that it hath vertue, to clense, to open, to cut, and to make thinne, to moue sweates, to further vrine, and to prouoke vomit.

And

And in this manifold facultie and vertue, it is more profitable than the most of other remedies. For the proofe whereof we will bring certaine examples of some of the most auncient and famous Physitians.

Lib. de remed. 7. cap. 3

First of all Ægineta, concerning the facultie of Salt, saith thus: All Salt, hath great facultie to drye and to binde: Wherefore it consumeth all whatsoeuer is moyst in mens bodyes: and compacteth the rest by binding. For this cause it preserueth from putrifaction. But burnt Salt hath greater force to resolue and consume.

Lib. collec. 15.

Oribasius is of the same opinion, Salts, (saith he) whether they be digged out of the earth, or whether they come out of the sea, haue like facultie: and is mixed with two qualities, that is to say, of clensing, and binding. In this notwithstanding they differ, that Salts digged out of the earth, are of a resoluing and consuming essence, by reason that they are of more grosse parts, and do more binde.

Lib. 2. de virtute simp. medi. ad Eutrapi.

The same Oribasius, saith also, speaking of Aloes, digged and marine salt haue all one force, and are mixed of two qualities, the one of clensing, the other of binding. But it is plaine, that both kindes doe drie. For the which cause it consumeth all humor in the body, and thickeneth the solyde parts by binding. Burnt salt hath greater force to clense: but it doth not contract and thicken so much as the other.

The flower of salt, hath thinner parts, than burnt salt, and is of a sharpe qualitie and much digesting.

Tetr. 1. serm. 2. cap. 43. & 46.

Aetius hath also almost the same wordes; sauing that hee addeth this concerning the froth of salt: The flower of Salt saith hee, is frothy, cleauing to the rockes that are next adioyning, and it hath by nature more thinne parties, than Salt it selfe, therefore it can much more attenuate and resolue: but the rest of the substance, cannot thicken as Salt doth.

Paulus Aegineta, in the same Booke and chapter before quoted, writeth that the same froth of Salt, is the flower of Salt, and is of more thinne parts, and more consuming, then is Salt it selfe, but doth lesse compact. By which it doth euidently

dently appeare, that the science of Calcination, of attenuation, and of essences, was not vnknowen to them of olde time. For by the working and fyring of the sea, they learned the Art of distillation, by which they seperated the more spirituous, from the more grosse: euen as wee see the truth hereof to appeare in the experience of charming and working simple milke. For by that meanes, three sundrie substances, are diuided one from the other, namely Butter, Curdes, and Whaye.

Ter. 2. serm. 1. cap. 24.

Aetius, speaking of crudities, and of those things which do helpe concoction, according to the opinion of Galen, and other Physitians, setteth before vs Salts: In the description whereof, he putteth in, one pound of salt of Cappadocea, the which surmounteth the dose of all other the Ingredients of that composition: the which poulzed, he prescribeth to be taken in a reare egge, to the quantitie of halfe a spoonefull, fasting in the morning. The effect whereof he sheweth in these words: No man can sufficiently commende the worthines of this medicine, for the helping vertue which it hath in colde distemperatures, correcting raw humors: for the which cause it helpeth the collicke, and doth gently losen the belly.

Hee describeth also other salts which losen the bellie, which drawe fleame from the head, with other helpes besides. And into one composition, hee appointeth to be put of cleere dryed salt, 144. dragmes. In the which composition, hee added of the flowers of Camamil, of Coniza, of mountaine Calamynt, of the roote of the mountaine Eringium, of Origan, of Syphium, of Pepper of each a thirde parte. The which Ingredients put to the quantitie of the salt aforesaid, come nothing neere to the quantity therof.

He appointeth another composition of Salte: where to thirtie ounces of parched salt, hee appointeth a farre lesse dose of Hysope, of wilde Time, & of Cummine: the continuall vse whereof, he appointeth in steede of common salte, not onely for to make the meate sauory, but also for medicine. For (saith he) who so vseth the same continually, shall at no time be troubled with any disease. It helpeth headache, it quickeneth the sight, it cleanseth the brest from fleame, it maketh good concoction in the stomacke, and purgeth the kidneys.

Hereby it appeareth, that the auncient Physitians did not only vse Salt, but also that they made choyse of the best and most cleare sort, the which also they dryed and parched with heate of the fire, to make it the more fortible to helpe in all obstructions. For Salts are of that power, that they take away all manner putrifaction and corruption of wormes, and doe put away the originall of other vices and diseases, and do amend them. The which being so, what other thing can be found out, for the conseruation of life and health, or for the expulsion of all diseases, more profitable.

In lib. de metho. medic. cap. 9.

Actuarius, also describing certaine purgatiue Salts, doth giue vnto them great efficacie in helping and easing sundry diseases, and in preuenting many sicknesses.

Myrepsius describeth moe then twenty sundry Salts. And among their compositions, hee calleth one the Apostles Salt, the which preserueth the sight to a very great age, clenseth the lunges from tough fleame, preuenting coughes, and inlarging the breath. Another composition hee attributeth to Saint Luke the Euangelist, which is almost of the like vertue, the which the Priestes of Aegipt, (as he saith) vsed for subtilnesse, that they might be the more fitte to apply themselues to their studies: being also of force, to remedie sundry diseases.

Li. de medicin. cap. 30.

Marcellus Empiricus, discribed two maner of purging Salts. Many other authors might be alleaged, as *Gregorius* Theologus, Plinius Secundus, and others, which haue giuen great commendation to the vertue of Salts, whose wordes for breuities sake, I omit.

CHAP. IX.

Concerning the extractions of Salts out of all things, and Chymicall calcinations and incinerations, knowne to the ancient Physitians, and vsed in Medicine.

There

There are some which contemne and deride our Artifice concerning the extractions of Salts. But no wise man will speake against the thing which he knoweth not. For the auncient Physitians, haue vsed calcinations like vnto ours: as may appeare by the wordes of Oribasius, when he maketh mention of the Calcination of Tartar, and of the feces of vineger, put into an earthen potte, close pasted or luted. For he saith that the matter which is to be calcined, being fast luted in a potte, and set ouer the fire to be baked, so long, vntill it ware white, Alchimically.

Plinius Secundus, vsed the ashes of beastes and foules, as most singular and familar remedies.

All the auncient writers, speake of a little bird like a Wrenne, which is called Regulus Troglodites, and haue taught that the same being brought into ashes, is singular remedie for the Stone. Also they say, that glasse calcined and burnt into ashes, hath the same effect. And many of our later Physitians, doe vse the ashes of a spounge, drunke in white wine, for the cure of the Broncocele, which is a disease arysing from the throates kernells, of some called the Hernia of the throate. This they prescribe to be drunke for the space of one whole Moone: which is a most certaine experience.

Aelius propoundeth many and sundry remedies, which they of olde time vsed, which being calcined and dissolued into ashes, according to the cõmon fashion of Chymists, he most highly esteemed, as secretes of exceeding price. His wordes are these. It is said, that if harts horne be burnt and washed, it cureth the disentery Flore, and the spitting of blood: and is giuen with great profit to them that haue the Jaundise: being giuen in the quantitie of two spoonefulls. And in another place he saith: Some burne the clawes of Swine, and giue the ashes to those that are tormented with the collicke, in drinke. Other some say, that Asses hoores burnt, drunke daily doe cure the falling sickenes. Againe he saith, All burnt bones haue power to driue away & to dry vp: but more especially mens bones. Much more might be brought out of Aetius concerning these things, to proue that they of olde, did vse calcinations and ashes, in diuers and sundry maladies. Albeit all ashes in generall, so farre forth as they containe in them their proper Salt, haue power in them to dry vp, & to clense, yet neuertheles they retaine in them some property of that matter out of the which they are extracted.

Ter. 1. Ser. 2. Cap. 156. Cap. 157. Cap. 161.

Lib. 7. de remedica. And this agreeth with that which Ægineta teacheth, saying: Ashes haue not exactly one temperature, but do differ according to the difference of the matter which is burnt. And therfore the ashes of sharp things, as of Oakes, or Holme, do binde very much, and do stoppe the eruption of bloud without any other thing. But the ashes of more sharp things, as of the figge, and Tythimal, or spurge, are more sharpe and cleansing.

Coll lib. 15. Oribasius writeth in like manner, sauing that he proceedeth further. For he plainely teacheth the Chymicall extraction of salt out of such ashes, speaking thus: Ashes (saith hee) haue in them, partly that which is Earthie, and partly that which is fumie, and these partes are thinne, and the ashes steeped or infused in water, and strayned, do passe through together: that which remaineth being earthie and weake, and without byting, is made hotte, hauing put of his force in the watering or infusion. And thus Oribasius calleth the separation of the actiue from the passiue & earthie (which he calleth infirme, or weake, but the Chymists, the deade and damned earth) Seperation.

All whatsoeuer our more skilfull Chymists of this age could adde vnto the Calcinations and Incinerations of the more ancient, is this one thing, that out of such kinde of Ashes (whereof *Oribasius* maketh mention) they drawe out the whole water, and drye it vp: and that which remaineth in the bottome, being impure salt, they dissolue againe with common water, or with the proper water thereof (which is better) distilled from it, before the Incineration of the matter, that they may make the same cleane and pure, and as cleere as Christall. For they dissolue manie times, they filter, and coagulate, not to the vttermost point of dryenesse: but drawing out onely of that water two thirde partes and more, by the pipe of the Alembick, they afterward remoue the same from the fire, that the salt therein contained, and set in a colde place, may growe into a christalline Ile, which is the most pure salt of the matter without all doubt. This salt must be gathered together, and separated with a wooden spoone. And if there remaine any parte of the water, let it bee vapoured againe, and then putte into a vessell to stand in the colde ayre, where will bee conceiled a christalline residence anew, which

which must be seperated againe, ouer and ouer so many times, vntill more it can growe into a Ielue or Ile. These kinde of Ile residences, are the true beginning of Salts, vital and qualified with admirable vertues. And this salt hath in it still the other two substantiall beginnings, Sulphur, and Mercury. For from the same, the mercurial and sulphurous beginning, the one sweete and vertuous, the other sharpe and Etheriall, may yet bee drawen by a skilfull workeman the more fixed parte, namely that of Salt, remaining still in the bottome. Salles haue their corporall Impurities, but the spirituall Balsam which lyeth hidde in them, is the Chymicall salte, knowen to a fewe. Some of these Salts are bytter as wormewood, some sweete as sugar, some sharpe as vitriolls, sower as Quinces or grapes, by whose balsame they are nourished, fostered, and conserued. These salts haue diuers spirites, some resolning, some concealing: And as they haue diuers spyrits, so do they worke sundrie and admirable effects.

CHAP. X.

Wherein is prooued, that the naturall and originall moysture in Saltes, is not consumed by calcination, but that the very formes do lye hidde in that constant and vitall beginning.

THe Naturall and originall moysture, with the which Saltes are replenished (as is aforesaid) is not consumed with the force of fire, and by Calcination. For it shall be here shewed, that all the more forrible tinctures and impressions, and the property of things, together with their most potent qualities and powers, as tastes, odours, colours, with the very formes themselues, & such like, are concluded, and do lie hid, in that firme, constant, & vitall beginning.

For the truth whereof, I will deliuer vnto you certaine demonstrations, oftentimes proued and confirmed by my owne experience. One, I learned of a friend which lodged at my house, who

was the first Inuentor therof. Another, I receiued frō a most learned & famous Polonian, a skilfull Physitian, aboue 26. yeers since.

This man was so excellently, and philosophically skilfull in the preparing of the ashes out of al the parts of any maner of plant, with all the Tinctures and Impressions of all the parts of the plant, and would in such wise conserue all their Spirites, and the Authours of all their faculties, that hée had aboue thirtie such plants prepared out of their ashes of diuers sorts, conteyned in their seuerall glasses, sealed vp with Hermes seale, with the title of each particular plant, and the propertie thereof, written vpon the same. So, as that if a man desired to sée a Rose or Marygold, or any other flower, as a red or white Poppey, or such like: then would hée take the glasse wherein the ashes of such a flower was inclosed, whether it were of a Rose, a Marie golde, a Poppey, a Gilly-flower, or such like, according as the writing of the glasse did demonstrate. And putting the flame of a Candell to the bottome of the glasse, by which it was made hote, you might sée that most thinne and impalpable ashes, or salt, send forth from the bottome of the glasse, the manifest forme of a Rose, vegetating and growing by little and little, and putting on so fully the forme of stalkes, leaues and flowers, in such perfect and naturall wise in apparant shew, that a man would haue beleeued verily, the same to be naturally corporeat, whereas in truth it was the spirituall Idea, indued with a spirituall essence: which serued for no other purpose, but to be matched with his fitting earth, that so it might take vnto it a more soly body. This shadowed Figure, so soone as the vessell was taken from the fire, turned to his ashes againe, and banishing away, became a Chaos and confused matter.

When I had séene this secret, & endeuouring with al my might to attaine to the same, I spent much time about it, but yet lost my labour. But as touching the demonstration following: I affirme vpon my faith and credite, to be most certaine, and haue often proued and experimented it by my selfe & may easily be done by any man.

The Lord de Luynes Formentieres, a man of great account, both for his learning and office, being noble, and of all men singularly beloued, long since departed this life: with whom in his life time, I conuersed with great familiaritie. This noble man tooke very great paines, to search and finde out the most excellent secrets

secrets of nature, but specially those which appertained, either for the preseruatiō, or for the restoring of health. And seeking long to find such remedies, for that he had languished in a crazed body a great while without any helpe, and was iudged by Physitians to be past cure, he was at the last holpen, and wonderfully restored to health, by one only Losenge of a certaine Chymical electuary of great vertue, which the Lady de la Hone, a most noble and wise matrone gaue vnto him. This Losenge, prouoked him to easie vomit, by which he cast vp from his stomacke all impurity, tough and diseous, like the whites of egs, diuersly coloured, in great quantitie: by which hée was restored to health againe, to his great ioy and comfort.

Herevpon he greatly desireth to know this secret, the which he not onely obtained at the hands of that noble Lady, but some others also no lesse vertuous, by his own endeuour afterwards: the which he vsed both for his owne health, & also for the good of others as néed required, in the way of Christian charity. This man cōming out of France, in the time of the ciuil wars, & conuersing with me, applyed his mind to extract Salt out of mettals: that thereby he might prepare a remedy against the stone, dissoluing it with chrystall. This Salt being mixed with the lye made with ashes of burnt mettals, by often powring warme water vpon the same, & drawing it through tow and againe (as women are wont to make their cōmon lye) shewed a proose of his essence, included in the lye after this maner.

The lye being strained through a Filter, & oftentimes very well clensed, was put into a vessell of earth, hauing a narrow bottom, and a wide mouth, which is called a Terine. And when the said vessell had stood without the windowes in the cold aire, by the space of one night, it grew into an Ise, through the cold of the winter. The window being opened earely in the morning, and the lye cleared, there appeared a méere and firme Ise, wherein there appeared a thousand formes of mettals, with all the parts thereto belonging: as leaues, stalkes, and rootes, being very plaine and apparant to the eye of the beholders, in such sort as no man could but acknowledge them to be mettals.

When the noble man beheld this, and gazed vpon it, as on a miracle, he hastily ranne vnto me, and spake to me in the words of Archymides, crying, I haue found, come, and see. And when I came into his worke-house, I tooke the Ise, and brake of some

peece,

peece, which I handeled so warily, that it might not melt with the warmth of my hand, and carryed it to men of great worth, which dwelt with us in that Citie: who beholding the Ile, affirmed most constantly that they were mettalls, and did no lesse marvaile then I my selfe did, wondering what it should intende, and from whence, and how so excellent a thing could proceede out of Nature: wee all calling to minde this sentence of holie writ: *Remember man, that thou art Ashes, and to Ashes againe thou shalt returne*: considering that the forces of such things do lye hydde and abide in their ashes, from whence the Resurrection of our Bodies is most assuredlie to bee expected.

This gallant experiment being afterwards oftentimes by mee wrought, & rightly performed by Art, brought also to my minde that History wherof I spake before, concerning a *Poleland* Physitian: the which when I saw, I strove, and endevored all that I could, with meditation and practice to bring it to passe. And first I thought upon the reasons how so excellent a worke might be finished: and what it was, that gave forme so perfectly to a Rose, or to any other Plant, according to the verie life, with all the Naturall colours thereto belonging, in a moment, occasioned through a light heate. I say, I had divers and sundrie cogitations with my selfe how this thing might bee. And amyddest these thoughts, and as I was busied in other workes, I perceived that the forme and figure of a thing is included in his salt, without any colour: and that there are no other colours in water, then waterie, that is to say white: And further, that the mettalls in that I see should be devoid of all colour, saving waterie and white, by reason that the Ethereall and Mercuriall spirites Vaporous and sulphurous do banish away, by their exsation any calcination in the Sunne-shine, from the which spirits the colours doe arise, as is to be seene in Salt Niter: which al beit white in shewe, yet put into a close Lembic, and set over the fire in sande to be fired, it sendeth forth his flying spirits, even through the harde bodie of the Alembic, of fire hundreth severall colours, and cleaving to the uttermost part of the vessell like volatile meale. Seeing therefore there lye hid so many sundrie colours in Salt-peter, (which is a fatte salt of the earth) there is no doubt but that the like

salts

Salts also are contained in all other things, which containe in them their proper colours also drawen out of the power of the earth, which shew forth themselves in their due season by the industrie of Art.

Thus after long deliberation had with my selfe, I fullie resolved to make tryall hereof. And first I toke one whole simple being in this perfect vigor and strength in the spring time, having fulnesse of Juice, and impressions of vitall tinctures, which natures are included in the spirites of Salts. This simple (I say) I determined to beate in a marble morter, with his stalkes, leaues and flowers, together with the rootes, and so to reduce it into a *Chaos* or confused masse, & to put it into a vessell of glasse, closed with Hermes seals, and so to remaine to be digested, macerated, and fermented a convenient time, out of the which at the length I might extract those three principles, Salt, Sulphur, and Mercurie, & to separate them according to arte, preserving with all diligence the spirites: & out of their mercuriall and sulphurous liquor actiue, separating the Elementall water passiue, whereby is extracted out of the drie Feces artificially calcined, a Salt, brought to the puritie of Christall, which is a most white ashes, and most full of life.

Then after this, I would put to this Salt by little and little his Mercuriall liquor, which I would distill from it, that I might conioyne with the fired salte, the volatile armoniac, which is included in that liquor, and from whome the liquor borroweth his whole force, which I perceyned to be deteyned and swallowed up by the fired salte: for so nature imbraceth nature, and like reioyceth with the like, as salt with salte.

These things thus finished, that is, these saltes being united together againe, then would I adde by little and little the sulphurous essence, which I would bring into earth foliate, that is to say: the most simple essence, full of all vitall Tinctures and properties.

But wanting leysure to go forward in this course, I have not as yet attayned the undoubted experience of this so noble a secrete: whereof I will make proofe and assaye, if God permit,

when occasion shalbe giuen. For seeing it is a matter in nature, and hath bene already done, there is no doubt but that it may be done againe, by other diligent workemen. Neyther doe I thinke that there can be a more ready way of working prepared, than that which I haue already spoken of, and which is knowen and familiar to true Philosophers, and Chymists. For this course obserued, euery thing wel wrought, hath his most effectual and actiue vertues, and vital qualities. But some other better learned and more exercised in Chymical philosophy then my selfe, can more readily see this thing, and looke further into the workemanship, who hauing better leysure, may make trial of this working, and finde out in very deede the truth and certainty of the artifice. Whereunto if any man by his industry do attaine, let him not kepe the secrete to himselfe alone, but let him bestow the same vppon men of good parts, for the which cause they shal stand bounde for euer.

For albeit, it is a matter more pleasant to beholde then profitable, yet it openeth and awaketh the drowsie eyes of the more witty and learned sort of men, to beholde and take in hande for greater and more profitable things for mankinde: who afterwarde wil guide into the right way, the blinde, and such as doe erre through ignorance, and wil stoppe the mouthes of enuious and malicious men.

CHAP. XI.

Concerning the visible bodies of the Elements.

IT now resteth that somewhat bee saide, concerning the visible Bodies of the Elements, which of all things, as wel of Mineral, as of Vegetable, and Animal, doe alwayes appeare to be two: the one dry, the other moyst. The dry is a Sandy earth or ashes, denoyde of all salt, by reason of the washing of Waters, and is called by the *Chymists*, *Terra damnata*, or Damned earth. Because it hath no other force, but that which is drying.

The moyste which is called vnsauorie Phleame, is pestered with all Sulphur and Mercurie, hauing no odour or taste, or other vital vertue, which can onely moysten, without any other force at all.

And as these are of no force, so doe they onely possesse passiue qualities, and vnprofitable. But *Aer*, the third Element, cannot be separated by it selfe, but doth either vanish into ayre, or else remayneth mixed Sulphur and Mercury, and doth more chiefely cleaue vnto Mercury, which is so spiritual, that the most expert workeman cannot separate the same from it selfe alone, but doth alwayes passe away into aire, with the aire or vapour of that thing, whereof the separation is made: to which aier Mercury is straitely combyned, that it can neuer be separated from the same, without it be done by the great industry of a skilful workeman, who knoweth that Mercury or salte Armoniack volatile, is so conioyned with aier, or with the aiery parte, that it doth also breathe away with the aiery parte, and with the same is reduced into spiritual Water, which is knowen to be the mercuriall water, by the sharpe, sower, and vehement, which springeth from the Mercury or salt armoniack, of nature spirituall. The which the workeman seeking to separate, conioyneth this spiritual liquor, with a Christalline salt, naturally fixed, from the which, he separateth that aiery liquor, by Distillation, which by that separation is vtterly spoyled of all force, and remaineth an vnsauory aiery liquor, for because that Mercuriall spirite possessing the nature of volatil Salt, remaineth fixed, with his proper Salt, with the which hee hath the most chiefe analogie and proportion. And thus the Philosophers testify, that nature is delighted with nature.

Thus we see how the Elementary aier is to be separated from that Mercuriall spirite, namely by bringing the Element of aier, into water denoyde of salte, and by, extring the Mercu-

riall spirit, into the salt, of his proper prehemínence.

Furthermore, hereby it appeareth, that Mercury is a certaine aiery thing, or aier it selfe: and yet somewhat more then the elementarie aier, which wanting the spirit of Mercurie, is a simple aiery liquor of no vertue or power, but simplie to moysten and penetrate. And so the active qualities doe belong to the beginnings, Salt, sulphur, and Mercurie, and the passiue to the Elements. This thing wee haue made plaine before, by the example of Wine, and Water of life. These things are therefore spoken, that all men may see by the Anatomie and resolution of things, that the element of aier, cannot be separated by it selfe alone, neyther is it so to be seene of any, but of the true Philosophers, and by such as are most conuersant in this art.

Thus certaine demonstration is made of the visible bodies of things procreated, both out of the seedes and beginnings, and also out of the elements; albeit in the resolution of the bodies, thou doest not discerne the visible bodies of the seedes, put a parte by themselues. But it is an easie matter to discerne the severed partes of those three beginnings, and also of the Elements, in the which partes of the three beginnings, the vertues and powers of actions (wherwith the seedes are indued) are included and mixed together. Whereby it commeth to passe, that their bodies are filled together with the vitall forces and faculties of the Astrall and spirituall seedes, as the receptacle of those vertues.

But the Elementall bodies, haue only passiue qualities: the which elementall bodies, a wise man cannot onely separate by themselues, but can also bring them to nothing, in such sorte that the passiue and materiall Elements being separated, there shall onely remaine those three Hypostaticall, Formall, and Actiue beginnings, salt, sulphur, and mercury, which being drawen into one body, do make a mixed body, which the Philosophers call a fifth or a fourth Essence, which is free from all corruption, abounding with quickening spirits: whereas contrariwise, the sole elements separated from those three beginnings, doe bring nothing but impurities, corruptions, and mortification.

In this *Chymestry* is to be extolled, that imitating nature, it sepa-

rateth Elements, and their beginnings, by which all the partes of a compound body, are anatomized and made manifest. And yet those naturall substances, are not said to be begotten, by such separations, as if they were not before: neyther yet as being before, are they corrupted by the arte of separation, but they were in compounde, and after separation, they ceased not to bee, and to subsist. And as the three beginnings are coupled together, by the benefite of an oylie liquor ioyning them in one: so the three Elements, Ayer, Water, and Earth, are combyned together, by the comming in of Water as a meane. For water by her analogie and conuenience partaketh both of the nature of aier, and of earth: whereby it commeth to passe, that one while it is easily turned into aier, another while into earth: and so it combyneth both the extreames. In things that haue likenesse, an alteration is easily made. For, by reason of likenesse and consent, aier made thicke with colde, passeth into water, and water made thinne, becommeth aier: and water also made grosse and thick, becommeth earth: euen as earth also made thinne, passeth into water, and is chaunged.

Wherefore, forsomuch as aier and earth, two extreames, are aptly ioyned together, by a third, which is water, a meane betweene them both: Aristotle did more than was needefull to appoynt a quaternarie number of Elements, out of the quaternary number of the power qualities, Hote, Colde, Drie, Moyst. Howbeit, it cannot be denied, but that he had great probability hereof, as is to be seene in his second booke of the generation of liuing creatures, where he goeth about by many reasons to proue, that it is most necessary for the production of things, to appoynt a fourth element, namely Fyer, hote and drie.

But forsomuch as Moses in the first Chapt. of his *Genesis* (wherein he sheweth the creation of all things) maketh no mention of Fier: it is more conuenient that we leaue it rather to the opinion of the diuine Prophet, then to the reasons of an *Ethnick* Philosopher. And therefore wee acknowledge no other Fier then Heauen, & the fiery Region which is so called of burning.

Therefore it ought to be called the fourth formall Heauen,

and essential element, or rather the fourth essence, extracted out of the other elements: because it is indued with far more noble vertues, then the most simple elements. For the *Hermeticall Philosophers* deny that there is a quintessence, because there are not fower elements, from whence there may be drawen a fifth essence, but three onely and no more, out of which a fourth may be extracted. So great is the power of this fourth essence, that it moueth, sharpeneth, and mightily animateth the bodies of the three principles, and of the more grosse elements, to come into a perfect mixture of one thing which never after can be diuided. Whereupon the Individualls, or simples which cannot be diuided, doe borrow from *Heauen*, & from no other, all those powers, faculties, and properties, which they haue and shewe forth. Herevpon it commeth that the proper qualitie of that essence, is neither drie nor moiste, nor colde, nor hote. For it is a far more simple thing, that is to say, a most simple and pure essence, extracted out of the more simple and more subtil beginnings and elements, which maketh a most simple, most pure, most thinne, and most subtile body, indued with the greatest force of generating, nourishing, increasing, and perfecting, which commeth so neere vnto the nature of fier, that in very deede the *Heauen* is no other thing, but a pure and ethereal fier, neither is the pure fire, any thing els but *Heauen*: which the more it ouercometh the principles and elements, the more it obtaineth, the more potent, perfect, pure, and simple forces and vertues, by which it penetreth into all things, and furnisheth euery thing with his formes and vertues.

The Heauen of Philosophers.

It appeareth therefore by *Moses*, that there is no other fiery Element, but *Heauen*, which hath the place of the fourth element, or which is rather a fourth essence extracted out of the more subtil matter and forme of the three elements, which is no other thing, but a pure ethereal, and most simple fier, most perfect, and most far different, from the three elements, as imperfite: which fier, is the author of all formes, powers, and actions, in all the inferior things of nature, as the first cause, and carrying of like like the parent, toward his offspring: which fier, by his vertue carryeth & conueyeth his seedes into the belly of the earth, whereby the generation

ration or fruite is nourished, fostered, groweth, and is at the last thrust forth, out of the lappe or bosome of the elements.

This *Heauen*, albeit in it selfe, it is no complexion, that is to say, neither hote nor colde, nor moyst, nor drie: yet by his knowledge and predestination, it yeeldeth to all things, heate and colde, moystnesse, and drynesse: forsomuch as there are starres which haue their most colde and moyst spirites, as the *Saturnalls*, and *Lunaries*: others, most hote and drie, as the *Solarie*, and *Martialls*: others hote and moyst, as the *Iouialls*, who by their vertues and complexion (wherwith euery Starre and Planet is indued) do informe, fashion, & impregnat all these inferior things, in suche wise, that some individualls are of this condition and complexion, which they haue borrowed and taken from their informing or fashioning planet or starre: other some of that which they haue obtained from other Planets and Starres. For God hath giuen to *Heauen* most simple and perfect seedes, such as are the Starres and Planets, which hauing in them vitall faculties, and complexions, do powre them forth into the lappe of the inferior Elements, and do animate and forme them. Neither doth the *Heauen* ceasse from his working, nor the *Astrall* seedes therof, because their vertues are neuer exhausted: neyther do they suffer alteration or diminution of faculties, wherby they may ceasse from procreating or forming, albeit that sometime they do make more or lesse fruitefull then at other some. Herevpon commeth that perpetuall Circulation, by the benefite whereof the seedes of the Elements or they matter, are coupled with the seedes of the Starres, setting and putting their containes into the maternall lappe, that it may forme and bring forth a kindly sprout. For as *Heauen* is sayde to worke vppon the *Earth*, so also the inferior Elements, do yelde and bestowe their actions and motions, but not after one manner: for that *Heauen* in acting suffereth nothing, so farre forth as it is equalled, being of a homogeniall and most perfect nature: and therefore is incorruptible and Immutable vnto the predestinated ende of things created.

But these inferior things do suffer in their action, because they haue their small beginnings, mixed with their materialls,

rialls, subiect to chaunge and destruction: whereupon also it commeth to passe, that those things which proceede from them, do in continuance of time decay and perish.

These things knowen to a true Physitian and Philosopher, hée seeketh to restore decayed health, and to preserue the same by the extraction of celestiall Essences and Formes, and the elementarie separation of the beginnings and materialls, from those thrée formall and spirituall beginnings, the which he vseth alone, separated from the others, which are Heterogeniall, or of another kinde, that he may worke wonderful effects without any impediment.

And this is the vniuersal Balsamick medicine, wherin all the partes are Homogeneal, or of one kinde most pure, most simple, and most spirituall. And being in such simplicitie, and most thoroughly clensed and purged from all grosse Feces, and incorrupt, it is called a Quintessence, but more truly and properly a Quarteffences, and the celestial stone of the Philosophers.

But let no man thinke here, that when I name the Philosophers stone, (that is to say, that vniuersal medicine) that I meane the transmutation of metalls, as if such transmutation, were the cheefe medicine of mans body: but knowe rather, that in Man, (which is a little world) there lye hidde the mynes of Imperfect metals, from whence so many diseases do growe, which by a good faithful and skilful Physitian must be brought to Golde and Siluer, that is to say, vnto perfect purification, by the vertue of so excellent a medicine, if we will haue good and prosperous health.

The Physitian therefore, must diligently consider two things, that is to saye, that Nature may be disquieted, both by an inward and also by an outward enemie. But this more especially he must looke, that Nature be not tormented with the outward enemie, which then commeth to passe, when a medecine is ministred and giuen, which is crude, impure, and venimous, and therefore contrary to our nature and spirites. Then on the other side, he must haue care that the domesticall enemies which are within mans body, be driuen out with conuenient and fitte weapons. For if a remedy be applyed which is vnfitte, then Nature is

is assayled by two enemies, that is to say, by the externall medicine, and by the inwarde impuritie, which remaining long in the body, turneth into poyson, if speedy remedy be not had.

CHAP. XII.

Moses in his Genesis sheweth the three beginnings Philosophicall which are in euery thing created.

We holde by *Moses* doctrine, that GOD in the beginning made of nothing a *Chaos*, or Deepe, or Waters, if we please so to call it. From the which Chaos, Deepe, or waters, animated with the Spirite of God, God as the great workemaister and Creator, separated first of all *Light* from *Darkenesse*, and this *Æthereall Heauen*, which we beholde, as a fifth Essence, or most pure Spirite, or most simple spirituall body. Then he diuided Waters, from Waters; that is to say, the more subtill, Aiery, and *Mercuriall* liquor, from the more Thicke, Clammy, and Oyley, or Sulphurous liquor. After that, he extracted and brought forth the *Sulphur*, that to say, the more grosse Waters, from the dryer parte, which out of the separation standeth like salte, and as yet standeth by it selfe apart. And yet for all this, those vniuersall partes of the whole *Chaos*, are not to be separated, but that still euery one of them, do retains in themselues, those thrée beginnings without the which they cannot bee, nor yet fulfill their generations. This was the worke of God, that hee might separate the Pure from the Impure: that is to say, that he might reduce the more pure and Ethereal Mercury, the more pure and inextinguible Sulphur, the more pure, and more fixed salte, into shyning and inextinguible Starres and Lights, into a Christalline and Dyamantine substance, or most simple Bodie, which is called *Heauen*, the highest, and fourth formall Element, and that from the same, the Formes as it were seedes, might be

powred forth into the most grosse elements, to the generation of all things. The which are called the more grosse elements, because from them in the division of the *Chaos*, the most pure part is abstracted and converted and brought to a heauen, and to the fruites thereof.

All which elements whether it be that most simple fourth, or whether they be those, which are said to be more grosse, forsomuch as they consist of those three Hypostaticall beginning, they could neuer be so separated one from the other at the first, nor can now bee so seperated by any *Chymist*, but that alwayes still that which remaineth is compounded of them three. The difference is this, that some are most pure, simple, and most spirituall substances of the secret parts, and other some, are more grosse and lesse simple, also a third sort, most grosse and material in the highest degree.

Therefore it must be confessed, that the Heauen, albeit it bee most simple, doth consist of those three beginnings, but of the most pure and most spirituous, and altogether spirituall. Whereby it commeth to passe, that the vertues and powers of Heauen, being wholy spirituall, doe easily without impediment pearcing into the other Elements, powre forth the inferiour Elements the spirituall formes: from whence all mortall bodies doe obtaine the increase both of their vertues, and also of their faculties.

If we will behold the puritie of the Heauen aboue other Elements, and the perpetuall constancie thereof, loke then vpon those bright and shining fyers, continually glittering and light, to whom the heauen hath giuen the most pure and extinguible substance of Sulphur, whereof they consist. For such as the heauen is in essence, such and the like fruites hath it brought forth in substance: out of whose vitall impressions and influences, they procreat thring forth some likenes of thẽselues, in the more grosse Elemẽts: but yet according as the matter is more grosse or more thinne, more durable or more constant, or more transitorie.

And the influences of such fyers, are mercuriall spirits: but the light and shyning brightnes, is Sulphur: their fired Heauens, or Citriall and Chrystallyne circles, is a salt body: which circles,

circles, are so pure, shining and fired, that a Diamond which partaketh of the nature of fired salt, is not of more puritie, continuance and perpetuitie than they are.

As touching the Elements of Ayer, the beginnings thereof are more grosse, lesse pure, and lesse spirituall and simple, than the beginnings celestiall, and yet much more perfect, thinne, and penetrating, then are the waterie and terrestriall Mercuries and Sulphurs: and is such, that next to heauen it hath the preheminence of actiuitie and power, whose foxes are to be seene in diuers and sundry windes which are mercuriall fruites and the spirits of the ayerie Element: whose sulphurs also are discerned to be pure and bright in burning Comets, which are no perpetuall fires or sulphurs, which cannot bee put out for degenerating from the nature of Celestiall starres and Sulphurs, as from puritie & simplicitie, into a more grosse and impure forme.

Now as concernining Earth which is ayerie, it is so subtill and thinne, that it is very hard to be seene, being diffused throughout the whole Region of the Ayer: which doth not sent it selfe to the eye, but in Mannas, in Dewes, and in Frostes, as in aierie salts. The verie same beginnings of ayer, may also be seene in Meteors: which in it, and out of it, are ingendered, that is to say, in lightnings, in corruscations, and in thunderings, & in such like. For in that fierie flame which breaketh forth is Sulphur: In the windy spirit, & moystnesse is Mercury: and in the thunderbolt or stone of the lightning, is salt fired.

The fruites also of this nature are Manna celestiall, and hony, which Bees do gather from flowers, wherein there is no other thing but Salt, Sulphur, and Mercurie of the ayer: which by a skilfull workeman are not separated from those without great admiration: yea, the rusticke *Coridon* findeth this by experience to be true, when as he can seperate the matter of the Bees worke, into waxe, which is a matter sulphurus, into hony, which is a Mercurial essence, & into drosse, representing the terrestriall salte. And thus that superior globe seuered into an ethereall and ayery heauen, hath his three beginnings, yet neuertheless very different in simplicitie and puritie.

CHAP. XIII.

Whence is shewed, that in this inferior Globe of the Worlde, namely in the Elements of Water and Earth, these three beginnings are plainely to be seene.

THose three Beginnings, doe as yet more plainely shewe forth themselues in this inferior Globe, by reason of their more grosse matter, which is to our eyes more sensible. For out of the Element of Water, the myces and metallick substances do daily breake forth in light: the vapours of whose moysture or myce more spirituous, do set forth *Mercury*: the more drye exhalations, *Sulphur*: and their coagulated or congealed matter, Salt. Of the which salites Nature doth offer vnto vs diuers kindes of Allume, of Witriole, sundry differences, Salte-gemme, and salt Armoniac, and many others. There are also manie kindes of Sulphurs, of Pitche, and of Bitumen, and of Mercuries, or Iuyces. Moreouer the Sea doth witnes, that it is not without such Mercuriall, Fiery and Sulphurous spirites: whose meteors in *Castor* and *Pollux*, and in other fiers kindled, by reason of their sundry sulphurs and exhalations, do confirme the same: and that the sea is not without his salites, the saltnesse thereof doth make manifest. The Earth, also doth proue the same, which being like vnto a spunge, doth continually drawe and sucke vnto it the salte body thereof: Wherby it cometh to passe, that there are so many kindes of metalls and Mineralls therin. From this Marine salte, as from the Father and first original, all other salts are deryued. And these beginnings are so separated in all other Elementes by themselues aparte, that no one of them is depryued of the company of another. For in the Marine salte, albeit the nature of salte, doth excede and ouermatche the nature of the other beginnings, yet it is not destitute of a sulphurous and mercuriall essence, as by *Chymicall* experience may be

made plaine. For he which is a meane *Chymist* knoweth how to extracte out of the same by the force of fire, a sharpe Mercuriall spirite, which being Ethereall, and therefore moste Potente, doth dissolue into liquor, the most firme and harde metall, as Golde, which otherwise cannot be ouercome neither with the most vehement fyer, nor be consumed with any long continuance of time.

Furthermore, a workeman knoweth how to extract out of the same salt congealed stones, very sweete, and of a Sulphurus nature, which neuertheless haue a mightie and admirable force, to dissolue the most hard thing that is. And yet for all this, that which remaineth is Salt. Thus you see plainely that these three beginnes, Salt, Sulphur, and Mercury, are contained in the Marine Salt.

The same also is to be seene Witriol, the which among other Salts is most couenient. For alwayes for the most part figures and Images of *Venus* and *Mars*, are to be seene therein and conioyned together. Venus and Mars are Copper and Iron.

In this Witriol, I say, doe plainely appeare, Salt, Sulphur, and Mercurie. Whose Mercurie altogether ethereall, being by art separated, and made most pure, from the elementary passiue flegme, possesseth a greene sharpe spirit, of so great an acting and penetrating force, that in a very short time it will dissolue metalyne bodyes, and most hard substances, whether they be mettals or stones. And this is that greene Lyon, which *Ryplay* commendeth so much. The greene Lyon.

The Sulphur in Witriol, is easily discerned by a certaine red Ocre, sweet, which is easily separated from the same: which is an asswager of things, and a right actatiue, and a great mittigator all grieses, and paines.

But the Colcotar, or red feces with remayneth in the bottome, after the seperation of the ethereall Mercury, and of the sweete Sulphur, conteyned in it, a most white Salt, the extraction whereof maketh a very good and gentle vomit, fit and profitable for many diseases.

As these three are found in Witriol, so also they are to be found

in Allum, and in other Salts, as we haue shewed before concerning common Salt.

They are also to be seene in common Sulphur, wherein beside the Sulphurus substance, and inflamable matter, there is contained a Mercuriall sharpish liquor, so pearcing, that it is able to open and vnlock the most strong and hard gates of *Sol* and *Luna*.

Sel and Luna, Gold, & Siluer.

But the Salt drawen from the other parts, remaineth in the bottome, as euery meane workman knoweth. And such is this sowrish spirit of Sulphur, that although it be drawen out of Sulphur, fit to burne, yet it is so vnfit to take fier, that it is easily let from burning.

It happeneth otherwise to common Mercurie, which is altogether ethereall and spirituall: (from whence the third beginneing of all things which is most spirituall, hath borrowed the name, albeit it is not like vnto common Mercurie, or to quicksiluer in some): For out of the same, both a liquor, and a sweete Sulphur, and also a Salt may be extracted.

Hereby it is easily iudged, that these three principles of Chymicks are not the common Salt, Sulphur, and Mercurie: but some other thing of nature, more pure and simple, which neuertheless hath some conscience and agreement with cõmon Salt, Sulphur, and Mercurie: from whence also our beginnings haue taken their name: and not without cause, for that the common are in all mixt things, and in all things most simple and spirituall. For the other being mixed with the more grosse substances of bodies, are hindered from being so volatile and spirituall. For that they consist of many vnkindly parts, with the which these common spirits are not so holden backe.

Of those three beginnings aforesaid, all metalls are compounded, albeit after diuers sorts. And this is the cause, that they differ so much one from an other. For in yron, the Sulphur thereof which may be burnt, in that it passeth almost away in sparkes & flinders by meanes of the fier, doth exceed in qualitie the other two beginnings, and doth ouersway them: Hereof it commeth, that will be on fier throughout. For the which cause it is called by the old Philosophers, by the name of the Planet *Mars*, a burning Planet.

So copper hath great store of Sulphur, but lesse burning then that of yron, and it hath also much vitriol salt, yet but little quantitie of Mercurie. But that vitriolated Salt, is that sharpe ferment of nature, whereby the generations of all naturall things are propagated and increased: whereupon the name of *Venus* is giuen to Copper: in whom there is a second quaternarie among the Planets, where are heaped vp, nourished, and coagulated spiritually all celestiall essences: wherefore this Planet by all the auncient Philosophers is called *Venus*, the mother of generations, and begotten of the males froth.

Tinne hath in it much ethereall and aiery Mercury, but of combustible Sulphur, a small quantitie, and the least portion of Salt. And hereof it commeth that Philosophers call the same *Iupiter*, because that Planet is altogether aiery and ethereall: and therefore Poets appoint him king of the aier, and the region of lightning.

Gold and siluer, which of all other metalls are most noble and perfit, do also consist of the three foresaid beginnings, but yet mixed in equalitie, and so perfectly with great purity united, that it may seeme that there is one chiefe and first essence onely in them, and not three, of which they consist. For they: *Salt*, *Sulphur*, and *Mercury*, are so straitly, and by the least things so ioyned together, that it may seeme they are one substance, not three, or consisting of three.

Notwithstanding most pure *Mercury*, seemeth to excell and oversway in siluer, by which it is made more moyst then Golde, which is the most temperate of all other.

But in Golde, the sulphur which is fixed and incombustible, of a fiery nature, bringeth to passe that it standeth inuincible against all force of fier, and loseth not the least waite thereof, because like will neuer oppresse his like, but contrariwise do cherish and preserue one the other: whereby it commeth to passe that it ioyeth in the fier, and alwaies commeth out of the same, more pure and noble then it went in. Therefore the

the name of the Sunne is giuen to gold, because in very deede it is an ethereall fier and brightnesse. For the Sunne is a most fiery shining Planet, giuing to all things, by his heat and spirits, life. But siluer for the force and propertie of Mercuriall humiditie which it hath with the Moone, a Planet full of radicall moysture and pregnant, is called by the name of the Moone.

Leade containeth much Salt, and great plentie of indigested and crude Mercury, but lesse flying Sulphur: hereupon it commeth, that lead is the examiner of all other metalls, which it disperceth into fume, as is to be seene by tryall, excepting the two perfect metalls, gold and siluer, which it cannot consume.

This vertue of consuming the bodies of imperfect metalls, it hath from that qualitie of Crude and flying Mercury, with the which it doth abound: whereas otherwise by the nature of his Sulphur, it is able to doe the contrarie: that is to say, to congulate those metallick spirits, and to reduce them into bodies, euen as quicksiluer being altogether flying by nature, etheriall, and truly Homogeny and spirituall, doth after a sort congeale and fire. So that hereby it appeareth, that it hath in it by nature, the spirit of heat and of cold, and therefore of metallick life and death: which maketh the sentence of *Hermes* good, when he said, that which is aboue is all one with that which is beneath. For such as is Saturne in the superior Elements, such also is lead in the inferiour: and so of the rest.

And out of that burning licquor, more ready to burne, then the very Aquauitie, may be seperated a Mercurie, or a more ethereall spirit by a Matrat with a long necke, by a gentle fier. The which so seperated, the rest of the matter of meane substance, which is Sulphurus, Oyely, and apt to burne, resteth in the bottome of the glasse, with the Niterous and Sulphurus spirit of Salt.

Out of the blacke fees, which remaine in the bottome of the retort, being reduced according to the Philosophicall maner into a calxe, is extracted a fixed Salt, which often times dissolued and Coagulated with his proper fleame, will at the last become Crystalline.

To

To this, if there be afterward powred by little and little according to Art, his ethereal spirit, that from hence it may contract and drawe the double or triple waight of the volatile, and truly Mercurial salt, in such wise that being cast vpon a red hote plate, it doe dispearce into fume: thou shalt at the last, by the meane of sublimation, attaine to the foliat earth of the Philosophers, which will haue a greater brightnesse and perspicuitie, then can be seene in the most rich and orient pearle in the world. This earth the Philosophers call their Mercurie: the which alone hath admirable properties and faculties.

Againe, if to this be added the oyely liquor of his proper Sulphur also exalted and kept a part by it selfe, in a fit & conuenient qualitie, and if the same be drawen forth with sundry cohobations and extillations, againe and againe, repeated and iterated, and be reassunded and distilled, vntil out of a Ternarie, there arise a vnitie: then out of the grosse, terrestrial: and material lead, shal arise and spring vp a certaine celestial and true dissoluer of nature, and a quintessence of admirable vertue and efficacie: the true, liuely, and cleare shyning fountaine wherein (as Poets affirme, hyding vnder a vaile their secrets) *Vulcan* washed *Phebus*, and which cleanseth away all impuritie, to make a most pure and perfect body, replenished with vital spirits, and full of vegetation: and doth so rid himselfe from his adamantine fetters with the which he was bound, and hindered from the victorie against the Serpent *Pytho*, and doth in such wise shake off all impediments, that being free from all duskie cloudes of darkenesse, with the which he was couered and ouerwhelmed, he sendeth forth now vnto vs his most bright shining light, with the which wee are throughly refreshed, receyuing youthful strength, putting off all imbecillitie, and like vnto that *Æson* king of *Creta*, through the helpe of *Media*, are throughly restored againe to young age. So that the same thing which afore was altogether cold without blood, and deuoided of life seeming as dead, being washed in this fountaine, it ariseth and triumpheth in glory, in might, and furnished with all vertues, and accompanied with an exceeding army of spirits, doth communicate vnto vs freely his glory and

 brightnesse,

brightnesse, and doth most mightily restore and corroborate the strength of our radicall balsome, with his onely loke and touch, throughly wasting and rotting out all the causes and sedes of sicknesses lurking in vs, and so consuming them, that without al trouble, it preserueth our helth, vnto the appointed end of our life.

He which hath eares to heare let him heare attentiuely, otherwise let him neuer take his worke in hand. For albeit I haue shewed the way to perfect working more plainely (as I thinke) then any other hitherto haue done, yet thou mayest erre except thou be wholely addicted and intent to thy worke.

Thus the way is prepared for true Philosophers, to attaine to that great and most excellent minerall worke, and to the preparing of that vniuersal medicine out of mineralls. And this is the demonstration, by which in all metalls and concrete bodies, those three beginnings are to be searched out, and being by art seperated, are to be set before our eyes. The which to make it more plaine, I thought good to vse the example of lead, which of all men is reiected as most vile, whereas notwithstanding the Philosophers haue the same in great esteeme, because they ful wel know, what great secrets it containeth within. And therefore they cal it their Saturne or Iesperous gold.

From this tree of *Saturne* springeth Antimony, as the first branch of the stock, which the Philosophers cal their Magnesia, which aboue all other metallick substances, containeth those three beginnings ful of open actiuitie and efficacie. *Paracelsus* among all other Chymical Philosophers, hath wonderfully ransacked all the parts thereof, and examined the beginnings most diligently, whose substance he hath exalted and commended, aboue al other metallick substances and especially the Mercury therof: out of which, as out of the chiefest subiect, and more noble matter, he wrought his chiefest and best works. In the praise wherof these are *Paracelsus* own words: Antimony is the true balme of gold, which the Philosophers cal the examiner. And the Poets faine that *Vulcan* washed *Phebus* in the same lauer, and purged him from al his spots and imperfections, being derived from most pure and perfect Mercury and Sulphur, vnder a kinde of Vitriol,

Lib de Antimonio.

Vitriol, into a metallick forme and brightnesse. Hee compareth the same also in an other place to the matter of gold, concerning whose vertues and effects he deliuereth wonders: as that it is the highest and most perfect purger of gold, and his Mercury, of men. His red Sulphur also doth plainly appeare, which hath his property, that it wil take fier and burne like common Sulphur or Brimstone: the which is especially to be seene in the night, in a darke place, without any fume, which the common Sulphur is wont to send forth. This Sulphur of Antimony is Solary, and such as is able to gild the superficial part of siluer.

As touching the Salt of Antimony, it is to be seperated from the same, whose property consisteth in procuring vomit. For his strength to procure vomit lyeth hid in the salte flowers thereof: from the which flowers, if the salt be taken away & seperated by vertue of a certaine salt, as may be done, then out of the flowers thereof, is made a most excellent purgation without vomiting.

But the property of the Mercury thereof bringeth no smal wonder, which in the liquation or melting of gold with other metalls, reiecteth them al, and chooseth the gold to it selfe, with the which it is mingled and vnited into one body, in such wise, that it swalloweth vp gold, whereas all other metalls (except siluer) do floate aloft, and wil not sinke into the same. Consider therefore, (saith *Arnold*,) that thing onely which cleaueth to Mercury and to the perfect bodies, and thou hast the full knowledge. And when he hath thus described the deuouring Lyon, he addeth these words: Because our stone is like to the accidentall quicksiluer, which carrieth gold before it, and ouercommeth it: and is the very same which can kill and make aliue. And know further, that our coagulated quicksiluer, is the father of all the minerals of that our magistery, & is both body & spirit, *&c.*

The same three chiefe beginnings, doe offer themselues vnto vs in other semi mineralls, as in Arsenick, orpinent, and such other like: which albeit in their whole substance they bee contrary to our nature and spirits, yet by nature they haue that spirituall promptnes, and flying swiftnesse, that by their subtiltie, they easily conuey and mingle them-

and mingle themselues with our spirits, whether they be inwardly taken, or outwardly applyed, and doe worke venemous and mortal effects, and that by reason of the Arsenical Mercury poinson-full, or arsenical Sulphur, and arsenicall Salt.

Gems also and precious stones, haue in them the vertues and qualities of those three beginnings: by reason of whose fier ent brightnesse, the pure Mercury in them doth shine, cleauing firmly to his fired Salt, and also to the Sulphur of the same nature, whereby the whole substance of a contrary kind being seperated, there ariseth and is made a most pure stone of contrivance like vnto gold.

Of this sort is the most firme and constant Diamond, to whom that good old *Saturne* hath giuen the leaden colour of his more pure Mercury, together with the fired and constant spirits of his more pure Sulphur, and hath so confirmed, conieled and compacted it in all stability, with his christalline salt, that of all other stones it is the most solyd and hardest, by reason of the most firme vnion of the three principal beginnings and their coherence: which by no art of separation can be disioyned and sundered into the solution of his spiritual beginnings. And this is the cause, that the ancient Physitians had no vse thereof in medicine, because it could not be dissolued into his first matter.

And it is not to be thought, that those auncient Physitians refrained the vse thereof, for that they deemed it to be venemous by nature, (as some falsely imagin) which being homogenial and of a m[illegible] simple nature, it is wholely celestial, and therefore most pure, and for that cause nothing venemous: but the poyson and daunger commeth here hence; that being onely broken and beaten, and in no sort apt to preperation, taken so into the stomack, and remaining there by reason of his solidite and hardnesse inconcocted by continuance of time, and by little and little, it doth fret and teare the laps of the stomack, and so the intralls being excoriated, death by a lingering consumption ensueth.

It belongeth to golde, with his Sulphur, to giue a red tincture, to Carbuncles, and Rubines, neither doth the difference of their colours come of any other cause, then this, that their

Mercuries

Mercuries and Christallyne salts, are not decocted and clensed alike: the which clensing, the more perfect or imperfect it is, the colour appeareth accordingly, either better, or worse.

And albeit Siluer be outwardly white, yet within, it hath the colour of Azure and blewe, by which shee giueth her tincture to Saphyrs.

Copper, hauing outwardly a shew of rednes, hath a grene colour within, (as the *Viridgreese* that is made thereof doth testifie,) by which it giueth grennesse vnto the *Emerand*.

Iron, red within, as his Saffron & yeallow colour doth plainly shew (and yet, nothing like the colour which gold hath within it) giueth colour to the *Iacint*.

Tinne, albeit it is earthie, yet being partaker of the celestial nature, it giueth vnto Agates diuers, and sundry colours.

From gold, and from other mettals, as also from precious stones, their colours may be taken away, by Cementation and Reuerberation, by their proper menstrues, which things are well knowen to *Chymists* and fire workmen. The which colours and sulphurs so extracted, are very fit for the affects of the braine. The colour of gold, serueth for the affects of the heart. The colour of tinne, for the lunges. The colour of Mercury, The colour of lead, for the splene. The colour of Iron, for the rednesse. The colour of Copper, for the princie parts.

The heauenly menstruele, to dispoyle mettalls of their colours and sulphures naturall is this: namely the deaw which falleth in the moneth of May, and his sugar Manna: out of the which two, mixed together, digested, and distilled according to Arte, there wil come forth a general dissoluer, most fit to dispoyle stones and mettals of their colours. Yea, of onely Sugar, or of hony by it selfe, may be made a dissoluer of mettals.

Now if these three beginnings, Salt, Sulphur, and Mercurie, are to be found in the Heauen, in the Ayer, and in the Waters, as is al ready shewed, who wil make any doubt, but that by a farre greater reason they are to be found in the earth, and to be made no lesse apparant, seeing the earth of al other elements, is the most fruitfull and plentiful.

The Mercurial spirits shewe themselues in the leaues and fruites; The Sulphurus, in the flowers, seedes, and kirnels: The salts, in the wood, barke and rootes: and yet so, that eache one of those three partes of the tree or plant, seuerally by themselues, albeit to one is giuen the mercurial spirit, to another that of Sulphur, and to the third that of Salt, yet euery one apart, may as yet be resolued into those three beginnings: without the which they cannot consist, how simple so euer they be. For whatsoeuer it bee, that hath being, within the whole compasse and course of nature, dos consist, and are profited by these three beginnings.

And whereas some are said to be mercurial, some Sulphurus, and some Salt, it is therefore, because the Mercurials doe conteine more Mercurie, the Sulphurus more Sulphur, and the Saltish more Salt in them than the others. For some whole trees are to be seene more sulphurus and roseny than other some, as the Pine and Firre-trees, which are alwayes greene in the coldest mountaines, because they abound with their Sulphurus beginning, being the principal vital instrumēt of their growing. For there are some other plants, as the Lawrel, and the Trees of Oranges, Citrons and Lemons, which continue long greene, and yet are subiect to colde: because their Sulphure is not so easily dispersed, as is the Sulphur of the firre trees, which are roseny, and are therefore thrice of a more fixed and constant life, furnished against the iniuries of times. Furthermore, al Spice-trees, and al fragrant and odoriferous hearts are Sulphurus. And as there are sundry sortes of trees of this kinde, so are there an infinite sort of Sulphurs, of the which to entreate here is no place.

There are other Plants which shew forth Salt: which is to be found and felt by their taste: as *Celadine, Nettell, Aron*, otherwise called *Weake Robin, Radish, Mustardseed, Porret*, or *Leekes, Garlick, Ramsoms, Persicaria*, or *Arsesmart*: which also by the vertus and plenty of their salt, doe defend themselues from the wrongs of times.

Ros Solis (so called) aboundeth with Mercurie amongst other Mercurial

Mercurial plants. The which beginning notwithstanding, for somuch as it is flying and spiritual, except it be retained by another more corporeal, that is to say, by a waterie or aierie liquor, it vanisheth quite out of sight. But being dismembred & throughly searched by the Art of *Chymistrie*, in his interior Anatomy, with the separation of the beginnings, it may also be made subiect to sense. For Mercury is extracted out of euery thing, first of all in his dissection or separation, into a watery vapour: and Sulphur into an oyely: thirdly, out of the remaining feces, brought into ashes, a Salt is extracted, by his proper water, which being most white, & like to crystall, hath the taste of sharpe, sower, & byting salt, or such like relish in the mouth: wherby it is found to be true salte, which may be dissolued in water, according to the maner of true salts: differing so much from the other ashes, as life from death: for as much as the feces that remaine thereof, are called dead earth, whereas this is replenished with vitall actions.

To conclude, in euery kind of plant, & in all the partes thereof, thrise three beginnings are inset and cleauing, indued with sundry properties and faculties, according to the varietie of Plants. The which also a skilfull Phisitian vieth diuersly, that he may fit each one to other, according to equalitie of matching, and according to his intended purpose.

Hereby it appeareth how necessarie the knowledge of the internall Anatomy of things, which shew easily by the impression of things, their properties & vertues, which we may approue & confirme by experience. Let vs take for example, the oyle or Sulphur of the Bore-tree, alwayes greene and vitriolated, by whose vnpleasant odour, the stupefactiue Sulphur which is in it, representeth it selfe vnto vs. That oyle, I say, of the Bore, albeit it will easily burne, yet is a great asswager and mittigator of all paines, as comming nere to the nature and propertie of narcoticall or stupefactiue sulphur vitriolated, being as anailable against the falling sickneese as Witriol.

If we consider the properties of the beginnings of *Camphyre*, it will manifestly appeare, (although it do burne in water) by his vnpleasaunt odour, that it hath a cooling propertie in it, and narco-

narcocal or stupefactiue: whose oyle also, is a good mittigator of paines and griefe: when as notwithstanding it sheweth forth contrary effects, as at the very first brunt, it seemeth to haue a certaine fierie qualitie. By reason of the propertie which it hath to asswage paines and aches, the *Arabians* iudged the same to coole in the third degree. The experience thereof is easily to bee seene in the ache of the teeth. For if a hollow or rotten toothe, bee but touched with the oyle thereof, it putteth away the paine. The same oyle is a most present remedie in paines and griefe of the reynes, caused by the stone. For thereby the stone is dissolued and auoyded, if it be ministred with competent liquor.

Other are the properties of other Oyles: For the oyles or Sulphurs of Annis, and of Fennel, are fit to dispearce and driue away windinesse.

The Oyles of Cloues, of Nutmegges, of Cinamon, and of other spices and their Sulphurs, as also the Oyles of Mynts, of *Ambrosia*, of *Sage*, and *Betony*, and of such like, are conuenient to corroberat, and to warme the braine and stomach.

So the oile of Pepper, doth attenuat, make thinne, dissolue and cut tartarus matters in the body, and humours that are niter Sulphurus and Cholerick. And howsoeuer many doe deeme the same to be hote, yet it is farre more conuenient to bee giuen in cholericke feuers, and to put away other griefes, as tertians, and such like, than any other altering or cooling sirrupe.

In like sort hote and burning oyles, may be extracted out the seedes of Poppey, Coordes, Melons, Cucumbers, and such like cold things, whose operations notwithstanding doe not bring heate, but rather rest and comfortable refreshing.

And the mercurial spirits of vegetables, are oftentimes conioyned with sulphurus spirits: so that out of *Teribinthine*, which is almost wholy sulphurus, as also out of Pitch and Rosen a mercuriall spirit, or sharpe liquor, may bee by arte extracted, hauing the force of Vinegar, being well distilled, and likewise power of dissoluing the most solid and hard bodies.

Moreouer, in pitch barrels, that mercuriall sower liquor is to be found, being seperated from the Pitch, which hath the same

facultie of dissoluing. Also the same sower Mercurial liquor by a gentle fier at the first, may bee attracted out of the shauings or chippes of the wood, and barke of greene trees, especially out of such as are vitriolated, as is the Iuniper, the Box, the Oake, Guaiacan Tree, and such like: which liquor is of force to dissolue Pearles.

Out of the which Mercural sharpe liquors, may also be made sundry seueral remedies, apt, both to ferment, digest, and attenuate humours, and also to moue sweate, and to prouoke vrine, to breake and driue forth the stone, and very good to cure other affects, especially such as are Mercurial.

Now leauing to speake of Mercuries and Sulphurs, somewhat shal be sayd of Salts: It hath beene already declared, that generally they serue for the general purgation and euacuation of bodyes: whether they moue segges, Rines, or prouoke vomit or sweates: or whether they doe clense, cut, open, or any other way helpe obstructions.

Yet notwithstanding, as betweene Sulphurs and Sulphurs, and betweene Mercuries and Mercuries, there is great difference: so is there great varietie of Salts, and much difference of their vertues and operations. As for example, the salt of the coddes of Beanes, amongst others is exceeding causticke and burning: yet being giuen in drie quantitie in broath, it is very diaphoretical, or dissoluing, in such wise, that nothing can worke more effectual without hurt or offence of the bowels.

The Salt of the Ash-tree, doth most mightily open obstructions, most chiefely fitting the diseases of the splene.

The Saltes of *Artemisia*, (otherwise called the mother of Herbes, and *Mugwoort*) and of *Sauin*, are most fit to procure the menstrues of women.

The Salt of *Gammock*, otherwise called Rest-harrow, Petty whynne, or ground Furze: the salt of *Saxifage*, *Growel*, otherwise called *Pearle plant*, or *Radish*, are very proper remedies to breake the stone, and to clense the kydneys and bladder, from sand.

Also the Salts *Double leafe*, otherwise called *Goosefoot*, or

clot Burre, and of *Cardus Benedictus*, which are diaphoreticall, or dissoluing.

The Salts of Pynt, and Wormwood, are good to purge the lappets and tunicles of the stomach, and to strengthen and comfort the same. So the Salt of *Guaiacine*, is by a speciall propertie solutiue: as the mercurie thereof by his tartnesse doth testifie: and the oyle or Sulphur thereof hath a purging force.

Out of the which three beginnings, if the first two spirituall and more simple, that is to say Mercury and Sulphur, be extracted and according to arte: and the fixed, which is salt, be also extracted and seperated, and be after that brought into one bodie, (which the *Arabians* call *Elixir*) it will be ioyntly together a medicine prouoking sweate, altering, concocting and purging. Which tryple motion and operation commeth from one and the same essence of three united in one, giuing most assured helpe, in stead of quicke-siluer, against the venerll sicknesse, or French disease.

The salt of *Tartar*, is of the same kinde that they be, which sharply do bite the tongue, being also oily and sulphurus: yea, it is more sharpe than any other: neuertheles if it be mingled with the spirit or sharpe oile of vitriole, it can so moderate and correct his sharpenesse and byting spirit, that of them both there may be made Jelly, and thereof a sweete & most pleasing delicate sirup, which anayleth much against the gnawing and heate of the stomach, and to ease al paines of the collicke.

All such Mercuries, Sulphur, and Salles of Vegetables, doe grow and arise from the mercurial and sulphurus spirits of the earth, and from metallick substances, but they are farre better, sweeter, and of more noble condition than their parents, from whence they take their original.

There wil be no ende of writing, if particularly should bee prosecuted, the difference of all beginnings, and their properties and faculties, which the sea and the earth doth procreate. That which is already declared may suffice to stirre vp the more noble wits to search out the Mysteries of nature, and to follow the study of such excellent Philosophy.

Thus

Thus it is made manifest, that these three beginnings are in Heauen, in the *Elements*, as in Ayre, Water, and in Earth, and in bodies elementated, as wel of Minerals, as of Vegetables. And now it resteth that it be shewed, how the same be in Animals.

CHAP. XIIII.

Wherein is shewed, that those three first beginnings, are to be found in all liuing Creatures.

FIrst, we wil beginne with Fowles, whose first beginning is at the Egge. For in Egges there are more plaine testimonies of the nature of Birdes, than in any other thing. The white declareth the ethereal Mercurie, wherein is the seed and the etherial spirit, the author of generation, hauing in the prolifying power, whereof chiefly the Bird is begotten. For this cause it is marueilous, that so many and so great dissoluing and attenuating vertues and faculties, doe lye hid in the white of an Egge, as in the ethereal Mercurie.

The yeolke of the Egge, (the nourishment of the Bird) is the true Sulphur. But the thinne skinne and the shell, doe not onely conteyne a certaine portion of Salt, but also their whole substance is salt: and the same the most fixed and constant of al other salts of nature, so as the same being brought vnto blacknesse, and freed from his combustible sulphur, but calcination, it will indure and abide all force of fyer, which is a propertie belonging to the most fixed salts, and a token of their assured and most constant fixion. This salt daily prepared, is very fit to dissolue and breake the Stone, and to auoyd it.

As these three principles are in the Egge, so they passe into the bird. For Mercury is in the blood and flesh: Sulphur in the fat and salt, is in the ligaments, sinewes, bones, & more in solid parts.

And the same beginnings, are more subtil and aierie in birds, than in fishes, and terrestrials. As for example, the Sulphur

or oily substance of birds, is alwayes of more thinne parts, than that of fishes or of beastes.

The same may be sayd of Fishes, which albeit they be procreated and nourished in the cold water, yet doe they not want their hote and burning fatnesse, apt to burne. And that they haue in them Mercury and Salt, no man well aduised, will denie.

All terrestriall liuing creatures doe consist in like sort of these three beginnings: but in a more noble degree of perfection, than in vegetable things, they doe appeare in them. For the vegetable things which the beastes doe fede vpon, being more crude, are concocted in them, and are turned into their substance, whereby they are made more perfect, and of greater efficacie.

In Vegetables, there were onely those Vegetatiues: which in beastes beside the vegetation which they retaine, they become also sensatiue: and therefore of more noble and better nature.

The Sulpur appeareth in them, by their grease, tallow, and by their vnctuous, oily, marrow, and fatnesse, apt to burne. Their Salts are represented by their bones and more solid and hard parts: euen as their Mercuries doe appeare in their blood, and in their other humors, and vaporous substances. All which those singular partes, are not therefore called Mercurie, Sulphurs, and Salts, because they consist of animal Mercurie, of animal Sulphur, and of Animal Salt, without the coniunction of the beginnings. But in Mercurials, Mercurie: in Sulphurus, Sulphur: in the Saltish, salt doth rule and dominere. Out of the which three beginnings of beasts, oyles, diuers liquours, and salts, apt for mans vse, both to nourish, and also to heale and cure, may by Chymicall art be extracted.

CHAP.

CHAP. XV.

Concerning Man, and the liuely Anathomie of all his parts and humours, with the vertues and properties of his three beginnings.

NOw it remaineth that we seeke out and search in man, those things, in whom they shall be found to be so much the more subtill and perfect, by how much he excelleth all other creatures in subtiltie and excellency. For in him as in a little world are contained these three beginnings, as diuers and manifolde, as in the great world, but more spirituous, and farre better. For Philosophers cal man, the compendiment or abridgement of the greater world. And *Gregory Nazianzene* in the beginning of his booke, concerning the making of man: saith that God therefore made man after all other things, that he might expresse in man, as in a small table, all that he had made before at large.

For as the vniuersal frame of this world is diuided into these three parts, namely intellectual, and elementarie, the meane betweene which is the celestial, which doth couple the other two, not onely most diuers, but also cleane contrary, that is to say, that supreme intellectual wholy formal and spiritual, and the elementary, material and corporeal: so in man the like triple world is to be considered, as it is distributed into three parts, notwithstanding most straightly knit together and vnited: that is to say, the Head, the Brest, and the Belly beneath. The which lower belly comprehēdeth those parts which are appointed for generations and nourishment, which is correspondent to the lower elementarie world. The middle part, which is the brest, where the heart is seated, the fountains of all motions of life, and of heat, resembleth that celestial middle world, which is the beginning of life, of heat, and of all motions: in the which the Sunne

hath the preheminence, as the heart in the breft. But the highest and supreme parte which is the head, or the braine, containeth the original of vnderstanding, of knowledge, and is the seate of reason, like vnto the supreme intellectual world, which is the Angelical world. For by this part man is made partaker of the celestial nature of vnderstanding, of the seeling and vegetating soule, and of all the celestial functions, formal and incorruptible: when as otherwise his elementary world, is altogether crosse, material, and terrestrial.

And as man, as touching his substantial forme, possesseth all the faculties of the soule, and their degrees, that is to say, the natural which is vegetatiue: the animal, which is sensatiue and vital: and the Rational, which God inspired into man, when hee had made him: euery of the which three contained vnder them, three other inferiours, whereof to speake in this place is needlesse: so as concerning the material body of man, there are in him three radical and balsanick essences, out of the which, both the containing parts of the body, as the fleshy and more solid, and also the contained parts, that is to say, the spiritual and fluible parts, are made, compacted, nourished, and doe draw their life.

Salt in them, is the radical beginning of all the solyd parts: as being also in the animal seede, it compacteth and congealeth the solid parts, so as it is accounted the foundation of the whole frame.

But the radical beginning of sweete Sulphur in the animal, which is the natural, moist, original, oylelike, sheweth it selfe, in the fat, greale, and marrow, and such other parts, as wel hidden as manifest.

The radical Mercury, wholy spiritual and ethereal, which is that inset and natural spirit of euery part and member, the next instrument of the soule, doth no lesse declare it selfe, in maintayning and concerning the animal life, as being the very same, which from the soule is the life powred into the body, which the Sulphurus part nourisheth and sustaineth.

These three radical essences shut vp in the seed of the animal, which we haue set forth in the framing of man, doth according to

so forme and matter, doe procreate in his members three kindes of spirits and faculties. The first faculty is that which is called natural or vegetal, which being chiefely seated in the liuer, taketh conseruation and nourishment from Salt, that first radical beginning and base of the others. The vital faculty seated in the heart is cherished and sustained by a Sulphurus liquor, the which liquor is the natural moysture and fountaine of heate and of life. The animal faculty, wholy Mercurial, ethereal and spirituall, and the principal instrument of the functions of the soule, is placed in the braine: which is defended and conserued by Mercury the third radical beginning, which is wholy ethereal and spiritual.

Hereby it is plaine, that these radical spirits, or substantial and formal beginnings of things, doe so mutually embrace one the other, and which is more, the one wil beget the other.

But the terrestrial and solid Salt which is discerned to be in the bones, and in other hard parts, doth compact and knit together with his gluing force, the more soft parts with the hard: euen as a windy spirit, or windy ayer shut vp in euery body, doth make a liuing body more light and nimble, then a dead carkasse. The which qualities and faculties are wholy elementary, as proceeding rather from matter then forme.

And thus briefely is shewed the three beginnings of man and their faculties and powers.

The body thus compacted and made of these three beginnings, hath neede of his daily foode and nourishment, whereby it may be preserued. Which nourishment cannot be supplyed from any other, then from those things, which are of the same nature, whereof it consisteth. For we are nourished with those things whereof it consist. Neuertheleste for so much as the bodie is weak & tender by his first original, it is not to be fed with the more hard food, but with meat which wil easily be concocted and turne to nourishment, containing these three beginnings.

Such milke which is giuen to Infants to suck, without art or labour, doth plainly enough shew his three beginnings. For the butter sheweth ỹ sulphurus substãce; ỹ whay sheweth mercurial:

and

and the chéese his saltish beginning. This milke being of one and the same essence, containing these thrée substances, is easily concocted in the stomack of the Infant, and is first turned into a white iuice, and then into blood. The which blood, possesseth that which is more formal and radical in these beginnings, separating and abiecting the rest into feces and excrement. Also the same blood being carried into the heart, by the veyne called *Vena Cana*, which is as it were the Pellican of nature, or the vessel circulatory, is yet more subtilly concocted, and obtaineth the forces as it were of quintessence, or of a Sulphurus burning Aquavita, which is the original, which is the original of natural & vnnatural heat. The same Aquavita being carried from hence by the arteries into the *Balneum Maris* of the braine, is there exalted againe, in a wonderful maner by circulations: and is there changed into a spirit truly ethereal and heauenly, from whence the animal spirit procédeth, the chiefe instrument of the soule, for that it commeth more nére to that same spiritual nature, then doe the other two beginnings. For as from wine, those thrée beginnings are extracted by a skilful workeman (the which also may be done out of milke, with lesse labour) so in blood (which we rightly compare to wine) are those thrée beginnings, which by nature her selfe, executing the office of a true *Alchymist*, hath prudently and seuerally distributed and dispearced into all the parts of the bodie, in such measure as is fitting to euery member: giuing to the bones, sinewes and ligaments, more plenty of the salt substance, then of the others: to the fat, grease, and marrow, the substance Sulphurus: and to the flesh and humours which come out of blood, and to the nourishing and natural spirits, whether fixed, flowing, or wandring, a greater plenty of the Mercurial spirit.

That first age of infancie ouerpassed, and greater strength being increased to concoct and digest meat, then the stomack offereth it selfe to more solyd and firme sustenance, as to bread, wine, and such like, comming as well out of the fleze of vegetables, as of animals, fed and sustained by the same vegetables, which are passed into an animal nature, that is to say sensatiue, euen as a mineral

mineral substance is brought into a vegetatiue.

It is afore shewed, that the vegetables and animals appointed for mans substance, doe change and come into his substance and nature with their beginnings whereof they consisted: so as they being deuoured and concocted, and turned into that white iuice called Chylus, and spred and distributed into the liuer, hart, and braine, by diuers degrées of concoctions & circulations, that at the length they are changed into spirits, natural, vitall, animal, mercurial, sulphurus, and saltish ethereal, and spirituous: by reason whereof man is preserued, and continueth in his state, vnto his predestinated time: hereof also may be gathered and vnderstood, the original and generation of the thrée humours, which come both from the mixture of these beginnings, and also of the Elements. Which are no lesse different and varying one from the other, whether it be in perfection, or in imperfection, then are those thrée beginnings different in the degrees of perfection. The first of the profitable humours, whereof we are purposed to speake, is that Chylus or white Iuice, which is effected and perfected in the stomack, and in the vaines next adioyning, especially in the mesaraic vaines by the first concoction: the same Chylus consisting of those thrée beginnings, but as yet very impure, whereof the first beginnings of nourishment are: and the same is the first digestion and seperation of the pure from the impure, of those thrée formal beginnings, and of the thrée material elements.

The second of the profitable humours, is blood, arysing out of the Chylus, (which is a good iuice) being of the first degree of the concocting heat of the liuer, and of the vaines: whereof commeth a second concoction, and seperation of the pure from the impure, notwithstanding of the formal and material essence, which is far more subtil and noble then the first concoction and seperation.

The third of the humours, is that which after sundry reiterations of the circulations, made by the much vital heate of the heart; doth very farre excéede in perfection of concoction: the other two, which may be called the elimentary or nourishing hu-

mour of life, and radical Sulphur: the which is dispearced by the arteries throughout the whole body, and is turned into the whole substance thereof, out of the most perfect concoction of all the other; which is the third, and is called the assimilation or resemblance, of the nourishment or nourished.

It is certaine that this humour, is most especially partaker of the puritie of the three beginnings, and doth resemble the rectified animal Aquautta, which is seperated from al passive element of the animal wine, that is to say, of the blood. For the blood, (which we have already said to be the second profitable humour, and by us compared to pure and refined wine) is freed from the greater part of his terrestrial tartar, whose three beginnings also doe exceed the Chylus in puritie. Out of which three beginnings by a third concoction and digestion, the Sulphurus animal Aquaunta, the aiery and most subtil spirit, together with the Salt, depured and made thinne, with diuers circulations also, and natural concoctions, are extracted. The which being so extracted, that which resteth in the blood (as also in wine) is water without sauour or tast, and a Sulphurus tartarlike, and impure feces, which proceed from out of the material elements. In blood, such are these; cold, moyst, & mercurial fleame: pealow, hote, dry, and Sulphurus choller: and melancholy or black choler, not cold, but hote, dry and saltish, which are the excremental parts of those more pure substances. And yet the same lye not altogether unprofitable, for that they retayning something out of the active qualities, both of the three beginnings, and also of the elements, doe serue for somewhat, so far forth as they are material. For choller in that it is introsulphurus, most hote and bitter, especially that which is of the gaule ouerflowing in the capacity or place of the bowels, prouoketh the facultie expulsiue to cast out. But the fleame which is lower & mercurial, is profitable to stirre vp fermentation and appetite: Whereunto also melancholy is not unfit, which is as it were the dregges of the humour of blood, hauing a certaine analogie and similitude with vineger made out of wine.

wine. For it serueth for the first concoction of meates, through the vertue of a certaine internal and vitriolated fier lying hid in such a sharpe humour, which being stirred vp and set on edge with the heate of the stomack, doth readily and quickly consect and destroy the meates, and doth with so great force consume and deuour sometime, when it doth superabound, that many times it bringeth a doglike appetite.

And those excrements which are altogether superfluous, and a burden to nature, will confirme the truth hereof: The which excrements are such as are seperated, partly from those three beginnings, and partly from the elements, namely the mercuriall vapours, the Sulphurus breathings, and the saltish exhalations, which passe through the skinne by sweates, euen as Mercury and Sulphur doe vanish away by an insensible transpiration. If such seperation of excrements be made by little and litle, without any violence, they doe prolong a happy age euen to extreame decrepity. But if on a sodaine, and with a more violent force, of some more vehement motion, or sickneste, as of inflamation or of a burning feauer, they be thrust out, then they shorten age, and doe hasten old age, or else doe cast headlong into vntimely death by soundings and faintings. Moreouer, if such kinde of excrements be retained in the body, and are stayed by some impediment from their outgoing, by reason of some external cause, as the coldnesse of the weather, which doth harden and thicken the skinne, or by reason of cooling syet, bringing obstructions, or other infirmities of the body which are impediments, they become the seedes and rootes of sundry and infinite effects.

The same is to be said of the most vile and filthy excrements, and of the grosse dregs of the elementary matter, together vnprofitable, terrestrial and filthy.

For out of watery, crude, and thinne excrements: out of excrements aiery, and windy: finally out of the more grosse and earthie, or most stinking excrements, how corrupt soeuer they

be, yet there are betwayed in either of them certaine prints of their defects, which the more pure substance of the three beginnings procreated, from the which the impure at the length are separated.

If any man will make trial of the due Anatomie of these things as (amongst others) of Urine, which in sickenesses is diligently viewed and observed, he shall finde therein a great quantitie of Mercurial liquor, sharpe, subtil and pearcing, which will dissolve the most solid and hard bodies: as also he shal finde great plenty of a sulphurus essence conceiving flames: that I may say nothing of the body of Salt, which is evidently enough to be seene in that great plentie of Salt, which is extracted from the same. The which Salt hath so great sharpnesse, biting, and corroding force and vehemencie, that it is more forcible and strong than all other salts of nature.

These things are most true, and evident to be seene in the Writings of *Chrystophorus Parisiensis*, a most famous Philosopher, who hath taken great paines in setting forth the severall parts of Urines.

They which shal search diligently in the building and frame of mans body, for another thing than the elements & their qualities, that is to say, hote and colde, moyst, and drie: namely for a mercurial liquor, sulphur, and salt, indued with al kinde of vertures, faculties, and properties, the three beginnings, out of the which, the colours, tastes, and odours, and such other things of infinite varietie doe spring, shal easily understand, that every one of the beginnings by his temperature or the excesse cut of their consort, doe procreat sicknesses of divers sorts in the bodie: as if sulphur doe too much exceed, then it bringeth on inflamations and feuers of divers sorts, besides other stupefactive and drousie affects, which the stupefactive sulphur stirreth up, out of the stupefactive and drunken spirits which it containeth within the same, and being excessive, spreadeth it selfe throughout the whole body.

The which is easily to be seen in such as drinke too much wine, and in eating of bread that hath much darnel in it: as also in the taking

taking of Camphyre, the juices of Poppey, of Henbane, and of such like opiates, which bring sleepe, by their soporiferus Sulphurs, and not by their cold quality. Also they shal finde by their sower and sharpe vapours of Mercury, that falling sicknesses, Apoplexies, Palsies, & al kindes of Catarres come from thence. The which effects, if they be accompanied with any poyson, or maligne & contagious spirits, they cannot but must needes bring on, pestilential, venemous, and contagious diseases.

If they looke diligently into Salts, they shal find, that from them doe arise inward gnawings, Impostums, ulcers, dissenterie fluxes, the Hemoroides, and such like, so often as they runne out of their seates, and are seperated from the other beginnings, or doe exceed the measure of nature, from whence also doe come great annoyances to the body, as by their resolutiõ, the burnings of urine, stranguries, and such like. For according to the variety of Salts, divers kindes of ulcers, impostumes, and other diseases, as divers kinds of Collickes, doe arise by their sharpe and sower spirit.

Also by the coagulation and congealing of these Salts, are ingendered swellings, stones, and knots of the sinewes, and an infinit sort of abstructions, whereof many sicknesses doe arise. The which coagulated Salts or tartar, forsomuch as they never want their Mercury and Sulphur, rude indigested, and impure, if they be out of measure, and doe reach to the uppermost degree of their malignitie, they will commixe according to their sundry natures and properties, divers effects, the which notwithstanding will seeke to come to the full sicknesse of the qualities and forces of every of the beginnings, which are also wrapped and infolded the one within the other.

And herein wee depart not from the opinion of *Hypocrates*, which he hath shewed in his booke concerning the auncient medicine. For he reiecting their opinion, which tye the beginnings and causes of sicknesses to the elementarie qualities, layeth other foundations, namely, Sweet, Sower, Bitter, and Salt, the which we reduce to those three beginnings of all things, arrogating to every of them their singular faculties and properties. For what

power or vertue soeuer is in the nature of Medicines and of sicknesses, and doth moue and put it selfe in action, the same is to bee reuoked to those three beginnings.

Yet notwithstanding I deny not, but that some kindes of sicknesses may arise from the elementary qualities, abounding in our body, which do rather come of the excrements and feculent humours, either retayned or superabounding, and doe certainely rather arise out of such Elements, than out of the beginnings. For out of the abundance of ayerie and spirituous windes simply, out of thinne waters, and terrestrial feces or dregges, we do see diuers kindes of effects dayly to come: yet notwithstanding such sicknesses haue no long continuance, being such as may bee easily cured euen by Elementary remedies, being either hote or cold, moyst or drie. As for example, ayerie windes shut vp in the bowels, and bringing forth the paines of the Collicke, are with lysters dispersed and driuen away. Superfluous humidities and thinne water is consumed with drying medicines.

Inflamations comming of a terrestrial and simply grosse matter introsulphurus, are extinguished by a simple cooling helpe.

And to conclude, we will say with *Fernelius*, that some sicknesses are meerely secret and hidden, which the same *Fernelius* (as doth also *Paracelsus*) affirme to be supernatural: which sicknesse come from the influences of Stars; wherin also is obserued somewhat which is diuine, or at least more singular and peculiar, than in common sicknesses. Such are the astral and aiery effects which happen to some men more then to other, by a certain singular influences of the Starres, or constitution of the heauen, or by the concourse of the euil Planets: who are therefore diuersly affected, by the sundry rotes, natures and properties of their *Ascendentes*, producing by their aspects and radiations, conuenient fruites in fit times.

The secret and hidden causes of these kinde of diseases, being such as we cannot easily reach vnto, like medicines of the same nature, which are indued with a hidden vertue, are to be vsed. And as there be Celestial, spiritual, and etherial effects: so also they

they require spirituall and ethertal remedies: which may elsewhere be taken, then from those three beginnings brought into a spirituall nature. But wee haue stood too long vpon this point.

CHAP. XVI.

Wherein is shewed, that the whole force of purging in Medicines, in the *Antimonial*, *Mercurial*, and *Arsenical* Spirits, according to euery of their seuerall natures.

AMong Minerals, three kindes of spirits doe offer themselues to be viewed and considered, from their first original: namely, spirits, Mercurial, Arsenical, and Antimonial, which by their owne nature are truely simple, formal, fierie, and of wonderfull qualitie and efficacie, and of ready working. Which are to be distinguished as differing among them, and also as rising from the three beginnings different. For the Mercurials as the most subtil, vapours, aierie, and watrie, take their original from Mercurie: the Arsenicals, as those which are more prosperous, or breathing, more fierie, hote, and meanely volatile, doe take their original of sulphur: the Antimonials, of all others the most grosse corporeat, and terrestrial, doe take their original from Salt. The Mercurials doe borrow their Celestiall spirits, from the Sunne, from the Moone, and from Mercurie, and are by them impregnated & animated. The Arsenicals doe receiue the spirits of *Mars* & *Venus*: euen as the Antimonials do containe the spirituall properties & vertues of *Iupiter* and *Saturne*. By the which vertues of the Celestial, euery of the beginnings, being impregnated by the things most fitting for them & by thē increased, doe obtaine greater forces in euery of their kindes, and a more corrected and temperate nature.

For the Mercurials, as indued with more gentle and wholesome spirits, doe get a more gentle nature, medicinable and

and nourishing. The Antimonials, from the intermedials, that is to say, from things partly good, and partly malignant, receiue a worse nature, that is to say an intermedial. But the Arsenicals, as stirred vp with the worst and most pernitious spirits, bring a mortall and destroying nature, which oftentimes bringeth great detriment. These last, being so fyerie, vehement, and violent, doe serue to forme and to boyle metallick and hard substances, and are as fyer to giue life vnto them being halfe dead, but are in no case fitting to the more gentle and soft bodyes, such as are vegetables and Animals.

Also the spirits themselues, do put on bodies agreeing to their natures. Arsenicals, & Sulphurus, do put on the body of auripigment, & Arsenic: Antimonials, the body of Antimony and of *Magnesia*, or Loade-stone: because among other metallicks, these are most corpulent and of grossest substance, of the route of Saturne and Vitriole, and which for the same cause are the beings and beginnings of other mettals. By the impediment of which bodies, the force and violent actiuitie of the foresaid spirits, is checked and restrained. Neither doe they shewe such violent strength, when they are brought to a simplicitie and spirituous thinnesse. But among corporal spirites, the Mercurials doe exceede the Antimonials in benignitie and sweetnesse: and the Arsenicals which are the last, doe ouercome the other two in violence and malice. For these are wholy fierie for the most part, as is already said, and are therefore most pernicious.

But the Mercurials, being of al other most simple and thinne, are therefore more ready to worke. Also Mercurie it selfe consisteth wholely of homogenial or kindly partes, and the same spiritual: and therefore it exceedeth others in readinesse of working. And hereupon it is made more fit than others, for an vniuersall purger and cleanser, for that out of his whole substance without any seperation of the partes, excellent and the best purgations, of all sortes, without any preparation at all, may bee extracted.

Prouided allwayes that you correct a certaine hurtfull crudities, which it hath in it, and that you alay his too much celeritie and promptnesse,

promptnesse in working. This you may doe his concoction and fixation.

Also the spirits, which by a certaine meane are fixed and volatile haue place, and doe shew forth themselues in Auripigment, and in Arsenic: out of whose whole substance, without any exquisite seperation, are extracted certaine solutiue spirits, so exceeding sulphurus, fierie, violent, and deadly, that deseruedly they are reckoned among the most mortal poysons: whose assaults and vilolence, the animal nature, as more delicate and weake, cannot indure, but that by and by it decayeth: whose vehemencie, and pernicious qualitie, can by no art be corrected or made fit for any vse.

But the Antimoniall spirites, as more corpulent, and grosse than others, doe fire their seate in Antimonie, because it is the route and original of all other mettals, which are more corpulent than other things.

And yet for al that they doe not remaine alone, but that being associated and linked to the companie of others, as to the societie of Mercurials, and Arsenicals of the seuen Mettals, they bring forth out of themselues, those seuerall kinds. Namely, Lead, and Tinne, when as the antimonial spirits doe exceed in vertue and plentie: Iron, and Copper, when the arsenicals doe superabound and ouercome: Gold, Siluer, and Mercurie, when the Mercurials haue the victorie ouer others: the which Mercurials, are more spiritual and simple than any others, and most essential: the which being brought to perfect concoction and fixation, doe procreate Siluer and Golde, and doe make them pure and cleane from all antimonial and arsenical Sulphur. For Gold and siluer are nothing else but fired Mercurie brought to perfect concoction. And these Mettals of gold and siluer, when they are wholy fixed and corporeat, hauing put off that simplicitie and thinnes of spirites, are destitute of al power of acting or working, neither can they worke and performe any thing at all, except they be brought againe to their first spiritualitie, that is to say, into their first matter.

As for the other foure mettals, they hauing as yet not attay-

ned that degree of perfection, that is to say, of puritie, digestion, concoction, and fixation, albeit they seeme to the sent most hard and solid, yet haue they not gotten as yet perfect fixation, being ful of much impure Sulphur, and such other like kinde of heterogenial and vnkindly substances, that is to say, of arsenicall and antimonials spirits: and doe possesse a very smal portion of the Mercurial spirits, and the same as yet full of impuritie.

Whereby it commeth to passe, that some of them cannot indure the tryal of fire, but by the force thereof doe turne to ashes and glasse, and can neuer more be reduced by any Art into a metallicke nature: other some, as more volatile and flying than others, do vanish away into fume or smoake.

The which is wel knowne to al, not onely Philosophers, which haue seene the nature of mettals in the searching out and exercise of these workes, but also to euery Goldsmith and Myntman, which know how to dispearse and send away such mettals into smoake, with their *Cupels*: which Philosophers can bring to passe by diuers other meanes and instruments.

And out of these kindes of Metals, full of flying spirites, are extracted purges of admirable operations: and the same according to the nature of the spirits abounding or predominating in euery of them. Of the flowers or spirits of Tinne, and Lead, extracted by sublimation, are made purgations, which worke wonderfully by deiections, by vomit, by sweates, and by Vrines: which may be reckoned among the meane sort, and such as are lesse hurtful, albeit they be deriued from the metallicke nature. Out of Iron and brasse, may be extracted very good purgatiue medicines, wel knowne to them of old time.

Now to passe from metals to semi-minerals and to metallick iuices, infinite purgations also are extracted out of them, according to the force of their spirits. As out of Vitriol, Niter, Salgem, Sal Armoniac, out of many other such like things, may be extracted both meane and violent Solutiues.

And to make it plaine, that al the power and effect of working which is in Mercurie, Arsenic and Antimonie, these three metallick spirits, & also what vertue partly these foure imperfect metals

metals, and al kindes of Salts, Iuices, and metallicke substances haue, doe altogether come especially from these kinde of spirits: it is hereby manifest, that fixed Mercurie, which by no maner of meanes wil moue or flye from our heart, and which is sociable and communicable with our spirits, hath no force to purge either by deiecting through the belly, or by prouoking to vomit: but is rather fit to procure sweat and vrine.

But when it shal bee volatile and flying, by reason of his wonderful spirituaitie and subtilitie, it is made a great mundificatiue of the bodie, pearcing into all the partes and members thereof.

So in like maner the glasse of Antimonie, in that it hath fuming and flying spirites, not fixed, which doth both shew forth themselues at the time of the fusion or melting, as also by a certaine whyte exhalation thereof, when being molten it is put vpon the Marble Stone, hath also a vehement force of working.

Whose fusion or melting, if it be so long and oftentimes reiterated, vntil no more whitenesse wil come from the same, then it is made vtterly voyd of al working force.

It wil also lose all power of working or purging, if this glasse be made most thinne in Alchool, and set in the heate of the Sunne, by the heat whereof, the more thinne spirits doe vanish away, and are consumed. And so then in stead of a losing medicine, it is made a most excellent Anodine, or procurer of sleepe or rest.

Therefore to shew by invincible Arguments, that al purging facultie consisteth in those flying spirits, and is wholely to bee attributed vnto them, it is most certaine, that glasse may be made of Antimonie and of Leade, and other preparation, as well out of them, as out of metallick matters, whether it bee by subliming flowers out of them, or whether it bee by extracting of Saffron out of them, by the meanes of calcination, the which being beaten into fine pouder, and in the quantitie of tenne or twelue Graines infused in water, or in wine by the space of certaine houres, and after that the

water easily powred from the residence or ponder which is in the bottome, and the same liquor so giuen, there wil follow thereof a wonderful purgation, albeit nothing of the quantitie of the ponder bee in waight diminished, because the spirits onely (which giue no waight to the body) are left to the infusion, whereof commeth that great force of working.

The which powder may often bee put into water or wine to leaue therein his purging strength and spirit: and it may so bee done a hundred times, vntil the spirites be cleane euacuated: and yet for all this, the ponder beeing dryed, there remayneth still the full waight without diminishing. But that powder loseth his force quite and cleane of working, if the spirits be wholely exhausted.

I my selfe haue seene a Ring made of the glasse of Leade, which being infused, was to some a perpetuall solutiue Medicine, so often as they would purge the body.

So to others, the *Regulus* of Antimonie, made into a pill of the ordinarie and common bignesse, swallowed downe into the stomach, afterward passing through the belly by siege, take and being washed and wel cleansed, swallowed into the stomach againe: and so the same washed and swallowed in like sort a hundred times, so often as the body hath neede to be purged, it will performe the partes of a solutiue Medicine, and yet lose nothing of his weight.

Hereby it doth euidently appeare, that the force of working lyeth hidden in certaine spirits, which haue the same propertie, euen as in other things there is a force and power of altering or of nourishing, and of passing into our substaunce. Hereof a more assured proofe and tryal may bee made, by the industrie of a learned and skilfull workeman, who quickly and in a moment can take away from them al force of purging, by vsing a certaine fyer of nature, either taking away or firing, the exceeding sharpe and penetrating spirits of Mercurie and Antimonie, and to make remedies of them, which can restore sound and perfect health, by gentle and easie sweates, with insensible transpiration, to the cõsuming of the superfluous humors

of

of our bodie, as also to the clensing away of all impurities, rather then by any violent and manifest euacuation, to the troubling of the body.

And as the vegetatiue being of a middle nature, betweẽ the animal and the minerall, by this nature of partaking with both, is turned into sensitiue, (euen as we see of bread and wine, blood to be made: of blood, sperme or seede, and of sed a man to be borne: so the minerall (by that generall consent of all things among themselues) passeth into vegetatiue, the vegetables sucking into them by the rootes of the minerals, essentiall and metallick spirits, with the which the whole earth is filled, as is to be seene by so many myn mines, and by such plenty of sundry stones, with the which it aboundeth and which it bringeth forth, which are nothing else but of a metallick substance.

And albeit simple vegetants, with metallick substances, doe draw those mercurials, antimonials, and arsenicals of a purging nature, (wherof they are called purging medicines, because they abound with a certaine gaulike bitternesse, by reason of the entering of the spirits of *Saturne* terrestrial and metallick by rootes into the anatomie of vegetables:) yet are they not altogether so violent, and of so dangerous a spirit, as they were in their first mine & original, as being then of nature wholy crude, and indigested. For they put of the poyson in the vegetable, by their manifold concoction and digestion, and are made more pure, in so much that they haue no other inconuenience in them, but the force and effect of purging, except paraduenture, they be giuen out of measure, & in a greater quantity then is fitting. But some are more purgatiue then others, namely those in whom there is greater plenty of the Mercurial spirits, the which notwithstanding are nothing offensiue to our nature. Neuertheles if any vegetable haue in it an arsenicall spirit, albeit not altogether so pernicious, as is that which is in Arsenic it selfe, for that it is made more gentle by concoction, yet it is not without the violence and annoyãce of the arsenical poyson: such are the hearbs, Wane wort, Aconitum, and Euphorbium.

If any vegetable bee endued with an Antimonial spirit or

 where-

whereſoeuer the antimonial is ioyned with another ſpirit, it bringeth violent vomits and ſieges: ſuch are the kinds of Helebores and Spurges, and ſuch like: neither is the vegetable without commotion and perturbation, in regard of the violent ſpirit which it hath in it ſelfe.

And hereof it commeth that ſuch ſimples of vehement euacuation, doe more abound in mountaines, in rockes, and in ſtony places, where the native ſeate of metallick ſpirits is, then in the fat and fertile ſoyle. For the correction whereof, and to make them more gentle, and to put off that wild nature of theirs, they are to be tranſplanted into homs gardens. For thereby they borrow another nature and more gentle nouriſhment, with the which they are tempered, whereby they ware ſweete and familiar, whereas otherwiſe in the mountaines, they are without, and deſtitute of that gentle nouriſhment, and ſufficient heate of the Sunne, and of the temperature of the heauens, to concoct and to temper their crudities. For thoſe things which are auſtere and wild, are wont to be made gentle by digeſtions and concoctions: and things venemous become whole, ſo that arte imitating nature, digeſting and concocting moſt excellent remedies, are made of deadly poyſons and ſimples. But this cannot bee done, without the knowledge of the internal anatomie of things, and without the aſſured ſcience of their beginnings.

CHAP. XVII.

Concerning potable gold.

GOld being prepared by the ſpirit of the Philoſophers lead, is eaſily diſſolued into liquor, and deſerueth then to bee called Potable gold; this muſt needes be more conuenient for medicine in the ſtomack of man, then leafe gold. For how can leafe gold benefit the ſtomack, or in any ſort be profitable for the ſicke, when the ſecret kernell is ſo faſt incloſed in the ſhell, which

which is ſo indigeſtible, that it will not be diſſolued in the body of the Oſtrich. The body of any thing profiteth little or nothing without the ſpirit.

It cannot be denied, but that all actions come from the ſpirit, for a body deuoyd of ſpirits, is empty, rotten, and dead. If the ſpirits be they which are agents, the body is deſired in vaine.

And contrariwiſe, when the body is an impediment to the ſpirit, that it cannot vtter his force and ſtrength (as appeareth by the working of nature it ſelfe, which without the deſtroying and obiecting of the body, cannot change the ſpirit, that is to ſay, the nouriſhment of meate into fleſh) then of neceſſitie, the ſpirit muſt be deliuered from all his impediments, that it may ſhewe it ſelfe powerfull, and not bee hindered from his working.

This appeareth plaine by daily experience. For what good doth that thing in the body, which is neither profitable for the nouriſhment, nor yet for the health thereof?

May, what annoyance doth it not bring to our faculties, which lyeth in the ſtomack vndigeſted, much better then wee ſhall prouide for our body, if in time of ſickneſſe we take that to nouriſh and ſuſtaine vs, which is well concocted and digeſted by art, and purged from all groſſe ſuperfluitie. For ſo nature is no maner of way hindred from diſtributing the ſame to all the parts, neither hath it any burden in concocting the ſame, albeit as yet it is requiſite for nature to haue a more ſubtill worke, that it may turne to the profit of the body. For how much more auailable to helpe the ſicke which are weake of nature is the ſpirituous ſubſtance of a medicine, if it be giuen, tryed and ſeperated from groſſe impurity, then to be adminiſtered with ſuch impuritie, which oftentimes cloyeth and ouerlayeth the ſtrength of the body. Ye is more blinde then any moule which ſeeth not this. For the ſpirit whether it be of meat or of medicine, is giuen in ſuch ſmall quantitie, that it bringeth no detriment, but ſpeedy profit in a moment.

But yet theſe ſpirits cannot be giuen, nor prepared without bodies, for the which cauſe we preſcribe broathes & Iellies, to be the chariots of the ſpirites: and we cleanſe the bodies, that they being made pure, the ſpirit may more firmely cleaue vnto them.

And

And that they are not dispoyled of their first naturall humour, it hereby appeareth, because that naturall humour is the body of his spirit. But when by our art, the spirits are extracted, wee must haue diligent care, that none of thē flye away into the aier and so be lost. For this cause we must loke that our vessels be sure, and nothing breake out, by violence of the fier: the which spirits, if we can retaine, much lesse can their bodies escape.

Spirits then are in bodies, and bodies passe into spirits, in such wise that they are corporeal spirits, and spiritual bodies, so as we can giue both body and spirit together.

Furthermore, that the most dry calxes, doe still retaine their humour and moysture in them, in so much that they may be turned into liquor, daily experience sheweth. For glasse brought into ashes, and gold brought into a cair, may be restored to the formes of glasse and gold againe, through the force of fire.

But here it may be obiected (as it is by some) that gold hath no force in it to prolong life, or to corroborate the same, because it is prolonged by onely heate remaining in moysture, and is also conserued by the reparation of natural moysture. But these faculties or essences (say some) are not in gold, but rather in those things which haue liued, as in plants and liuing things, from whom that force to prolong and preserue life, is to be taken, rather then from gold. And hereupon it is inferred, that there is no life in metalls and mineralls, but that they are plainly dead.

I presume no man will denie, that gold is the fruite of his element, or some thing elementated: if a thing elementated, then doth it consist of elements: therefore also of forme. For elements doe not want their beginnings, which are formall beginnings, giuing being, or that which it is, to a thing. For so much as therefore gold is a body elemētated, it consisteth of matter and forme, by the mixture whereof there ariseth a certaine temperature, or some thing of likenesse, which is the life of things. Therefore gold and other metalls haue life.

Furthermore, whatsoeuer the eye can see and behold, that hath matter and Forme. For forme is the external, arising from the internal, which offereth it selfe to the sence of the eye: if it haue

haue forme and matter, then hath it also life. Death is said to be the destruction of things, which seemeth to bring the subiect to nothing. But for so much as metalls are the obiects of the sences, it shal be thought amisse that they are brought to destruction. They liue therefore because they subsist. And the things which subsist cannot be said to be brought to nothing therefore not dead.

By these reasons it doth plainly appeare, that there is life in metalls, because they subsist, and because they consist of Matter and Forme, whose mixture and coniunction is nothing, but by the bond of a certaine kind of life, which is drawen from the elements and beginnings, in the which consisteth the life of things. Furthermore, that cannot be said to be without life, which is indued with power of acting. For actions (as we haue said) proceede from spirits. In the spirits is life, or else they themselues are life. And wonderful actions doe proceed and come from gold, when it is spiritual and seperated from the waight of his body: finally, who is he that dare denie life to be in metalls which are indued with so many tastes, with so many odours, with so many colours, and with other vertues. Therefore gold is vitall. For so *Marcilius Ficinus* a most witty Philosopher, and a famous Physitian, writeth of gold, saying:

„ We know that all liuing things, as well plants as animals,
„ doe liue and are generated by a certaine spirit like vnto this,
„ and is alwaies moued, as if it were liuing, and doth most spe-
„ dily generate among the elements, because it is most spiritu-
„ all. But thou wilt say vnto me, if the elements and liuing
„ things doe generate and beget, why doe not stones and met-
„ talls beget, which are meane things, betweene the elements &
„ liuing things? I answere, because the spirit which is in them is
„ restrained and hindered by a more grosse matter, the which if
„ at any time it be rightly seperated, & being seperated, if it be
„ conserued as the seminary of one thing, it is able to beget vn-
„ to it selfe the like: if so be, there be put to it a certaine matter
„ of the same kind: the which spirit diligent Physitians, or na-
„ turalists seperating from gold, at the fier, by a certaine subli-
„ mation, they wil put the same to any kind of metall, and make
it quick.

Thus it is plaine by the authority of this learned author, that there is a vitall spirit in gold, and a vertue to procreate the like to it selfe: as also it is confirmed by the testimony of *Virgil* in the first of his Aeneidos: where the Poet saith, that gold doth mount and arise by his vertue into a tree, whose golden boughes doe spread far and wide.

If the mineral corall tree by his life naturall, doe growe and increase, why is it not as like that gold and other metals do grow by the same life: Seeing metals doe drawe their beginnings from minerals: minerals from waters, and waters from the sea. Now if fishes shels, pearles, and corall, receiue life from their element, which is the sea, why may it not giue vital spirits vnto gold? There are sundry sorts of life: yea, things which haue neither motion nor sense, haue life. Our daily foode, doth teach vs this, from the vertue wherof, we drawe sustenance and preserue life, albeit the flesh of beastes and fowles whereof we fede, be first depriued of life and motion. So that there is nothing vtterly deuoid of life (as we said before) but that which is vtterly brought to nothing. For out of the very rottennesse of wood, which doth shewe and threaten the final destruction thereof, wormes of diuers sorts, are bred and ingendered. What neede many woordes, when as Philosophy teacheth vs, that out of the corruption of one thing, commeth the generation of another. And why then may not the generation of a vital metall be brought forth out of the corruption of a metallick body, and which is brought into his first matter: when as life in the body, is the last that dyeth, if it may dye? It is plaine then, that there is life in metals.

But now let vs see, whether this life which is in metals may be made fit to preserue our life, in such sort that it may not be extinguished by diseases. The which I will briefly handle and declare. Those things which continue longest in their being, haue a more constant and permanent life, then haue those things which dye in a moment. This is in plants, the other in metals: for plants and hearbes, doe wyther and banish away in a moment: but metalls wil continue a thousand yeares and more. Now how can hearbs promise long life, & helpe of continuance, which they themselues doe want? Contrariwise, for so much as metalls

metalls doe so long preserue themselues by their long life, why should they not performe the same, being taken into mens bodies?

The Philosophers say, that gold, of all other metalls is most temperat, by the temperatures wherof, the balsam which is in vs waxing sicke, that is to say degenerating from his temperature by the force of sicknesses, is restored & holpen, in such wise, that the vertue of his medicine doth recall him to his temper, and doth so increase him with strength, that he easily ouercõmeth sickenesse. Gold is consecrated to the Sunne for his colour and brightnesse, and to *Iupiter* for his temperature, & therefore it can wonderfully temper the naturall heate with moysture, preserue the humours from corruption, and bring the Solary and Iouial vertue to the spirits and members.

The best way to make potable gold, is without mixture of any other thing. The next vnto potable gold, is that which is beaten into thin leaues, which for want of the other, may be vsed in medicine cordial, to comfort the heart. The tincture of gold being extracted, doth clense and restore the blood. So that hereby the homogenial and kindly parts are gathered together, and the Heterogenial or vnkindly are seperated. For there is nothing vnder heauen to be found more homogenial, or simular, of more thinne substance, of more temperate nature, & lesse subiect to corruption, or putrifaction, then the very pure substance of metalls, or quick-siluer. What therefore can be more fit for our Balsam then that spirituall medicine, purged from all impuritie, and brought to exquisite subtiltie. Doth not a spirituall nature reioyce and imbrace a spirituall nature? Why is not gold impayred in the fier, but doth rather ioy therein, and is made more pure? Is it not because it is fier? For fier is not thrust out with fier, but they imbrace one the other as being of one kind. So in like manner, for so much as our Balsam of life is most pure, and resembleth the nature of fier, why should it not receiue his like, and be strengthened thereby? For *Geber* saith, that gold is a medicine, which maketh the heart merry, & preserueth the body in youth: the which medicine is no other thing, but a natural heat, multiplyed in ỹ fired substance of Mercury: the vertue of which heat is to gather together (as it is said afore) ỹ kindly, & to

discouer and put away all things that are vnkindly, conseruing the spirits and humours in a man soner then in the nature of metalls, because a man by his proper natural heat doth seperate the vnkindly superfluities, which metalls by their vnnatural heat cannot seperate.

But let the reader vnderstant, that our meaning is not to prescribe this Aurum potabile, for continual fode, but for medicine onely in time of nede. For it will suffice, if it be taken once or twise in the yeare, to prolong our dayes to Nestorian yeares, without the yrkesomnesse of sicknesse.

The Philosophers haue not onely called this medicine Aurum potabile, but also the water of life, the Tincture, the pretious stone, the medicine which worketh wonderfully vpon three sorts of things, namely vpon the animal, vegetable, and mineral: for the which cause it is called the Animal, Vegetable, and Mineral Stone: and the Arabian Astrologians call it the great Elixir.

Wonderful is the vertue of this medicine: for herewith the body of man being sick, is restored to health, imperfect metals are turned into gold or siluer, and vegetables, albeit they are dry and withered, being moystened with this liquor, doe ware fresh and greene againe. This Medicine being a quintessence is almost incorruptible and immortal, temperate, purified by the elements themselues, and seperated from the dregs and grosse matter of the lower elements, which are the most chiefe cause of corruption, as the Philosophers affirme: which therefore maketh a temperate and sound body, because it is, as it were the spirit of life, by whose force and helpe, nature doth digest all that is indigested, or expulse the superfluous and offending humours: it suppresseth their qualities, it quickeneth the spirit, it maketh the soft hard, and the hard soft: the thick, thinne, and the thinne thick: the leane fat, and the fat leane: it maketh the cold, hote, and the hote cold: it moysteneth the dry, and drieth the moyst: to conclude, it confirmeth and strengtheneth the natural heate & moysture. And as all Philosopers doe write with one consent, it is an vniuersal medicinable body, whereunto all the particularities of medicines, are reduced and infused.

For

For this cause, it is as it were a fineth nature, or essence, a most thiane soule, most purgatiue, much resisting for a very long time, putrifaction or corruption, freed from al mortal concretion, a celestial and simple substance of the Elements, brought to to this spiritual nature, by *Chymical sublimation*.

And yet for al this, we affirme not that this medicine is altogether incorruptible, for as much as it is made and consisteth of natural things. Neuertheless, it is brought to that subtiltie, thinnesse and simplicitie spiritual, that it seemeth to containe nothing in it that is Heterogenial, or vnkindely, whereby it may be corrupted: whereby also it commeth to passe, that being giuen to the sicke, it preserueth them a long time in health.

And for this cause the Philosophers haue had this in so great esteeme, and haue wholy addicted themselues to seeke and search out the same, not to make themselues rich, by turning imperfect metals into gold and siluer, when as many of them willingly embraced pouertie, but rather to heale the diseases and sicknesses of men, and to defende and preserue their liues in long health without griefe, vnto the time which God hath appointed.

But leauing this great mysterie, which very fewe attaine vnto, I wil in charitie and good wil deliuer here vnto thee, an easie prescription how to make certaine waters, of great vertue, which I found written in the Latine tongue, in an auncient coppy: serving to keepe the body in health, and to deliuer it from many infirmities, which I thought good here to insert, as very pertinent to this Treatise, which concerneth (as you haue heard) the vertue of Minerals.

Take of *Aqua vitæ*, distilled with red Wine, *lib.* 4. Of burnt Salt, *lib.* 2. Of dead Sulphur, *lib* 2. Of white Tartar. ℥. 2. Of the coales of Flaxe which groweth in *Abella*, a Towne of *Campania* in *Italie*; ℥. 3. Of Salt Peter, ℥. 4. Beate al these into fine pouder, & searce them: and being mingled together, powre on them the aforesaid *Aqua vitæ*, and so put the whole masse to distillation.

The Vertues of the Distillation.

The first Distilation, hath vertue of a *Balsam* to conserue both flesh and Fish, from putrifaction. It clenseth the face from all freckles and spots, clearing the skinne, and making it fairer. It cleanseth the body from Itch and Scabbes, and dryeth vp the teares, and watrinesse of the eyes.

The second distillation expelleth impostumations, and superfluities of the body, fasteneth the teeth which are lose, and taketh away the windinesse of the Liuer.

The third taketh away a stinking breath, and purgeth tough flegme out of the Stomach, and whatsoeuer is not wel digested.

The fourth expelleth blod which is congealed in the body.

The fifth healeth and taketh away from man the falling sicknesse.

The sixt distillation helpeth al paines about the throate.

The seuenth cureth the paine of the Goute.

The eight is an excellent *Balsam*, which see thou keepe well.

The ninth distillation comforteth and preserueth the Liuer, if a little gold be dissolued therein.

After euery of the former distillations, the feces must be beaten, and searced as in the beginning.

Another Water, by which a Phisitian may worke wonders.

Take the fylings of Siluer, of Brasse, of Iron, of Leade, of Steele, of Gold, the summe or froth of Golde, and of Siluer, and of Storax: so much of all these as the abilitie of the man can wel afforde: put these the first day in the vine of seuen yeares of age: the second day, in white Wine, made hote: the third day, into the Iuice of Fennel: the fourth day, into the white of an Egge: the fifth day, into womans milke which giueth a boy sucke: the sixth day, into red wine: the seuenth day, in seuen whites of Egges. Then put all this into a cupel, and distill

distil it with a soft and gentle fyer. That which is distilled kéepe in a Siluer or golden vessel. There cannot bee spoken enough in the praise of this water. It cureth all sortes of Leprosie, and wonderfully clenseth the body. It maketh youth to continue long. Vse it to thy comfort, and to the good of thy neighbour.

CHAP. XVIII.

Shewing by what remedies sicknesses are to be cured.

IT is alleaged out of the authoritie of *Hypocrates* and *Galen*, that contraries are cured by contraries. But hee which affirmeth that contraries are cured by contraries, hee shall neuer easily finde out a remedie for sickneese: neither was this *Hypocrates* meaning, as shall bee shewed anon. It is out of question that sicknesses doe arise from the disagrement of the beginnings: and so often as those beginnings doe decline from their temper, (which is then called a distemperature) and the one being seperated from the consort of the other, taking vp his standing by himselfe, procureth sickneese. For when it is not in mixture with the other, (which being ioyned together, do maintaine concord) they then make warre vpon the body, without any stoppe or let. I speake not here of simple and bare qualities, but of the very essences wherein are those powers and faculties whereof *Hypocrates* speaketh, which preserue the health of their *Balsam*, or restore it when it is lost.

Seeing therefore the séedes and properties both of health and of sicknesses, lye hid in the essences, it followeth that they are to be cherished vō essences, and not with qualities. The which essences forsomuch as they are méere acting spirits, they are to be repelled with

with spirits, not with bodyes, which are not like them, or which are contrary to them.

But it is obiected, that al things consist of Elements, therefore our bodies also. If then the Element of ayer do suffer and be out of course in vs, shal the same be holpen with the Element of earth? Why then haue Phisitians so fewe remedies against the pestilence? Is it because there are none at al? (I confesse when God wil punish hee taketh away the vertue from remedies and medicines.) That is not the cause, I meane the want of remedies, but because ignorant Phisitians, know not the causes of the pestilence, and therefore doe not rightly prouide to preuent the same. For seeing they oppose against the pestilence comming of the corruption of the Ayer, a medicine taken from earth, water or ayer, or from the earth hauing a watery original, what maruayle is it, if there follow no effect thereof, when as they doe not driue away those things which are to bee mixed together, but those things which doe easily agree and are gathered together. For how can the heauen and the earth bee mingled together, to helpe the distemperature of the Heauen, betweene the which there is so great distance, as there is betweene diuisible and indiuisible, as *Plato* spake. Therefore celestiall things are to be mingled with celestial things, waterie with waterie and earthie with earthie, and not contrariwise, otherwise there can be no agreement.

Consider wel, that Heauen, Aier, Water, and Earth, are in vs, but yet a certaine thing also farre more excellent, namely, a certaine supernatual body, which conserueth all other things in their temperature, whose strength retaineth all other things in their office: whereas imbecilitie and defect suffereth them to be out of course. What then is to bee done in this conflict but to cherish and vphold in his vigor and strength, that supernatural bodie, that is to say, the *Balsam* of nature, that al other things subiect thereunto, and to whom it giueth life, may by the meane thereof be continued in their estate, firme and sound? But with what things shall the imbecilitie and defect thereof be restored, but with things of the same likenesse?

All

Doth Oyle increase by putting water therein? Doth not one enemie put another to flight, euen as one friend helpeth another?

Al sicknesses come hereof in our bodie, in what soeuer they be seated, because the *Balsam* of nature and life, doe there decay and decrease. What else then is to be done, but to helpe our weake friend?

Hypocrates sayth, that hunger is a sickneſſe. For whatsoeuer doth put a man to paine, deserueth the name of sickneſſe: whatsoeuer then allwageth hunger, is a remedie for this sickneſſe, such is al maner of food, wherewith that sickneſſe is cured. *Lib. de flatibus.*

Therefore according to the opinion of *Hypocrates*, food is a remedie. But wherefore are meates and drinkes said to be medicinal remedies, but because they haue natural properties, agreeing with the *Balsam* of nature, not contrarie, whereby the weakened forces and strength are corroborated and the defect thereof relieued. After the same manner drinke alayeth thirſt. Why and how commeth this to passe but onely hereof, because as nourishment is all one with that which is nourished, so thirſt is al one with the humour wanting, or with drinke?

Hereby wee see how wrong their iudgement is, which apply contraries to contraries, to strengthen nature, that it may free it selfe from sickneſſe. Which nature if shee should seeke helpe for an enemie, she must needes fall into a greater perill, than if she were to try the combate onely with sickneſſe. And yet for all this wee reiect not the saying of *Hypocrates*, that contraryes, must haue contrarie remedies: that is to say, by the taking away of the diseasefull impurities, and by the repairing of the strength and natural *Balsam*, not by calefaction, or refrigeration, by humectation, or exsiccation: not by abstersion, incision, attenuation, & by such other like, too common & familiar to *Galen*.

But we are of *Hypocrates* minde, that hunger is cured by meate, thirſt with drinke, repletion with euacuation, emptines with refection, labour with rest, and rest with labour. The which oftonie are not vnderstood, as they are expounded of *Galen*, who applyeth those contrarieties to those bare qualities whereof *Hypocrates* speaketh, seeing a medicine is nothing else, then an ap- *Hip. lib. de Antiq medicina.*

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position

position of those things which are desired, & an ablation of those things which doe too much abound, according to the sound opinion of *Galen* here.

But *Hypocrates* aymeth at a further matter, in that he would haue the disease qualified & driuen away, by giuing strength to nature against the enemy: which nature being the onely Physitian and curer of diseases, is to be holpen with such things as are like to the diseases, that so sicknesses and the passions of sicknesses may be mittigated: euen as hunger and thyrst, are recreated & allwaged by those remedies, which they greedily desire. But hostile things, that are enemy & contrary, are not desired, but such things as are a friend and familiar. For who wil giue to his hungery son when he asketh bread, a *Scorpion*? Therefore like and fitting liquors, and nourishments are to be giuen, which may procure to nature desired rest. For remedies which come out of the same fountaine, and out of the same familie, which are agreeing and fitting in likenesse are to be ministred. For the thyrsting spirits of feuers, are to be recreated with syrups, with sugars, with pertisan alone, or with wine, because they are not of the same family and affinitie with them, therefore neither familiar friends nor kinsmen: but with those tart liquors, which are begotten of the same linage, which are spiritual not corporal, as are those former, of the which, if certaine drops be offered to him which is a thirst, they wil by and by slake his thirst, and presently bring such thirsty spirits to their rest. After the same maner, watchings, paines, burning heates, and such like are cured. For when the spirits are thirsty, that is to say, when they desire any thing like to themselues which is wanting, they wil neuer be appeased nor at rest, vntill they haue obtained that which they desire, and haue supplyed their want. Wherefore they are rightly called, by *Hypocrates*, contraries: and by *Hermeticall* Physitians, remedies of like sort. For they are Similies, which are drawen from the same anatomie of nature, containing like properties, tinctures, and vertes. And on the other side, they are contraries, because they supply the defects, and doe satisfie the desires with friendly fulnesse, appeasing the spirits, and their fitting

imperities, seeking to consume them, or to take them away. Therefore these phrases of speech in natures anatomie, albeit they seeme different, and repugnant one to the other, yet in good consent and agreement they are receiued and admitted. That is to say, that contraries haue contrary remedies, & like to their like.

But to returne to our beginning, that is to say to the elements, or to those three hypostatical & formal principles of bodies, namely Salt Sulphur, and Mercurie, which is a liquor: for so much as vpon them all grieuous diseases for the most part doe depend, in so much that a cõmon pestilence flying in the outward aire cannot inuade a man, but it must make a breach and assaile one of these. Therefore thou shalt not doe more foolishly, if to helpe him which is grieued with a mercurial sicknesse, thou vse a remedie taken out of Sulphur, then if thou shouldest mingle oyle with water, which two wil neuer be mixed or vnited. And in like sort, thou shalt labour in vaine, if thou goe about to helpe Sulphurus sicknesses with a Mercurial medicine: or to put away salt sicknesses with the help of others. For these wil neuer agree together: and being so vnlike one to the other, they wil neuer be ioyned in one, to heale and cure the bodie, except they be knit in a friendly peace and vnion, by that supernatural & ethereal body, that is to say, by the *Balsam* which is common to al things. He therefore which is sick of Mercurie, must be holpen with mercurial remedies: as the *Epilepsie*, and the *Apolexi*, are to be holpen with vitriolated remedies taken from water. And he which wil help sulphurus sicknesse, must vse sulphurus remedies, and sicknesses proceeding of Salt, with medecines taken from Salt. So thou shalt be taught by reason and experience, that things of like sort wil agree & be cured with their like. We might yet make these things more plaine, & lay the same more open by many reasons and examples: but why should we ease you of that labour which we haue vndergon our selues by diligẽt reading, searching and experimenting the things of nature, with great expences, before we attained our desire. Accept my good wil in this, which I freely offer for some ease of thy paines, and for thy profit. And if it fit not thy humour & taste (for al men haue not one relish) leaue it for those which shall better allow it.

FINIS.

THE SECOND part of this Treatise,

wherein is contained in some measure, *the practise of the Hermeticall* Physicke.

CHAP. I.

SAlt (whereof hath bene spoken before at large) is a thing of such qualitie, and so excellent in it selfe, that all creatures by a certaine naturall instinct, doe desire the same as a Ballam, by which they are preserued, conserued, & doe grow and increase. They loue it, and like it so wel (I say) that they long after it, and doe drawe it vnto them by their breath, and doe licke it with their tongue out of walles, and old rubbish. Byrdes, as Doues and suchlike, doe search after it with their beakes, and wil (if they can) attaine it, though out of feculent places, which are made fat by mens excrements and vertues. What huge multitudes of fishes are bread and nourished in the Salt Sea: The which being so apparant, I wonder that men are of so peruerse iudgement, that they knowe not, or at least will not acknowledge, the admirable effects, of this radical ballam of nature. And who wil not admire the vertual properties and qualities of Salt, yea euen of that which is extracted out of liuing creatures: which qualities are to be seene in making liquide, in clen-

All things naturally loue Salt.

Salt the Ballam of nature

sing, in binding, in cutting, in attracting, in preserving from all corruption, and in attracting, purging, and euacuating? Are not all these faculties and many others sufficient, to proue that Salt is a thing animal? And so much the rather, because there haue bene some chiefe Phylosophers, who haue affirmed the Magnes or Loadstone to be animate, or indued with life; onely because it hath power to draw yron to it. How many faculties far greater then these, yea and the same magnetical also, do we find in Salt, if we looke diligently and throughly into them? What is greater, and more admirable then the Salt of mans vrine? which after conuenient preparation, is made fit to dissolue gold and siluer: which by this their simpathy and concordance, do sufficiently declare, and manifestly giue attraction, and magnetical vertue, occasioned or caused by their coniunction and copulation. Who seeth not those admirable things, which are to be discerned, and which fal out in the preparation thereof, and in the exaltation, whether you respect so great variety of colours, or the coagulations, and dissolutions, when the spirit returneth into the body, and the body passeth againe into spirit? *Christophorus Parisiensis*, that great Phylosopher, did not in vaine take the subiect herehence, and begin the foundation of his worke. Thus I hope I haue sufficiently declared, that our Salt may be saide to be animate.

1 *Salt hath life in it & is animal.*

2 *Salt is also vegetal.*

But that it may appeare also to be as vegetal, as it is animal; that is to say, that it is not deprived of the growing facultie, it may hereby be demonstrated, because it is the first mouing thing in nature, which maketh to grow, and to multiply, and therefore serueth for the generation of all things: so as with the Poets and auncient Phylosophers it may be said, that *Venus* the mother, and first beginner of al generation, is begotten of the Salt spume or froath of the male, the which also *Athenaeus* confirmeth. For this cause *Venus* was called by the *Greekes Aligene*, as affianced to the Salt sea. And also the generation of most precious pearles in the shels of fishes, and of coral springing out of the bowels of hard stones and rockes in the sea, spreading forth branches like a tree.

Salt the original matter of pearles and corall.

tree, doe yet more and more confirme this sentence. These are the effects, which that fier of nature, Salt, bringeth forth, yea euen in the middest of most cold water.

Salt the fier of nature.

But let vs see also what it worketh in the earth. The effects which it hath in the earth are these: namely it heateth and maketh the earth fat: it animateth, fortifieth, and giueth power vnto it: It increaseth and giueth it vegetating and growing vertue with seede into euery thing in the same. For what other thing is it which maketh the earth fatte, and bringeth to passe, that one graine multiplyeth into a hundred, but a certaine stercoration, and spreading of dung and of vrine which commeth from cattle? What other thing openeth the earth and maketh it to sproute in the beginning of the spring time, after that the Sunne is exalted into the signe of *Aries* (which signe is the fall of *Saturn*, and the house of *Mars*, signes altogether fiery) but the eleuations and sublimations of the spirits of the said Salt, and of the balsam of nature? This is that which giueth heate and quickeneth, which maketh to grow, and which decketh and ioyeth the medowes and the fieldes, and which produceth that most ample and vniuersal vigor and vertue.

The effects of Salt in the earth.

Who seeth not this in the very aier also, by the sublimations of the spirits of the same nature of Salt, which spirits being sublenated into aier in the said spring time, doe fal againe in forme of a deawe, vpon corne and all things that spring out of the earth? And who seeth not that these deawes arysing from the earth, and falling againe from the aier, is a cause of vegetation and growing? But that the dewe is the spirit of the foresaid Salt, and indued with Salt, they which thinke themselues great Philosophers, against their wils and not without shame, do confesse, when they see that the true Phylosophers doe extract out of the deawe a Salt, which dissolueth corall and pearles, no lesse then doth the Salt which is extracted out of common Salt, out of Salt-Peeter, out of Niter, or out of other Salts which are prepared for the same end.

The effects of Salt in the aier.

Furthermore, the same Salt, may rightly also be said to bee vegetall,

vegetall, because it is manifestly found in all vegetables, and because those things in the which it doth most abound, haue the longer life and continuance, and doe more manifestly shew forth the vegetable effects, either in their owne proper nature, or at such times as they are to serue for vse.

3 *Salts minerall.*

Salt also is well known to be metallick or minerall. And all men knowe it the better so to be, for that such sundry and diuers kinds of Salts are found in the bowels of the earth: such are Salt, Gem, Allum, Vitriol, Salt niter, and such others moe, all which are of metallick nature, or else doe participate much with the same. But a Phylosopher knoweth how to ransacke this thing further, and to find out the innermost secret hereof by the helpe of diuers strong waters, which hee knoweth how to prepare: which are nothing else, but the spirits of the foresaide Salts which haue power to dissolue and to bring metallick bodies into waters, as is knowne to euery one. I say, that by this dissolution, we may behold the concordance & simpathy of these Salts, with the metallick nature. For because they are like, they wil be wel mingled together, conjoyned and vnited, dissoluing his like, and associating himselfe to his like. For strong waters doe neuer worke vpon wood, or vpon any other matter, which is not of metallick nature: As it was most truly said of a certaine great Phylosopher, Nature loueth her like, and delighteth in her owne nature. And by another wittily thus spoken: Easie is the passage of things one into the other, which are one in likenesse. Sulphur, and other things, which are of an oyle-like nature, are sooner and better dissolued with oyles, as with the oyles of Terebinth and of Flaxe, or Linsede, which is most sweete, then with that great force, and most violent sharpnesse of strong waters, which are nothing else but the spirits of Salts, and by consequent doe disagree with Sulphur, which is a beginning contrary to the said spirits. Here is offered large occasion of dispute, if time and place would serue, but I omit it.

Salts of diuers kinds.

Stirring waters.

Nature accordeth with nature.

Salt is fusible

Let vs returne to our Salt: the which if I shal shew that it may be moulten and dissolued, no lesse then gold and siluer, with the force of fire, and being cold againe, may be congealed into a masse,

masse, as metalls be, then no doubt it wil euidently appeare, that Salt is of a metallick nature. And this I say is to be done, not onely in Salt which is found in mines and in caues of the earth, but also in the very Salt of the Sea. But for so much as the same is better knowne to them that haue but meane skil in metalls, then that I shal neede at this time to spend much labour about it, I cease to speake any word more thereof.

Hereby it doth appeare very euidently, that this opiome of *Aristotle* is false, where he saith, that cold dissolueth the things which are congealed with heate: and that those things which are coagulated by cold, are dissolued by heate. The which notwithstanding we grant to be true on the one part, for that wee knowe well, that Salt which is coagulated or congealed by the heate of the Sunne, is dissolued in cold water. But it must bee confessed also to be true, that Salt, by the vehemencie of the heat of fier, is to be dissolued, moulten and made fluxible, and to be cast into a moulten lumpe, as easily as metalls be.

Salts may be extracted out of metalls

Moreouer Salts may be extracted out of all calcined metals which are to be dissolued, filtred, and coagulated, after the same manner as are other salts, whether they be common and not moulten, or whether they be moulten by the force of heate. For it is known to a *Chymist* of smal practise, that out of one pound of calcined lead, tenne or twelue ounces of Salt may be extracted. All which things doe sufficiently demonstrate and proue, that the nature of Salt is metallick: and that therefore metall is nothing else but a certaine fusil Salt.

By that which hath bene spoken, it may easily appeare, how Salt is animal, vegetal, and mineral, and that it agreeth with that which all the Phylosophers haue decreed with one consent concerning the matter and subiect of the vniuersal Medicine.

And hereunto tend all other signes, whereby they describe their foresaid matter, albeit most obscurely. All which things do agree with the nature of Salt: as that it is of smal estimation: that it is to be found in euery thing, and in our selues: the which is most plaine, for so much as there is nothing compounded in

this

vniuersall world, out of the which, and at all times, Salt cannot be extracted.

CHAP. II.

The three principles of all things are contained in Salt, extracted out of the earth.

BVt to shewe now more particularly those things whereof we haue spoken generally, namely, that Salt doe participate with the animal, vegetal, and mineral nature, wee will vse a common example, the which notwithstanding, being exactly and diligently waighed and considered by a true Physolopher, is a notable mistery. The which, albeit it bee taken from out of the earth, yet it may lift vp our eyes to heauen.

I meane to speake of Niter, which men commonly cal Salt-Peter. I let passe the detestable and pernicious vse thereof, inuented for the destruction of men: And yet I must confesse that it deserueth great admiration, in that it sheweth forth so great, and incredible effects, when as we being in these lower parts, it representeth thunderings and lightenings, as if they were in the aire aloft. But if we should consider what it is, and of what quality, in his owne nature and composition, what diuers faculties, and qualities, and effects there are in a thing so vile and so common, it would no doubt make vs to wonder out of measure.

Niter is made and compounded of earth his mother, which bringeth forth the same: or it is taken out of old rubbish greunds, or out of places where stables for beasts haue bene, or out of such kind

kind of groundes which haue bene replenished with salt liquor, or with the vrine of beastes, rather then out of a leane hungry land, washed with raine, or by some such like occasion, depriued of that radical humour. It is most plentifully extracted from the ground where doue-houses are seated, and out of Pigeons dung: and this is the best Niter of all others: the which is worthy the noting. Whereby it appeareth, that Niter doth participate with the excrements and vrines of liuing creatures.

For vrines are nothing else, but a superfluous seperation of the Salt of vegetables, by which liuing creatures are nourished and doe liue. Whereby it euidently appeare, how the foresaid Salt doth in kind participate with the nature animal, and vegetable. For as touching that which pertaineth to the mineral, it is not much pertinent to our purpose to speake thereof, sauing that wee thinke good to adde thus much, that it is extracted out of the earth, which is the reason why it is called Salt-Peter, when as more properly it should be called the salt of the earth. But let vs goe forward.

Nature ministereth matter to Art, whereof Salt-Peter is compounded: Art cannot make by it selfe, no more then nature can make Salt-Peter-pure, and seperated from all terrestrile and heterogeneal or vnkindly substance. For that it may produce the same effects which the other produceth, it must be prepared by the industry of workemen. For these make choyse of conuenient earth, and out of fit places, to them well knowne, and being filtered, or strained with hote common water, againe and againe, through the same earth, as lyes are vsually made with ashes, it commeth to passe that a saltnesse or brinish taste is mingled therewith, which is proper to all salts.

Of the which like, or water so distreined, if two thirds or there-abouts be vapored away by seething at the fire, and then let cole, the salt will be thickened into an Ice, whereof the maker of Salt-Peter finisheth his worke, purifying the same by sundry dissolutions, and coagulations, that it may lose his fatnesse quite and cleane.

This common worke, being triuial, and no better then mechanical, if it be rightly considered and weighed, is (as I haue said already) full of admiration. For by the very same preparation, the three beginnings are extracted out of earth, which may be seperated one from the other, and yet neuertheleſſe the whole three, doe consist in one and the same essence, and are onely distinguished in properties and vertues. And herein we may plainly see as in a glasse (after a certaine manner) that incomprehensible mistery of the three persons in one and the same Hypostasis or substance, which make the diuine Trinitie. For thus it hath pleased the omnipotent Creator, to manifest and shewe himselfe a Trinitie, or Triune, not onely herein, that he is found so to be in the nature of earth, but vniuersally in all the workes of the creation. For this our comparison of the Salt of the earth is general, and is euery where found, and in all things.

A Figure of the Trinitie

Three distinct natures in Salt.

Also in this comparison of Salt, wee may behelde three distinct natures, which neuertheleſſe are and doe subsist in one and the same essence. For the first nature is Salt common, fixed, and constant: and the other nature is Volatil, Salt, the which alone, the Sal-peter-man seeketh after.

This volatil or flying Salt, containeth in it two kindes of Volatil Salt: the other full of Sulphur, easily catching flame, which men call Niter: the other Mercurial, watery, sower, partaking of the nature of Salt Armoniac.

Wherefore in that most common essence of earth, these three seuerall Salts are found, vnder one and the same nature of the which three, all vegetables and animalls whatsoeuer doe participate. And we determine to place our three hypostatical and substantial beginnings, vpon these three Salts, as vpon the fundamental grounds, in that our worke, concerning the hidden nature of things, and the misteries of Art, the which we had thought to haue published before this time: whereof we thought it conuenient to say some thing by the way, because the ground-worke and beginnings of Medicines depend vpon them.

Where-

Wherefore to the end so large & immensurable doctrine, may the better and more diligently be considered of all men, especially of the wiser sort, then heretofore it hath bene, I wil set plainly before their eyes, those three distinct natures of Salt, comprehended (as already is sayd) in one *Hypostasis*, or substance.

For the maker of Salt-peter, or Niter, to make his salt the more effectual, volatile, and more apt to take fire, taketh away the fatnesse (as they terme it) from the same, and seperateth the Salt thereof, which is al one with the sea salt, or common salt, which is dissolued into common water: Contrariwise, Salt-peter (as men cal it) is congealed into such peces, as we see it to be: and so there is made a visible seperation of both the Salts. For the water (wherein the common Salt being defused and dissolued as we said) being euaporated or boyled away, there remayneth a portion of Salt in the bottome, which is somewhat like to our common marine Salt, and of the nature thereof, for it hath the same byrnish qualities, it is fixed, it melteth not in the fire, neither is it set on fire, and therefore is wholy different from that which is congealed in the same water, which is called Salt-peter. The which thing truly deserueth to be diligently considered, not of ordinary Salt-peter-men, which are ignorant of the nature of things, but of Philosophers, if they desire to be reputed, and to be such. To whom it shal manifestly appeare, that Salt which by nature and qualitie (according to the common opinion of Philosophers) is hote and dry, a sulphurus Salt, fierie, and apt to be set on fire, such as is Salt peter, wil be coagulated or congealed in water, wherein al other saltes are dissolued, no lesse than that salt which proceeded from the very same essence of Salt-peter, may be dissolued in water, as we haue said.

Two salts appeare in the making of salt-peter.

Therefore not without great cause, the admirable nature of Salt-peter deserueth to be considered, which comprehendeth in it two volatile partes: the one of Sulphur, the other of Mercurie. The Sulphurus part is the soule thereof, the Mercurial is his spirit.

Two flying parts of salt-peter.

The Sulphurus part commeth to that first moouing of nature, which is nothing else, but an ethereal fire, which is neither

 hote

hote nor drie, not consuming like the Elementarie fyre, but is a certaine Celestial fyre, and Ayerie humour, hote and moyste, and such as wee may almost beholde in *Aqua Vitæ*; a fyre, I say, contempered, ful of life, which in Vegetables, wee cal the vegetating soule: in Animals, the hote and moyst radical: the natural and vnnatural heate, the true Nectar of life, which falling into any subiect, whether it bee Animal or Vegetable, death by and by ensueth. The which commeth so to passe vppon no other cause, but vpon the defect of this vital heate, which is the repayrer and conseruer of life.

Sulphur of Nature.

The same vital heate, is also to bee found, albeit more obscurely in Minerals: which may more easily bee comprehended by the sympathy and concordance, which the sayd salt-peter hath with Mettals: as is to be seene in the dissolutions, whereof wee haue spoken somewhat before.

The Mercurial part of salt-peter.

Besides that sulphurus part, there is also found in salt-peter, a certaine Mercurial of ayerie nature, and which notwithstanding cannot take fyre, but is rather contrary therevnto. This spirit is not hote in qualitie, but rather colde, as appeareth by the tart and sharpe taste thereof: the which sharpnesse and coldnesse is wonderful, and is farre different from the Elementary coldnesse: for that it can dissolue bodies, and coagulate spirites, no lesse then it doth congeale salt-peter: the which sowernesse is the generall cause of *Fermentation*, and coagulation of al natural things.

The cause of ferment, is sowernesse.

This same sower and tart spirit, is also found in sulphurs, of the same qualitie, not burning, nor setting on fire, and which congealeth sulpur, and maketh it firme, which otherwise would bee running like Dyle. Vitriol, among al the kindes of salt, doth most of al abound with this spirit, because it is of the nature of *Venus*, or Copper: which sower spirit inconstant *Mercurie* (which notwithstanding alwayes tendeth to his perfection, that is to say, to his coagulation and fixation) ful wel can make choyse of, and attract it to him, that hee may bee fixed

Vitriol is of the nature of Copper.

fixed and coagulated, when it is mixed and sublimed with the same vitriol. Euen as Bees suck hony from flowers, as *Ripley* saith.

The spirit of Vitriol fixeth Mercurie.

Furthermore, this sharpe, sower, and cold spirit, is the cause why Salt-Peter hauing his sulphur set on fire, giueth a cracke: that so salt-peter may be of the number of them, whereof *Aristotle* writeth, as that they are moued with a contrary motion: Which words of his are diligently to be considered. But what doe I meane to open the gate of passage into the orchard of the *Hesperides*, in speaking so plainly of salt-peter, giuing thereby a free accesse vnto the doltish and ignorant? Be not therefore deceiued, in taking my words according to the letter. Salt-Peter of the Phylosophers or fusile salt (whereof at the first came the name of *Halchymie*) is not Salt-Peter, or that common Niter: yet neuertheless, the composition and wonderful nature thereof, is as it were a certaine example, and *Lesbian* rule of our worke. Howbeit I haue spoken more plainly & manifestly vnto you of this matter, then any other which hath gone before me hath done.

Let therefore *Momus* from henceforth hold his peace, and let slaunderous tongues bee hereafter silenced. Also let the ignorant open their eares and eyes, and giue good heede to that which followeth, wherein shal bee plainly shewed many admirable things, and secrets of exceeding great profite. Wherewith bee you wel satisfied, and take my good will in good part, till hereafter I shal deliuer that which shal better content you.

CAHP.

CHAP. III.

Wherein by Examples, the forces and properties of Salt are manifested.

YE haue séene out of that first remaining *Chaos* (that is to say, out of that base earth, or out of a matter confused and deformed) an extraction, and seperation of a fairer, bright cléere, and transparent forme: that is to say, of that Salt, which is opt to receiue many other formes, and which is endued with diuers and wonderfull properties.

Ye haue also séene, how out of one, and the same essence, three distinct and seuerall things, yea, three beginnings of Nature are extracted: of the which all bodyes are compounded, and with skilfull *Chymist* can extract and seperate out of euery naturall bodie, that is to say, out of Mineral, Vegetal, and Animal: to wit, Salt, Sulphur, and Mercurie: principles verily most pure, most simple, and truely Elementarie of Nature, all comprehended vnder one essence of Salt, Sulphur, and Mercurie, which Philosophers are wont to compare with the body, Spirit and Soule: for the body is attributed to salt: the spirit to Mercurie: and the soule to sulphur: euery one to their apt and conuenient attributes. *Body, soule, and spirit.*

And the spirit is as it were the mediator, and conseruer of the soule with the body, because through the benefite thereof, it is ioyned and coupled with the soule. And the soule, quickeneth the spirit, and the body.

Wée haue also séene in the aforesaide salt, a *Hermaphroditicall* Nature: Male and female: fixed and volatil: Agent and Patient: and which is more, hot and cold: fier and Ice, by mutual friendship and sympathie ioyned in one, and vnited into one substance: wherein is to be séene the wonderful nature thereof.

The properties thereof are no lesse wonderful; nay, rather much

much more wonderful. For Salt-peter is the especial key and cheife Porter, which openeth most hard bodies, and the most solid things, as wel stones as Metal: and bringeth gold and siluer into liquor, which the proper water extracted out of the whole masse, without seperation of the male or fixed. And as it maketh al bodyes metallick, spiritual and volatile: so on the contrary part, it hath vertue to fixe and to incorporate spirits, how flying soeuer they bée.

Who now wil not wonder, or rather bée amazed, which knoweth that Salt-peter is so apt & ready to take fire, by which it passeth into ayre and smoake, and yet in the meane time seeth that it remaineth liquid and fusible in a red hote crucible, placed in the center of burning coales: notwithstanding the which most burning heate, it conceiueth no flame, except the flame or fyre happen to touch it. And which is more, being of nature so volatil, it is at the length fixed, neither is it ouercome by the fire, neither doth it yéelde bée it neuer so violent and burning, no more then doth the *Salamander* (if it be true which is reported of that beast) which before notwithstanding it could not abide, nor by any manner of meanes indure. Thus therefore yée sée, that by fire onely his nature is transformed.

Furthermore the same Salt peter, which was of late rightly prepared and clensed, so white and Christalline, (at the least outwardly so appearing) being now put into a firatorie fire, you shal sée that it conteineth within it al maner of colours, as grene, red, yellow, and white, with many others moe. The which if any man wil hardly beléeue, because he wil bée rather incredulous than docile, I wish him to make tryal thereof, and then hée shal learne so notable a mysterie of Nature, within the space of tenne houres, with very little cost.

And least yée should take mé for some *Lycophrone*, or *Grammarian* writer of Tragedies, I wil teach you how to worke truely and plainly.

Take of Salt peter the finest and clearest, one pound or two; put it into a glasse Alembic with a couer, and set it in sand: no otherwise than if you should distil *Aqua Fortis*. Put fyre vnder, *A practise.*

and moderate the same by degrées according to Art: the which fyre thou shalt increase the third or fourth houre after, in such wise, til the sand appeare very hote. This fyre in the highest degrée thou shalt continue by the space of fiue or sixe houres: and then thou shalt finde and plainly sée, that the spirits of Salt-peter, haue penetrated the very glasse of the Alembic, and that it hath dissolued the same as wel within as without.

Furthermore the spirits of the Salt-peter, which are come through the body of glasse, cleauing to the out side therof like vnto flower, yée make take off with a soft feather, and easilie gather together in great quantitie. This flower is nothing else, but the spirit of Salt-peter, wherein ye shal sée al sorts of colours very liuely expressed.

That which remaineth in the bottom of the Cucurbit, so white as snow, and wholy fixed, is a special remedie to extinguish al Feauers. It is giuen from halfe a drachme to a drachme, dissolued in some conuenient liquor.

A good purgation of bad humours.

And to speake in a word, this remedy hath not his like, to cut, to cleuse, and to purge, and euacuate the corruptions of humors, and to conserue the body from al pollution of corruption. For seeing it is of the nature of Ballamic Salt, it must néedes bée indued with such vertues and properties. And in very déede to deale plainly and truely, I cannot if I would, sufficiently extol with prayses, the true Salt-peter, and Fusile salt of the Philosophers. This Salt, *Homer* cals diuine. And *Plato* writeth, that this Salt, is a friend and familar to diuine things. And many Philosophers haue said, that it is the soule of the vniuersal, the quickening spirit, and that which generateth al things.

It may peraduenture séeme that we haue bene too tedious in the inquisition and speculation, as wel of the general, as of the particular, concerning the nature of Salt: but it is so profitable and necessarie, that it is the Basis, and foundation of al medicinable faculties (as more at large shalbe shewed in his place) that Physitians may haue wherewith to busie themselues, and to vnderstand.

But as touching a Chymical Philosopher, let him know that

that hée ought to bestowe his labour most chiefely in fusil Salts, and to remember that Philosophers haue not without good cause euer and anon cryed; Bake it, Bake it, and bake it againe: which is al one, as if they had sayd, Calcine, calcine, or bring it to ashes.

And in very déede if wée wil confésse the trueth of the matter, al Chymical workings, as Distillations, Calcinations, Reuerberations, Dissolutions, Filtrations, Coagulations, Decoctions, Fixations, and such other appertaining to this Science, tend to no other ende, then so to bring their bodies into dust or ashes, that they may communicate the spirits of Salts and sulphur which haue made them (places neuertheléss vnder ons and the same essence) after a certaine imperceptible manner, with their metallick water, and true Mercurie: and that to this ende, that by the infernal vertue and force of Salt, the Mercurie may bée consumed, boyled, and altered from his vile nature, into a more noble: when as of common Mercurie, it is made by the benefite of the spirit of Salt, the Mercurie of the Philosophers: which Salt it hath attracted out of the ashes, or calx vine Metallick.

Euen like as it commeth to passe in the lye-wash which is made of ashes and water, the which béeing oftentimes melted and drawen away, the ashes leaue al their life and strength, communicating all their Salt to the foresayd water: the which water, albeit, it alwayes remaineth fluxile and liquid, yet it abydeth not simple and pure water, colde, or of smal vertue: but béeing now made lye, it is become hote, and of a drying qualitie, cleansing, and of qualitie wholely actiue, which is altogether the vertue and facultie of an altering medicine.

But it is to bée considered, of what matter this quicke and metallick ashes are to bée made. Also of what manner of water the lye is to bée prepared, that thou mayest exalt the Salt or Sulphur of the Philosophers, that is to say, the Ballamick medicine, which is ful of actiue qualities like vnto thunder, béeing reduced into a true liuing calx.

And whereas at the first, it was a certaine dead body voyde of life, it shal then be made a living body indued with spirit, and medicinal vertue.

CHAP. IIII.

Gold animated, is the chiefe subiect of the metallic Medicine of the Philosophers.

SO great power and force is the Physolophical Sulphur of Nature, that it multiplyeth and increaseth gold in strength and vertue, beeing already indued with great perfection, not so much for the equal concurrencie of Sulphur and Quick-siluer, as in regard of the perfect combination, adequation, equabilitie of Elements, and of the principles which make gold. And the sayd principles or beginnings (to wit, Salt, Sulphur, and Mercurie,) doe so order themselues, that the one doth not exceed the other: but being as it were equally ballanced and proportionated, they make gold to bee incorruptible: in such wise, that neither the earth (beeing buried therein) can canker, fret and corrupt it, nor the Ayre alter it, nor yet the fire maister it, nor diminish the least part of it.

Gold tryumpheth in earth, in aier and in fire.

And the reason hereof is, for that (as the Physolopher saith) *No equal hath any commaund or maisterie ouer his equal.* For because also, in euery body equalled and duly proportioned, no action or passion can be found; Also this is onely that equalitie, which *Pithagoras* called the Mother, the Nurce, and the defender of the concord of al things. This is the cause that in gold and in euery perfect body, wherein this equalitie is, there is a certaine incontrollable and incorruptible composition. The which when the ancient Physolophers obserued, they sought for that great and incomparable Medicine in gold.

The incorruptibilitie of gold, maketh it the best Medicine to helpe a corruptible body.

And

And because they vnderstood, that gold was of so smal compacted and firme composition, that it could not worke, and send his effects into our body, so long as it remained in that solidity, they sought & indeuored to dissolue and breake his hard bonds, and by the benefit of vegetable Sulphur, and by the artificious working of the Balsam of life, to bring it to a perfect adequation, that the vegetable spirits of gold, (which now lay hidden as it were idle, might make it of common gold, (which before it was) gold physolophical and medicinable, which hauing gotten a more perfect vegetation and seminal vertue, may be dissolued into any liquor, and may communicate vnto the same that flowing and balsamic perfection, or the Balsam of life, and of our nature.

And because we are now speaking of the animation of gold, be it known for a surety, that the auncient Fathers and Physolophers sweat and laboured much to find out the mistery hereof, that they might compound a certaine Balsamic Medicine, to vegetate and corroborate, and by the noble adequation, and the integritie of nature thereof, to conserue the radical Balsam, and that Nectar of our life, in good and laudable temperament. But indeed it is not to be wondered at, that gold being deliuered from his manacles and fetters, and being made so spiritual and animate, and increased in vertue and strength, doth corroborate nature, and renue the Balsam of our nature, and doth conserue vnto the last period of life, being taken in a very smal dose, as in the quantity of one or two graines.

The wonderful effects of potable gold.

And so much lesse it is to be marualed at, that forsomuch as by that great adequation of temperature, it doth conueniently agree and communicate with our radical Balsam, it doth checke the rule of phleame, the burning of choller, and the adustion of melancholy, and by his incorruptible vertue, doth preserue our nature, but also to ouercome all the diseases which belong to our body. And so much the rather, in regard that the same Balsam of nature, that natural spirit, is the principal cause in vs, of all actions, operations, and of motions, not depending vpon temperature or mixture, but concerning the same, as *Galen* himselfe is compelled to confesse, speaking of that our natural heat. We must

 vnderstand

vnderstand (saith he) that *Hypocrates* calleth that, inset heate, which we call the native spirit in every liuing thing. Neither hath any other thing formed any liuing creature from the beginning, or increased it, or nourished it vnto the appointed time of death, but onely this inset or natural heate, which is the cause of all natural workes.

Therefore they can be excused by no maner of meanes, which contumeliously, & without any reason, doe dispise, discõmend, and calumniat these kind of remedies, which doe principally tend to the restoring & corroborating of our radical Balsam, which alone (holpen with the said medicine) is able to seperate those things which are vnkindly & grieuous to nature, & meerely heterogenial, by expulsions conuenient, & ordinary euacuations: & to retaine the homogenial & kindly parts, with the which it doth most especially agrée to their further conseruation. Whereas, if for the corroborating of mans strength, there could bee any vse made of leafe gold (the which is nothing else but a certaine dead matter, in no sort fit to participate with our nature, & much lesse able to be digested by our natural heat) which is most cõmonly in vse in all restoring medicins, as in *Confectione alkermes, electuario de gemmis, aurea Alexandrina, Diamargariton Aricenna*, and in such other like: why I pray you is the vse of gold animate disallowed, prescribed in that maner and forme already shewed: But in good soth, they doe in vaine & to vnaduisedly discõmend, & contemptuously speake against metallick remedies, as if they were no better then poysons: when as the world knoweth, that men which are irrecouerably diseased, when no other cõmon medicines will helpe, are then sent to *Bathes*, to the *Spawe*, and to such other waters which are medicinable, in regard they spring from Niter, Allum, Vitriol, Sulphur, Pitch, Antimonie, Lead, & such like: all which doe participate of a substance & spirit metallick, which we haue found by experience, to purifie & to euacuate our bodies by all manner of euacuation, not without great profit, as we will declare more at large, when we come to speake more particularly of the same in our booke concerning the hidden nature of things, and of the misteries of Art: In the which worke we will shew

shewe plainly and openly, the vertual qualities of those metallick spirits. And it shal be there proued by reason, and also by experience, that those metallick spirits, haue the same effects that the foresaid medicinable waters of *Bath*, and the *Spawe*, and other such like haue, which are natural and naturally hote: and therewithal we wil shew plainly, that such waters artificial, by industry may be made at any time, and in any place, and with no lesse commodity and profit. *Bathes and waters artificial.*

There are a sort of men, which in some measure are to be excused, which being old, and thinke that they know all things, are ashamed to begin now to learne againe: but they which oppose themselues obstinately, and through enuy and malice, doe carpe and cauil, are more out of course, against whom we haue nothing to say in our defence but this, that they bewray their grosse ignorance and malice.

But the order and maner of preparing the Medicine, whereof we treat here, was in old time called mineral, in regard that the Philosophical Sulphur or Salt, which serueth for animation or vegetation, is extracted out of the first vegetatiue spring of mineral nature.

Many Philosophers haue taken Saturn or Lead for the mineral subiect. Other some haue taken the Saturnal Magnesia or Loadstone, which is the first metallick rote, and of the stocke and kind of vitriol. *Isaac Holland*, *Ripley*, and many other Philosophers, haue written their workes concerning this matter, the which, forsomuch as they are extant, euery one that list may read them. For we haue no other purpose in this place, but to teach and demonstrate in plaine maner, what that Balsam radical is, and that vniuersal medicine, so much spoken of by auncient philosophers, for the conseruation of health, and for the curing of diseases in mans body.

Others (among whom also is *Raymund Lully*) sought their fire of nature in a vegetable, to animate gold. For this was that which al men especially laboured for, to put life into gold.

And

And this is the reason why they all say, that there is onely one way, and one matter, or Balsamick Sulphur and of nature, which yeldeth actiue and internal fire, to the same worke.

And among all vegetables, the chiefest is wine. For of all other it partaketh very much of the vitriolated nature: which may be gathered, not so much by that greene collor of the vnripe clusters of grapes and their sharpe tast: as by the saphiric and redy colour of those that are ripe, which appeareth both within and also without, and by the sharpe tast: all which things doe plainly declare both the external and internal qualities of Vitriol.

It is also wel knowne that there are certaine such waters in *Auuergne* in *France*, which haue the taste of wine with a certaine pricking facultie or relish.

Vineger also, whereto wines is easily brought, when his sulphurus life is gone, (that is to say, when his spirit is seperated) doth represent the tart qualitie of Vitriol, as doth also other impressions of wine sufficiently knowen to true Physiosophers. The which also may be gathered by the concordance and agreement which wine hath with the metallick nature, seeing that as well out of wine as out of Vitriol, the Menstrue of *Chymical* Art may be prepared, which is able to dissolue metals into liquor.

The Chymicall ministries

These are (I say) the reasons why *Raymund Lully*, and other famous Physiosophers, placed their workings in wine, for the extracting of their Balsamick Sulphur, that thereby they might make true potable gold, and the infallible Balsamick medicine.

But now we wil goe forward to open in few wordes *Lullies* method, which he so greatly hid in his booke of Quintessence, and in other places, which if it be rightly vnderstood, it wil easily direct and instruct euery true Physiosopher, to extract out of all things (and therefore to compound) that Balsamick medicine. For the scope is euery where all one, there is but one ende, and there is but one onely way, to the composition of that Balsam, or Physiosophical Sulphur, which resteth in all things, mineral, vegetable, and animal: howbeit in some more, in other some lesse.

Balsam is in euery thing.

CHAP.

CHAP. V.

By what Art the Sulphur and Mercury of the Physiosophers may be prepared out of a vegetable, to make true potable gold.

The spirit of wine.

Therefore to the end all things may be duly performed, which are required to such working, choyse must be made of the best red wine that can be gotten, being made of that vine whose wood is all so red, and of this wine must bee taken one hogs-head at the least, out of the which thou shalt extract an *Aqua vitæ*, according to the wonted maner, the which thou shalt rectifie to the highest perfection. This spirit of wine thou shalt set vp in a most cold place, in a vessel very close stopt, least that it breath out, by reason of the exceeding subtilty thereof. The remainder of the wine thou shalt distill againe, and there wil come out of the same a middle *Aqua Vitæ*, if the wine bee of the best sort. The which so distilled, keepe apart, or by it selfe. This thou shalt doe againe with the rest of the wine, seperating as afore the *Aqua Vitæ* from his fleame, euery one seuerally restrained by it selfe. At the last thou shalt gather the fores which remaine in the bottom, out of the which thou shalt drawe the last humiditie, by a Balneum vaporosum, or by moyst Balneum, or by ashes, vntil it ware thick and pytchie. These pitchy remainders being put into diuers alembicks (if they be much) put so much thereto of the reserued fleame, as may stand aboue it foure or fiue fingers thicke: Put altogether vpon a hote Balme, or vpon hote ashes: so within fewe dayes, the fleame which afore was white, receiuing tincture againe, will become very red,

hauing attracted vnto it a combustible Sulphur, out of the impure feces or læs of the wine.

Seperate this tincted fleame by inclination, and keepe it by it selfe if you will, for such vses as hereafter shall bee shewed.

After that againe powre a newe quantitie of fleame vppon the same feces, in seuerall allembickes, if there be great plenty of them, as is shewed afore: that which is tincted with red, seperate againe as afore, and powre it to that which is already tincted and seperated.

Thou shalt continue this so often, vntill the fleame will drawe no more rudenesse with it, and that the feces are now become somewhat white, or Christaline. The which that thou maiest the more easily knowe, powre vpon it another fleame, and with thy finger or a cleane sticke stirre them together, that thereby thou mayest see whether any more tincture remaineth. For all must bee cleane extracted, that the least fleame being powred vpon it, will tinct or colour no more. By which proofe thou shalt certainly know, that the residence is very well depured, which in another place wee will call the Chrystal of tartar: because out of all common læs, and by a more easie method, the like christalls are extracted.

The Christal of Tartar.

This is a most pleasant and sweete remedy, and if any in the world bee acceptable it is this. It doth very readily clense the stomack, the liuer and the splæne from their impurities, prouoking vrine, and moouing one or two stooles extraordinarily. But let vs returne to our worke.

The good effects of the spirit of wine.

The feces aforesaide being now rightly and conuenientlie prepared and depured as is saide, must bee put into diuers smal cucurbits with long neckes, and into euery one of them, put of the rectified spirit of wine, so much, as that it may stand ouer it three fingers thicke: presently set vppon euery one of them a smal cappe or couer, with his receiuer, strongly and well luted, *Hermetically* closed

sed rounde about, that nothing breathe through: then set them vppon the hote ashes that they may boyle, and distill: powring in againe the same which shall distill forth, and so let them boyle againe. After that suffer all to coole.

Then as warily as thou canst by inclination, seperate the spirit, that nothing thick or troubled passe forth therewith. And then againe, powre into euery cucurbittel another spirit of wine, and doe as thou diddest afore. This thou shalt doe so often, and continue it, vntill the feces which by their owne proper nature are calcined, beginne to waxe blacke and to smoake, if they be put vpon a red hote plate. For this is a signe, that the first Philosophycall calcination is finished, and that the spirit, by the same worke, is now become animate by reason of the tarte Balsam, and Ferment of nature, contained in the foresaid feces, reduced into Christal, as is said.

These animated spirits ioyned together, and very well reserued, that they breathe not, nor issue forth, thou shalt put the foresaide feces into vessels which are called Matrats, like vnto round globes, hauing straite neckes, by which the matter is powred in.

These vessels being *Hermetically* closed, and stopt, that nothing may vapour forth, let them bee couered in sand, in the Furnace of *Athanor*, which will yelde flame, round about the compasse of the foresaide vessell. Then put fire thereunto by the continuance of fiue or sixe dayes, vntill the earth doe become as white as snowe, and is well calcined and fired. The which, that thou maiest make the more volatil or flying, and maiest also make the Sulphur and Mercury of the Philosophers, thou mayest if thou wilt diuide this thy callixe into two or three cucurbittils of conuenient greatnesse, first waighing the waight of euery of the calxes, and powring vpon euery of them a forth part of the spirit of wine, animated as aforesaide.

Put a smal head vpon each of the cucurbittels, with their seueral receiuers wel fitted as afore. Place them in *B. M.* which is moyst, by the space of one day. After that, the same vessels being set in ashes, put thereto a meane fire that the liquor may distill forth, which whereas afore it was most ardent and most sharpe, now it shal come forth altogether without taste, hauing no other relish vppon the tongue and palat, then hath common wel-water: the reason hereof is, for that the foresaid spirit, hath left and forsaken his Balsamic Salt, which afore being mixed with the spirit stilled forth with the Salt of the foresaid Calx: For nature loueth nature, and followeth her in her nature, as Phylosophers teach.

B. M. signifieth Balneum marie

Then againe thou shalt powre on another spirit of wine animate, as afore, in the same proportion, and the former order of distillation obserued, vntill in taste thou finde the foresaide animate spirit, to come forth and to distil, as strong in taste and relish, as it was then when thou powredst it on.

For this shall be a signe, that the foresaide fixed Salt, hath retained out of the volatil, so much as shal be sufficient and conuenient to retaine.

And now if thou waigh and counterpoyse thy matters, thou shalt finde that they are increased a third part in waight: as if there were one ounce in euery vessell of Calxe, thou shalt finde that euery of them doth waigh thrée ounces or more.

The which is diligently to bée obserued for sublimation, and for the last working which as yet resteth to bee done that the volatill may transcende, and ouercome the fixed.

In the which businesse that thou maiest procéede the more safely, thou must take some of the foresaide Phylosophycal Calxe vine, and cast it vppon a red hote plate of yron, and if thou sée all the saide Calxe to vapour away and to vanish in smoake, like Salarmoniack, thou hast an absolute

and

and perfect worke. If otherwise, thou must begin the foresaide worke againe, and continue it, vntil the foresaid signe doe appeare.

This done, thou shalt put these matters into smal long Lymbeckes in forme of a Sublimatorie, with heads vpon them, and receiuers to receiue the spiritual sulphurus humiditie: and then thou shalt distil it in ashes with a gentle fire, by ẏ space of a whole day: afterward thou shalt increase the fire by a further degrée, more & more, so long, vntil about the end of eighteene houres or twenty, the fire bée made sublimatorie, and that thou sée the vessels to bée no more obsucred or darkened with spirites: or with white fumes. And then shal yée sée the sublimated matter cleauing to the sides of the glasses, fayre and bright, and transparent like vnto pearles, or such like. Vppon this matter beaten into pouder, in a Purphorie morter of smal bignesse, thou shalt pouder the sulphurus spirit distilled, moystening it by little and little, and boyling or straining the whole by the space of foure dayes in a strong Athanor.

And thus thou shalt haue a pearelike matter, a Balsam radical, extracted from a Vegetable, the Mercurie of the Phylosophers, the Sulpur Balsamick, and to conclude, that fire of Nature so much commended, and so hidden by al the Philosophers, which with one consent say, *Ignis & azoc tibi sufficient*: Let Fire, and the Matter suffice thée.

A Balsam Radicai.

This onely Balsam is the vniuersal medicine, to defend and conserue health, if it be giuen with some conuenient liquor to the quantitie of one or two graines. Great and admirable is the vertue thereof, to restore our radical Balsam: the which wée affirme to be the Medicine of diseases, euen by the common consent of al Physitians.

But our *Lullie* and other Phylosophers, are not content with this, but procéeding further, do dissolue the forsaid Phylosophical Sulphur in a conuenient portion of the spirit of wine, rectified to perfection, as afore, and suffer them to be vnited, and very well coupled together by way of Circulation in a Pellican Hermetically stopt or closed: and within fewe dayes, the water

is made azure like or Celestial: which beeing distilled, is of force to dissolue gold, and doth reduce it into the true Calxe of the Philosophers, into a precious liquor, which itterated circulations and distillations, can also passe by the necke of the Allembic or by Retort.

In the which working, if thou procede as thou shouldst, thou shalt be able to separate from gold (already philosophically dissolued and animated) thy philosophical dissoluing, which wil continually serue for newe dissolutions. For very little is lost in euery dissolution. And so thou hast the true potable golde: the vniuersal Medicine, which neuer can bee valued beeing inestimable, nor yet sufficiently commended.

Potable gold.

After the same manner thou shalt make the dissolutions of Pearles, and of pretious stones, most general remedies, and deseruing to be placed among the chiefe, if they bee dissolued after the order and manner aforesaid, with a natural dissoluing. Remedies I say, which can much better confirme and strengthen our nature, than if according to the common manner, they bee onely powdred and searced, as is wont to bee done in those our common preparations and cordial powders.

But some paraduenture wil say, that these kinde of preparations are too hard, or such as they vnderstand not, or at least care not to vnderstand.

But this is a vaine obiection to prevent for excuse of their ignorance, the difficultie of these preparations, and the protract of time, when as the thing is neither difficile, nor long, to them which know how to take it in hand. These things are not to bee esteemed, nor labour is to bee spared, to attaine so excellent & precious medicine, which in so little & smal a dose, as in the quantitie of one or two graines, can worke so great and wonderful effects: which bringeth great commendation and honour to the Physitian, and to the sicke perfect health and vnspeakable sollace and ioy.

But to conclude, I wil say with *Cicero*, in his *Tusculans*: *There is no measure of seeking after the truth: and to be wearie of seeking, is disgrace, whē that which is sought for is most excellent.*

CA HP.

CHAP. VI.

The way to prepare and make the Balsamick Medicine, out of all things.

By the foresaid preparation of sulphur, Balsamick vegetable, which wee haue before taught faithfully, plainly, and manifestly, it is easie to vnderstand, after what manner the same Sulphur may bee extracted out of euery mixed body. In the wich bodie (that I may summarily gather al things together) there is first found a liquor, without al odour, or relishing taste, which is called Phlegme, or passiue water. Then commeth a liquor which hath taste, colour, odour, and other impressions of vertual qualities, which is called the Mercurial liquor. And after that commeth forth an oylie liquor, which floteth aloft, and conceiuing flame, which is called Sulphur.

1. *Phlegme.*
2. *Mercury.*
3. *Sulphur.*

After the extraction of these three several moysture, there remaineth nothing but ashes, or dry part: out of the which ashes, beeing wel calcined, Salt is extracted, with his proper Phlegme, washing oftentimes, and powring water warmed, vpon the foresaid ashes, put into *Hypocrates* bagge, and repeating this so often times, til you perceiue a Salt water to come, which hath a brinish taste: after the same manner, as women are wont to make their lye-wash.

4. *Salt.*

This beeing done, let the moyst be distilled, and the salt wil remaine in the bottome. The which salt notwithstanding, in this first preparation is not made cleane enough, nor sufficiently purified. Wherefore the same distilled water is to be powred vp againe, that the Salt may againe bee dissolued in the same: the which so dissolued, filter it, or straine it through a bag oftentimes, as afore, til it be most cleare: then coagulate it at a gentle heate. And after this maner thou mayst extract a Salt, cleare & pure, out of

sal vegetable ashes. Vppon this Salt being put into an Alembic, powre al his mercurial sharpe water: let them be digested by the space of one or two dayes, in the gentle heate of the *Balme*: and then let them be distilled by ashes, and so the water wil distil forth without taste or rellish. Because whatsoeuer it contained of the volatile Salt, wil reside in the bottome with his per fired salt. Goe forward therefore in thy working as before I taught thee concerning the wine.

Or if thou wilt not worke so exactly, melte vp againe al the mercurial liquor, and make it passe through the foresaid Salt, which wil take into it, al that vitriol impression which that water shal haue, and the water or liquor, shal haue neither rellish nor taste, but shal be altogether like to common water. But if thou adde so much that the volatile part doe exceed the fired, that is to say, that there be more of the volatile, than of the fired, (the which thou shalt easily know by waight, because it wil be increased threefold or by trial vpon a red hote copper or Iron plate, when this matter being cast vppon the same, vapoureth and passeth away in smoke) then thou must sublime it, and it wil become the Sal Armoniack of the Philosophers: (so it pleaseth them to cal this matter) which wil bee cleare and transparant like pearles.

Vppon this powdred matter, thou shalt powre by little and litle the oylie liquor purified, and thou shalt boyle this matter, that of volatil it may be fixed againe. Neuertheless, that which shal be fixed, shal be of nature more fusible than waxe, and consequences wil more easily communicate with spirits and with our natural Balsam, when it is seperated from his passiue water, and passiue earth which are vnprofitable.

Elements passiue.

Both which matters the Philosophers cal the passiue Element, because they containe no propertie in them, neither doe they shew forth any action. And thus a body or nature is made wholely homogenical & simple: albeit there are to bee seene, three distinct natures, the which notwithstanding are of one or the same essence and nature.

And so a body shal bee compounded exactly pure out of those three hypostatical beginnings, namely salt, Mercurie, and Sulphur.

phur. The which Sulphur in some part is answerable to truely simple, and Elementarie fire: Mercurie, to Ayre and to Water: in like manner most simply and truely Elementarie: and Salt, to pure Earth, simple and Elementarie. The which Earth is not colde and dead, but hote earth, liuing earth, and full of actiue, and vegetable qualities. *Actiue Elements.*

Beholde then how a perfect and vniuersall Medicine is prepared out of all the things of Nature. The which if thou wilt vse for purgation, choose for thy subiect some purging simple, if thou wilt, especially corroborate and strengthen, make choise of such things as doe yelde most comfort. If thou wilt either specially or generally lenifie, and mittigate paine, then chuse such things as are most lenifying and allwagers of paine.

And yet know thou this, that in one and the same Remedie onely, prepared in this manner, as for example, in the nature of Balsamick Salt, thou hast a clenser and a purger, and an vniuersal emptier, a corrector of all impurities and corruptions.

Thou hast also in the particular nature of Sulphur, a general and spiritual anodine or asswager. In the Mercurial nature, there is an vniuersal comfortatiue and the same nourishing: Al which natures ioyned together as afore, by the Art and industrie of a true Physition and Philosopher, are able to performe and effect al these functions, without any griefe and perturbation: and in the meane time it doth corroborate by his Balsamical vertue, or radical Balsam, supplying vnto it al meanes, not onely for defence, but also for expulsion and suppression of al diseases. *A Medicine particular and general.*

And this is the true Medicine, this is the reason of his vniuersalitie, this is his puritie and perfection.

Neither is there any thing more casie then the preparation thereof, if it be rightly vnderstood. Moreouer, so exceeding great is the vtillitie and excellencie thereof, that no labour, no paines, no industrie, ought to bee omitted, or to bee repu-

ted hard, whatsoeuer difficultie or doubts may arise, or bee obiected.

But if there bee any man, which wil not take vpon him this labour, albeit most profitable, and ordained for health and the prolonging of mans life, and for the same bee may exactly prepare these Baisamick medicines: yet at the least hee wil by the meanes thereof, as it were by a certaine Director, take out in general, the euacuating, mundifying, and clensing faculties, which are in most vse, and which chiefly consist in Salts: and in like manner the allwagers, mitigators, and healers, in Sulphur and Oile: and finally the nourishers, restorers, and comforters in the liquor of Mercurie.

And by the same way and reason it shal bee taught, that the true correctors of all remedies, are purifying and coctions only: and that these alone are the true hony and Sugar, to sweeten al things.

For those things also which are most tart, sharpe, and sowre, yea and bitter, are by this meanes made sweete, and al manner of euil qualitie corrected, and contempered, euen as fruites before their perfect concoction, and maturitie, are tart, sharpe and sowre, euery one according to their kinde and qualitie.

So weese, that wines, in whose maturation or ripening the heate of the Sunne failed, are made more crude and sharpe: which is the reason why some yeeres, wines are made more ripe, acceptable, and better agreeing with nature, albeit they came as wel afore, as then, from one vine. Albeit much herein is to be attributed to the region also, and to the place, whereinto the beames of the Sunne may make a more strong impression.

The Cause why some wines are sweet, and some sowre.

And this may bee the cause, that some are sweete, and ful of wine, some meane, others very crude, and scarce wine.

So the Tigurine wines, and others in mountaine places, which are colde, are for the most part crude; and must haue a further ripening in their caskes, before they can bee dronke with pleasure and profite. Also the same wines wanting a kindly

kindely ripening and concoction, remaining still crude, are so full of lees, and tartarous matter, that the inhabitants which dwell in those places, where these wines doe growe, are more subiect to the disease of the Stone, than others. *Crude wines breede the stone.*

Now, if this defect bee to bee seene in wine, so greatly nutritiue, and agreeing with our nature: what shall we say of *Hellebor*, and of many other poisonfull Medicines which spring out of most colde Mountaines, and wilde, without Tillage, much lesse are they concocted by the Mouth.

Therefore no marualle that our *Hellebor* answereth not those effects, which *Hypocrates* attributeth vnto it. For that which he commendeth in *Greece*, commeth out of a conuenient Region, where no doubt there are Plants and Vines of greater efficacie. Wherefore I haue vsed for a first preparation of *Hellebori*, to transplant them into gardens, situate in a more temperate soyle and place. *Hellebore poisonfull.*

The which how much they differ from those which grow vpon wild and cold mountaines, as do also garden Succorie and endiue, from the wylde, the difference and vse, doe sufficiently declare. *Transplanting of herbs helpeth their nature.*

But those preparations, which proceede and are done by Art, and the concoctions which Art imitating nature finisheth, are much better, and more contracted and sweetned, as by the preparation following, farre more exact than that those common; in which there appeareth nothing but that which is crude and impure, shal manifestly appeare, and the thing it selfe plainely proue.

CHAP. VII.

The vertue, and preheminence of the Medicine Balsamick.

Some Philosophers seeke the matter of Medicine in our selues: othersome in the hony of the animal and Celestial nature: othersome in a certain animat nature, not in act or effect, but in power: which representeth the similitude of the world, and which conteineth in his belly Gold and siluer, white and red: Sulphur, and Mercury: which Nature the most ancient Philosophers vnder God, hath mixed together by due proportion. But of the which matters, by sundry layre and long preparations, they prepared their vniuersal Medicine: which by reason of perfect concontemperance, adequation, and puritie, can contemperate, conserue, and also increase the radical humour, and that quickening Nectar of ours: because in puritie of his spirituall nature, hee doth communicate with our spirits.

Furthermore, let vs see how much the said Medicine performeth in the driuing away diseases, and what infinite multitude of remedies it hath. And first, forsomuch as it may be applyed and fitted to al intentions requisitie (as may be gathered by that which hath beene said afore) and forsomuch as it may be giuen in so small a dose, which wil bring no violent action, nor loathsomnesse to our body, nor any kind of perturbation, and yet nevertherlesse worketh exceeding wel, according to the disposition of our nature, I see no reason why this vniuersal and most noble Medicine, should not be preferred before these rapsodies of Medicines.

Who so vseth rightly this Medicine, and in fit time, shal bee refreshed and corrobozate, and so armed with strength, that from thencefoorth hee shal more easily and readily shake off

off his sickneſſe: whereof nature otherwise being destitute, would easily be ouercome. Let vs vse a familiar example that those things which we haue hitherto spoken, may more plainly appeare to all men.

We see in our elemental fire, that if thou cast into the same, any thing that wil easily take flame, as strawe, or any such thing which wil readily burne and increase the force of burning, which before was almost extinguished, for because it was destitute as it were of nourishment, and wholy as it were ouerwhelmed of ashes: So also our radicall Balsam the fire brand, and burning lampe of the fire of our nature, wanting conuenient and proper nourishment whereby it fainteth, or else so ouerwhelmed by the feces and ashes of obstructions, that it is in danger of suffocation and smothering, or else hindred by some other cause, whereby it cannot exercise liuing flame for the conseruation of our life: then indeed it standeth in neede of a calefactor, and restorer of heate, that in better maner and more readily it may shew forth the proper qualities and functions. The like reason and consideration also is to be had concerning our natural Balsam, the which being diminished, or being hindred or hurt by any occurrent outwardly, being againe increased by that Balsamick medicine, it ariseth eft soone, and most perfectly performeth his wonted functions. For seeing that medicinall Balsam is of a certaine ethereal nature or a heauenly fire, because it quickeneth and burneth not, nor consumeth: therefore out of hand, as if it were a permanent and certaine spirituall water of life, it doth communicate, and is as it were united with our spirit, and doth repaire and increase it, by reason of the simpathy, and common likenesse therewith. Neither is it to be thought, that this commeth so to passe, for any other cause, but only of this (as was said euen now) namely of that friendly conuenience, and agreeing friendship, which that Balsamick medicine hath with our radical Balsam. The which is the onely reason why I call the one, Balsam of life, and the other the meditinal Balsam, euen for the relatiue conuenience of them both. And yet beside this similitude and familiarity of nature, it hath other particular vertues. For it is en-

 dued

duced with great activitie, it is spiritual and exceeding pearcing: for this cause it doth attenuate and make thinne, it doth digest, dissolue, and euacuate these feculent stuffings and ashes, threatening peril of suffocation and choaking to the Balsam of life. Moreouer, if there be any impurity or corruption, by which it is much offended, by what other meanes can it bee more safely and better voted out, then by a thing so pure and incorruptible? And if any burning feauer doe inuade the body and the instrumental parts of life about the heart, with what more conuenient sharpe Syrup, or Syrup of Limons, canst thou extinguish it, then by the Balsamick sharpnesse of this our medicine? Let gun-poulder speake for vs: and by a sufficient testimony of this thing, which this liquor doth not onely extinguish, but also will not suffer it to take flame, but maketh it idle. Witnesses also are the most burning and volatil spirits, which al the Ile of the Northerne mountaines cannot congeale, and yet are congealed with that liquor in *Balneo Mariæ*: yet with all, the same liquor hath this property, that it wil attemperate and dissolue the most hard Ile. Is there any paine and griefe that would be asswaged? This medicine shal be thy mittigating anodine, and most healthsome Nepenthes. Is there any pestilent poyson, or malignant qnality to be extirped? There is not a more safe Treacle or Methridate then this, which is the summe of all Alexipharmacons, & the most chiefe preseruatiue from all infection. Is the heart to be corroborated, & the spirits to be vegetated? No confection Alkermes, no confection of Hyacinth, is to be preferred before this balsam. To conclude, what more speedy altering medicine can there be found, which is able to correct a distemperature, then that most temperat remedy? To these vnspeakeable vertues, adde yet this one, that this medicine, neuer bringeth with it a glutting loathsomnesse, or perturbation of the body: but quickly, safely, & pleasantly performeth his workings. And the same with so small adoe, that whereas in other medicine, ounces, are required, in this a few graines dissolued in wine or in broath, or in other conuenient liquor, are sufficient to be opposed against the sickneſſe, which produce great and wonderful effects.

These

These are those great properties of this vniuersal medicine so much spoken of by the ancient Philosophers. These are the admirable vertues of our said medicinable Balsam, the conditor, & priuie director of our natural Balsam, which is the only meane to conserue our life: which natural Balsam, is the onely immediate putter away of sicknesses, and of all corporal infirmities. For if sicknesses (as *Galen* saith) be an effect against nature, hurting actions, then must it also needes be contrary to our radical Balsam & Nectar of our life, which is nothing else but the same nature or else an instrument so resisting it, ironioyned with it, that without the helpe hereof, it can intend, to doe or performe nothing.

Therefore now whether the functions be diminished, or depraued, or altogether abolished, it cannot otherwise be, but that our said radical Balsam, is in some part hurt, seeing it is certaine that all those laudable functions proceed there from. This is that which *Hypocrates* calleth mans nature. This is that disposer, which maketh the attractions, expulsions, mixtions, seperations, and concoctions of meates and drinkes. To this chiefely, the same *Hypocrates* attributeth al the forsaid functions of our body. Not that the same Balsam of our radical, can take vpon it selfe and on his substance, alterations, and that it can suffer, seeing it is of an ethereal and celestial nature, & therefore after a certaine maner incorruptible: but because his action is delayed, or hindered by lets, which lye hidden in the internal members and bowels, and which doe occupy and trouble the same.

This is the occasion, this is the beginning, and principall foundation of diseases. Therfore to take vpon me the dispute, and to defend it, thus I determine. *Obiection.*

If such a disease comming vpon a man, be to be taken cleane away, first of all nature is to be restored to her laudable, whole, and wonted state: to the which end, all our cogitations ought to tend. First of all therefore, we must prouide to take away all lets. *Answere.*

To this the disciples of *Hermes Trismegistus* answere: All this may be sufficiently performed & done, onely by restoring the radical Balsam, for that vpon the same all action, & demonstration of health, do depend: the which Balsam being holpen as is conue-

nient,

uenient, it wil come to passe, that the sicke man, within the space of one hower, shal haue and feele more solace, and so much the more, when the same Balsam of life, being holpen with that Balsamick medicine, doth more boldly expulse the enemy: and that in a very short time, I say to the greater ioy and comfort of the sicke, then can the huge multitude of common potions, powred into the loathing of the patient, bring to passe, and that very hardly in a long time.

Galen. Lib. 13. Method.

And least any man might thinke, that these are our owne inuentions rashly and inconsiderately broached by vs, let vs heare what *Galen* saith. The principal intention (saith he) of the Physition, ought to be to reduce the sicke to his natural estate, and that neglecting all other things, his onely care must be to conserue that, from whence the faculty of acting cometh. And this consisteth in that natural heate, the which so long as it is of force and not hindred, it preserueth the body in safety, in such wise, that whatsoeuer happeneth to the body vnnaturally, and must be taken away, it is an vndoubted axiome, that it standeth in neede of a strong natural heate. And albeit in external sicknesses, and in certaine others, it may seeme that natural heate is little availeable, as in the remouing of flesh which groweth rancke in a wound, or for the reuniting of the lippes of a wound, yet for all that, the coniunction and generation of flesh, and the healing thereof, cannot be done without natural heate. This forespeaketh *Galen*, and very truly. Yea, all his followers wil willingly confesse, that it is onely nature, and that quickening radical Balsam, which sheweth forth all those wholsome functions: the which nature both here and before by the authoritie of *Galen* we haue rightly called the true healer of all sicknesses: but so farre forth nature is holpen, stirred vp, and corroborated by all manner helpe and arte of that Balsamick medicine, that it can expel, ouercome, and cast out all whatsoeuer is grieuous or contrary vnto it. Thus farre forth they and we agree together.

Neuertheless, this also is to be granted, that the same nature is the beginning, and as it were the first mouing to all curing: because without the strength and vigor of nature, all medicine is

is vnprofitable and vaine. For nature is alwaies one and like to her selfe, neither is she at any time idle in vs, but is perpetually occupied, alway stirring, mouing, and begetating, vntill by too much let, she being hindred, shee doe worke more slowly and weakely. The which impediments and contrarieties, she her selfe of her owne accorde, and by her owne proper strength goeth about to put away and ouercome: But when she hath to doe with a most strong enemie, or with many, she sooner and far more easily can ouercome them, if she be strengthened with the helpes of arte, and hauing conuenient meanes, she shall with greater strength and security preuaile.

To bring which thing to passe, our Balsamick medicine by that exquisite preparation, hath gotten a most pure, quickening, spiritual, strengthening, and kindly nature, which without all exception, is farre more conuenient and effectual, then other medicines of common Physitians, prepared by no arte, by no industry, or dexterity.

The which, forsomuch as they are yet crude, impure, and grosse, and are clogged with a terrestrial thicknesse, they doe rather cloy and ouerlay nature, before she can extract their maligne quality, concoct their crudities, and deuide their earthly grosnesse and impurity: the which being her taske and burden, shee fainteth before shee can receiue any helpe or comfort.

And that we may not digresse from our similitude, let vs apply that which is said, to fire, whereof we haue spoken before. As we see fire when it is ouerwhelmed with many ashes, and hindered from taking aier, (by which it is nourished) is easily smothered and put out: and that the same againe is stirred vp, if a man with his hand doe rake away the ashes, and doe blowe the sparkes which remaine, giuing free accesse of the aier: here the cause of the fires refreshing and beginning againe, is attributed to him which remoued the Ashes, when as indeede hee was but the instrument of restoring the fire.

But the principal efficient consisteth in the fire it selfe, the which he had spread abroad and winded or bellowsed in vains,

if it had bene quite and cleane out. Therefore that renuing is to be attributed to the fire alone which remained, as to the first, next, and inset cause, onely the outward ventilation or winding comming betweene as the instrument.

Moreouer, as we see, that when the fire is so weake, that very fewe sparkes are to bee found, that then in vaine a great heape of dead coales are cast vpon the same to make a speedy fire, which will soner put altogether out, then make a quick fire.

But if thou put vpon them quicke burning coales, they will by and by increase the fire, without feare of extinction: euen so in like maner, the principal vertue or function, is alway to be ascribed to our vital or radical Balsam, rather then to the Physition or Medicine, albeit the same may bee some helpe, in putting away the ashie feces, and in dissoluing the troubled lees which are an impediment, that so it may more freely haue transpiration and aire, that by them it be not oppressed and choaked.

Such is this Balsamick Medicine, which being purified, exalted, and brought vnto the highest essence and perfection, it doth stirre vppe, refresh, and restore our vitall fire, liuing, but yet languishing, to his former vigor and strength. The which, forsomuch as it doth soner, more safely, and more pleasantly performe without all comparison then that other ordinary and common Physick, thou shalt not miscompare that of theirs to dead coales, or to greene wood, but this of ours as prepared and brought to a Balsam, to a burning coale, which is the summe of our whole disputation.

Let these things suffice to be spoken concerning the property, quality, & excellency of our Balsamick medicine, which Philosophers prepare out of one thing onely, not out of many, whether it be mineral, vegetal, or animal. Of this medicine alone is the saying of the wise man to be vnderstood, when he saith; The Lord hath created medicine out of the earth, and he that is wise will not abhorre it. For by this word (Medicine) he vnderstandeth remedy

Syrach. 38.4

remedy, not the Art of Physick. For it was ordinary and common in those first ages, to vse this medicine, taken out of one onely matter. But the latter age succeeding, after long search, found out that radical Balsam, and saw by experience, that it was in some thing more, and in other some lesse. Whatsoeuer it is, it is knowne that they of olde time did vse most simple remedies: neither did they care for so great confusion of compositions and mixtures which fill a whole ware-house and shoppe, as our Physitians and Apothecaries do at this day.

And if we will consider of those things which *Theophrastus Dioscorides*, and others of the auncients haue left vnto vs in writing, concerning medicine, and the vertues of simple remedies, we shal perceiue and finde, that they vsed the most simple method and order of curing, and that they had not so much respect to the actiue or passiue qualities, of hote and cold, of dry and moyst, out of the which came the originall of so many mixtions and confusions. But it is plaine and euident, that they attributed to their simples, this and that property, either because they had so learned from others, peraduenture by tradition, or else by experience, obseruing the impressions, formes, and figures of their simples.

But they of more late time haue bene so rash of iudgement, that they will take vpon them to iudge of the faculties of simples by their taste and relish, and thereby discerne and determine, their first, second, and third qualities, to the which afterward all the vertue of the saide simples was attributed. But because they found not this an vniuersal rule alwaies and in all things, and that it did deceiue, therefore some fled to the secret and hidden properties, arysing from the forme, and the whole substance.

These and such like starting holes and subtilties, haue brought vpon vs great incertainty and doubtfulnesse, which way to discerne and find out those things, which serue for our best good.

Tell me I pray you (if you can) how many bitter things there

there are in taste, which nevertheless according to the edict of that rule, are not hote at all? Of this sort among others many more is Opium and Cichory. Againe, how many sower things are there, which by their rule should be most cold, which notwithstanding are most hote, as the spirits of Vineger, of Niter, and of Sulphur? How many sweet things are there in outward taste, which in their internal substance are nothing at all contempered. How many things are outwardly and at the first beginning of taste altogether unsavory and without relish, which inwardly and in facultie, are most sharpe and byting. Honey, Cassia, and Sugar, are in their internal substance so hote and violent, that out of them also may be prepared such dissolvers, as are wont to be made out of Aqua Fortis, or Aqua Regalis: which can dissolve gold and silver as spædily as the other.

A Dissolving water.

Copper is red without and greene within.

Lead yeeldeth out no taste to the tongue: and yet his internall substance, is a certaine sugared delightfull sweetenesse. So outwardly Copper hath no relish and is of a ruddie colour: but that græne where into it is changed, is most sharpe.

We might shewe of such examples, almost an infinit number, whereunto we must not rashly give credit, nor stand upon taste, nor leane to much upon the exterious qualities and temperament of things. For if they be more inwardly and exactly examined, then by that superficiary and slight maner of tasting and experimenting, and that their inward bowels, be diligently anatomized, they shal be found farre otherwise, and oftentimes different, not onely in taste, but also in odour, in colour, and in their whole substance.

But if so be a seperation be made of the three hypostaticall or substantial essential beginnings, as of Salt, Sulphur, and Mercury, then there will appeare a true and lawfull difference of tastes. Because one and the same substance may containe in it severall tastes. How then canst thou give a safe iudgement of his properties and vertues? As for example, consider well of *Guaiacum*: whose diuers vertues and properties therein contained, thou canst not easily discerne by simple taste.

Neither

Neither canst thou alleage any certaine cause why it should be *Diaphoretical*, that is to say, apt to provoke sweates: which by the separation of the aforesaid beginnings, thou canst attaine vnto. For thou shalt find in his mercurial tartnesse, & in his oylie sulphurus, and thinner substance, that facultie to enforce sweate, which is also in Juniper, in Bore, in Oake, in Ashe, and almost in al woodes and barkes, as also in many other things: but hereafter wee wil shewe the cause, why those sharpe and sulphurus substances, doe provoke sweates. But you may also extract out of the same bitterish *Guaiacum*, a Salt apt for purgation, and euacuation of humours. The like is to bee said of *Cinamom*, and almost of all other things. For *Cinamom* hath facultie both to bind and to loose. The opening force consisteth in his sulphurus oilie, and thinne substance, which being separated from his feces, thou shalt find a substance of the nature of *Allum*, wonderfully binding.

Also whereas Opium is bitter, that commeth by reason of his Salt, from the which being separated by his oile or narcotical Sulphur, it becommeth purging no lesse than out of any other bitter thing, as if out of *Gentian Centorie*, & such like, the same Salt should bee separated and rightly prepared. *Narcotical is Stupefactive.*

To these bitter Salts is given the name of *Salt-gemme* as a difference of other Saltes, whereof there is great diversitie of kindes, as more at large shall be shewed in another place. But nowe in fewe wordes I say, that some Saltes are bitter, some sweete, some tart, sower, sharpe, austere, pricking, and brinish: whose particular facultie, is rightly attributes to the proper substance of the same Salt, rather than to any other qualitie, whatsoever the same be.

THE THIRD PART OF THIS Worke: wherein is contained a ſmall Treatiſe, *concerning the Seales and Impreſsions of things*, by Hermeticall Philoſophers, with much care, and ſingular diligence, gathered and brought to light.

All men follow not one way to attaine to a generall knowledge of all things. The way of the Empericks is uncertaine, for that it is traced in the darkeneſſe of ignorance. Theſe haue reſpect to the externall impreſſions, and to ſome inlet qualities, eſpecially to thoſe which may be ſeen, talted, and ſmelt. Furthermore, they haue great regard to the firſt qualities, hote, cold, moyſt and drie: which they haue made the beginnings and firſt foundations of theſe faculties or vertues.

But the Hermeticall Phyloſophers and Chymiſts, leauing thoſe bare qualities of the bodyes, ſought the foundations of their actions, talles, odours, and colours, elſe where. At the laſt by wittie inquiſition they knew that there were three diſtinct ſubſtances in euery natural elemented body: that is to ſay, Salt, Sulphur, and Mercurie. And theſe internal beginnings of things, they called hypoſtatical vertual, and ordinative beginnings. For in theſe three hypoſtaticall beginnings, theſe foreſaid vertual and ſenſible qualities, are to be found, not by imagination, analogie, or coniecture, but in very deede and in effect. That is to ſay, talles in Salt, moſt chiefly: odours in Sulphur: colours out of both, but moſt chiefely out of Mercurie: becauſe Mercurie hath the volatile Salt of al things, ioyned vnto it.

Taſte, odour, and colours.

For there are two kindes of ſalts, the one fixed, the other volatile, as ſhal be ſhewed anon. *Salt of 2. ſorts.*

Therefore ſalt is firme, fixed, and ſubſtantifying beginning of al things: and therefore it is compared with the pure Element of Earth. Becauſe ſalt is not cold & dry by his owne nature (as it is holden of ſome that the Earth is) the which qualities are the death of things: but it is rather hote, and endued with an actiue qualitie, for that it is appointed to ſerue for the generation of all things. *Salt defined.* *Salt and earth.*

Sulphur is compared to fire, for as fire, ſo ſulphur doth quickly take flame and burne: euen as alſo do al other things, which partake of the nature thereof, ſuch as are Roſinie, fat, and oyle. *Sulphur and Fire.*

Mercurie by Analogie anſwereth the Ayre, and Water. For not only that dry minerall water, (which is alſo called *Hydrargire* and Quick-ſiluer) is called Mercurie: but alſo euery water or actiue liquor endued with any vertue, is alſo for the excellencie thereof called Mercurie. The which Mercurie, (as we haue ſaid) may bee likened to either Element, that is to ſay, to Ayre, and to Water: to Ayre, becauſe when it is put to the fire, it is found almoſt nothing but Ayre, or a vapour, which vaniſheth away. This if you pleaſe you may call a moyſt actiue. *Mercurie, Ayre, and Water,* *Mercurie a moyſt actiue.*

And it may bee compared to water alſo, becauſe it is running: and ſo long as it continueth in his owne nature, it is not contained in his owne liſtes, but in the limmits of another: which accoording to *Ariſtotle*, is the definition of moyſt.

Theſe three beginnings, (I ſay) are found in all bodyes as internal and neceſſarie ſubſtances for the compoſition of a mixt body.

For ſeeing the foreſaid Mercurial, volatile, and ſpirituall humiditie, cannot eaſily be conioyned with the earthie, corporeal, and fixed part, by reaſon of that great difference and contrariety of either of them: it is neceſſarily required, that there ſhould bee a meane, and indifferent partaking of either: that is, as well of the ſpirituall as of the fixed, to conioyne both in one.

And

Sulphur the meane to ioyne salt and Mercurie.

And this indifferent meane is Sulphur or oile, which holdeth a meane betweene that which is fired, and that which is flying. For oyles, are neuer so quickly, so easily, and so wel distilled, as are waters: because the substance of Sulphur, or of an oylie bodie is tenar and retentiue, and therefore most apt to combinde the other two, to effect a good, perfect and equal mixture.

To make the matter more plaine by example. For as a man can neuer make good closing morter, of water and sand only, without the mixture of lime, which bindeth the other two together like oile and glue: so Sulphur or the oily substance, is the mediator of Salt and Mercurie, and coupleth them both together: neither doth it onely couple them to death, but it doth also represse and contemperate the acrimonie of Salt, and the sharpnesse of Mercurie, which is found to bee very much therein. Much like to the coniunction which the Spirite and quickening moyst radical maketh betweene the soule, an incorporeat substance, and the body, which very much differeth from the same.

Three natures in one.

Thus then it appeareth, after what manner these three natures may consist in one, together, and so to be made a mixed and perfect bodie. For as salt by it selfe alone cannot bring this thing to passe: euen so neither these two fluxible and mouing humors, cannot without Salt by their nature compose a firme, fixed, and solyd body.

Moreouer Sulphur must needes bee had as a Glue without the which the Mercurial liquor wil be swallowed vp by the drinesse of the terrestrial Salt, and through the violence of the heate of the fire, which by the Sulphur is contained. But the Mercurial humour, is as it were the chariot of the other two, serving to penetrate, and to make the mixture easie and speedy.

If there bee any man, which through obstinacie, or blockishnesse of wit, doth not well conceiue and vnderstand this: let him beholde and consider of the blod which is in mans body, how in the same, the whaye is as a chariot or mediator, and combiner of the other two beginnings together, as may appeare by the preparation and separation thereof.

Very

Very fitly wee may vse this example in this place. And hereafter, by infallable and euident demonstration, we will shew after what manner, the other two beginnings, beside the whaye (which supplyeth the place of Mercuries) are in blod. When Salt is predominate and beareth the swaye, it produceth so many kinds of diuers Vlcers and many other diseases: beside that portion of salt which passeth through the reines and bladder, by Vrines. In like maner we haue already shewed how Sulphur, or the oile part, is in the same blod. This sulphur being exalted, it causeth sulphurus exhalation, as inflamations, from whence come so many kindes of Feauers. So, Mercurial sublimations raise Rheumes and Catarres, with other diseases Mercurial.

Salt causeth Vlcers in the body.

Chymistes determine, that there are sundry kindes of salt, which as they are found apart in nature, so also in all mixt bodyes.

That is to say, common salt (which the Sea by his secret Cunui pypes doth conney through the earth:) Salt gemme also, Alum (whereof there are diuers kindes) Vitriol, Salt-Armoniac, and Salt Niter, which men commonly call Salt peter.

Sortes of diuers sortes.

Among these salts, two are flying, and are mixed with liquors after an insensible manner: that is to say, Niter, & Salt-Armoniac of nature. Niter doth participate of sulphur, and of the oylie liquor of things: Armoniac partaketh of Mercurie, or of the Mercurial humour of things.

And these foresaid salts, (which are found both in earthie, and metallick substances) are deriued through the benefite of rotes, into hearbs, plants, and trées: which because they are alwayes in the earth, they retaine the nature most chiefly of fixed salt.

And after the same manner, the nature of fixed salt, is to bee sought for in rotes. In flowers also and in leaues, there is great store of the other two flying Salts, which being such, they easily vanish away and come to nothing; when the flowers and leaues doe wyther and ware dry. But those plants and hearbes which take their nourishment from fixed salt, are alwayes kept flowrishing and greene: and therefore they doe the more strongly resist the fainting heate of Sommer, and the mortifying cold of Winter.

Moreouer, their Rootes standing deepe in the ground, they doe the more easily withstand all external iniuries. And when the Spring commeth, and the Sunne sendeth forth his heate entring into the signe of *Aries*, piercing the earth with his quickning beames, hee stirreth the same, and causeth her to open her bosome, out of the which at the last shee powreth forth abundantly those two liquid beginnings, whereof wee haue spoken before.

The liquor, or Mercurial vapour, which is lifted vp through the Rootes with Salt Armoniac of a volatile nature (by a certaine wonderfull manner of nature) distilling) and ascending into the trunke, vnder the barke, (at which time trees may easily bee disbarked) raiseth vp, quickeneth, and adorneth with greene leaues, trees and plants, now hanging downe their heads, and halfe dead. And the other kinde of volatile salt Nitre-sulphurus, mired with the more volatile sulphur, and oyle of nature, doth cloath and decke the whole earth euery where with sundry sorts of most beautiful flowers.

And yet wee must not thinke hereupon, that one vaporous liquor, which proceedeth out of the earth, is not partaker of the other, seeing the Mercurial liquor is not without his sulphurus, nor the sulphurus without his Mercurial. And this is the cause why in the vegetable nature, wee doe see that some doe put out their leaues and flowers sooner than other some.

Nature therefore hath most wisely distributed those beginnings into all things. And experience doth teach, that some things doe partake of this or that, more than some other things. For thou canst not easily draw an oyle out of leaues: but a mercurial liquor plentifully out of al: and out of very fewe, some sulphurus, or oylie liquor. The reason is, because Mercurie doth carry the rule in leaues, and is their chiefe nourishment, beginning and foundatiõ as we haue already said. But the sulphurus liquor is the cause of the increase & plentie of flowers, but yet the same sulphur is not alone and pure, but mired with some portion of Mercurial liquor, but with the least quantitie of salt.

Mercurie is properly extracted from leaues.

For

For this cause thou maiest extract out of flowers, both Sulphur or oyle, and also Mercurie, but that oyle more volatil: and of Salt, the least quantity. But out of seedes is extracted much of the more fired Sulphur, but of Mercury and Salt almost nothing. The cause is, for that Sulphur hath giuen beginning and the principal constitution, (not that volatil Nitrous and airey Sulphur, but that which is indeede oylelike and fat, and which holdeth a meane betweene fired and flying: both which lye hid in seedes, euen in those seedes which are in great Mercurial hearbes and fleshlike fruites, as in Apples, Peares, Gourdes, and such like. But Salt is in all these, as the most fired and necessarie beginning, for the constitution and compacting of all bodies. But this Salt doth most chiefely resides in the wood, and in the roote, not as in his center or proper seate fired, (for his principal roting is in the earth) but because it is first and most plentifully communicated to the wood and roote. From hence afterward much is deriued to the branches and leaues, and but little to the flowers and fruites.

Sulphur out of Seedes.

Salt out of wood and rootes.

Whereupon out of many leaues a sufficient quantity of salt may be extracted: but out of flowers and seedes a very smal quantitie in regard of the others.

Thus you see after what maner these three beginnings doe order and determine all vegetables as hypostatical beginnings, and doe bring them forth, conserue, make them to sprout and flourish, and doe giue vnto them diuers forces and vertues. It is also euident, that the saide three beginnings, are in all things, but in some more, and in other some lesse.

Therefore, none of those three beginnings is found simple, and alone, which doth not participate also with another. For Salt, through the benefite of the other two Saltes, Niter and Armoniac, containeth in it selfe an oylely and a Mercuriall substance: Sulphur containeth a Salte, and a Mercurial substance: and Mercurie a Sulphurus and Salt substance.

A mixture of the 3. beginnings.

But euery one of these retaineth the name of that, where-

of it both most partake.

But yet, if we consider of the matter exactly, we shal finde that al the other doe spring from salt, as from the firme and constant beginning. The nature whereof wil enforce vs to lift vp our eyes to heauen, seeing that from these inferiour and natural things, that admirable and venerable *Trinitie in Vnitie*, is so clearly and euidently to be seene.

Salt, the root of the other beginnings.

And forasmuch as those three substancefying beginnings are, and commonly be found in al the things of nature, wee must not thinke that they are so in them, as without effect, or vtterly spoiled of al vertue: but wee must rather bee sure of the contrarie, namely, that from these chiefely, al the qualities, properties, and vertuals doe spring. For whatsoeuer hath taste, the same if it bee bitter commeth from Salt Gemme. And such haue vertue to clense, to euacuate, or purge. So others which haue in them bitternesse, are found to bee such, as haue the same from this kinde of Salt, and by the benefit thereof, are reckoned among the number of clensing and purging medicines. Such are all bitter hearbes, and their Iuices. In like maner all gaules. For without these three, ther can be no due excretion or seperating in bodies, of superfluities and excrements. For nature by the conduit of her instrument, called Cholidoco, calling out into the bowels some quantitie of gaule, stirreth vp the expulser, and prouoketh it to sende forth the excrements, and also clenseth, purgeth, and emptieth it selfe, by it selfe. The which being vndone, the Expulser lyeth as it were buried, and ouerwhelmed, neither is there any good from thence to be looked for.

Bitter things doe purge.

And that bitter Iuices, (as also the very gaule it selfe) are of the nature of Salt, it may easily bee gathered hereby, because the gaule is oftentimes congealed as a fixed Salt into stones, in his owne bladder.

Salt extracted out of bitter things.

Also out of bitter hearbes, as out of Wormwood, out of the lesser Centaurie, (which some call the gaule of the earth) much Salt is extracted, as they that be workemen know.

More-

Moreouer out of the gaules of liuing creatures, there is a Salt to bee extracted very bitter, which purgeth wonderfully. So also there is Salt in vrine, which purgeth the blood by the vaines, which send it into the reines, and from thence by the water pipes into the bladder, and so through the conduit thereto appointed.

Salt in vrine

In bitter Opium, which all men affirme to be so notably superfective and cold, there is a bitter and Nitrous Salt, which if thou canst seperate from his stinking Sulphur (by the meanes whereof it is so superfective) thou shalt make it a notable purger.

So in like maner the skilfull know how to extract out of Centaury, Gentian, Rue, Fumitory, and all such like, very good purgers.

Purgers.

Salt which is alluminous, giueth a lower taste: Vitriol a stiptic or a stringent taste: Armoniac a sharpe taste. And a diuers mixture of the same Salts, procureth sundry tastes and relishes: and that most chiefely by the benefit of the two volatile Salts, which of all other wil be best mingled, by reason of their subtilty and spiritous substance. Armoniac, which is sharp, is more plentiful in vitriol, and in things vitriolated, then in any other Salt substance or metallick. For that sharpe Salt, or that sharpenesse of nature, is the fermentation thereof, and the cause of coagulations, and of the dissolutions of all things: as we haue already touched before, and will in another place more manifestly declare. Therefore it is certaine, that those things which are stiptick or stopping, and haue outwardly a greene colour or vitriolated with an inward sharpnesse and certaine rednes, (as is to be seene in *Pomegranats*, *Barberies*, and *Limons*) it is certaine that they haue it from vitriol, and from the sharp Salt Armoniac: for the vitriol of nature is outwardly greene, and red within, if thou search it by skilful Anatomie.

So also thou maiest extract out of the barke of the said fruits, as of Granates, a substance comming most neere to the vertue of vitriol. And the liquor which is extracted out of their red graines, or out of the iuice of *Limons*, or fruite of *Barberies*, hath force to dissolue

Dissoluing liquors.

dissolue pearles, and corall, euen as the spirit of vitriol hath. And this commeth by the vertue of Salt Armoniac sharpe of nature, and by the nature of mixture: but so mixed, as by the industrie of the artificer it may be seperated, in such wise, that the same Salt Armoniac being extracted, the same liquor will be made sweete and potable, and the Salt remaine by it selfe: the which being againe mixed with spring water, or with any other liquor devoid of taste, it wil make the same sharpe.

That same sharpnesse or Salt Armoniac spirituall, is not onely found in Vitriol, but also in common Salt, in Niter, yea in Sulphur also it selfe, as also in all things. For that sharpnesse is that very same, which coagulateth Sulphur, which is plentifully found therein. For without it, Sulphur will not cleane united, but would be running, as are other oyle-like liquors.

The same Salt Armoniac of nature, is manifested vnto vs, by that extraction of sharpe oyle, which is drawen out of Sulphur: whose nature is farre different from that of the said Sulphur. For it is so farre from taking fleame, that contrariwise, it is a hinderance to gun-poulder, not-suffering it to be inflamed with the touch of fire, as is said already. The same liquor doth dissolue pearles and coral, no lesse then doth the iuice of Limons, of Barberies, or any other of that nature, the which power it hath by the dissoluing vertue of Salt Armoniac of nature which is in it. The like, and by the same reason, doth Vineger performe. For Wine (as is saide afore) partaketh of the nature of Vitriol, more then any other vegetable, and containeth much of the foresaide sharpe Salt of nature.

Dissoluing liquor.

He which doth exactly consider these things, shal readily, and out of true grounded reasons, dissolue the question, concerning the true and natural qualitie of Vineger, which question hath troubled many of the most learned Physitians. For the dissoluing vertue which appeareth to be in Vineger, euen in this, that when clay or earth is put into it, it wil as it were boyle, argueth that the nature thereof is altogether hote.

Others

Others on the contrary part, denying Vineger to be colde, appoint it as a chiefe remedy to extinguish and represse external Inflamations. Also by the taste, which they affirme to bee the effect of coldnesse, they conclude that Vineger is colde. But they can very easily end this controuersie, which haue the perfect knowledge of the nature of Salt Armoniac, which Vineger containeth not. For this Salt is the true cause of dissoluing vertue.

But because the same Salt is of force to coagulate spirits, and to dissolue bodies, therefore it is effectual, and a singular remedy against both inward and outward inflamations. For it doth coagulate the Niter Sulphurus exhalations, which stirreth vp those inflamations. For such heates and feauerous passions, doe proceed out of the spirits onely, either Niterous, or Sulphurus, arysing out of the Salt-Niter Sulphurus or tartarus of our body, and lifted vp into euaporations, which cause such vnkindly heates. The which cõmeth not so to passe when the same spirits be as yet bound together, and lye as if they were buried in their proper bodies, or tartarous feces.

But if thou wilt yet knowe more manifestly the corrosiue force, and inflaming heate of the saide spirits, consider the strong waters, (which are nothing else but the spirits of Niter, and Vitriol) which thou shalt see will dissolue siluer, or any hard metall. But if thou put but one onely ounce of siluer, to one hundred pound waight of Vitriol and Niter, as they are in their owne nature and body, yet they will neuer be able to dissolue it.

Dissoluing spirits.

It is therefore manifest, that such violent forces and operations, are onely in the spirits, seperated, euaporated, and dissolued from their body: the which forces thou shalt by no safer meanes take away and suppresse, then if the same spirits bee againe incorporated, and coagulated. And this is performed by that Salt Armoniac sharpe of nature, which is in Vineger, as also in other things which haue sharpnesse.

But peraduenture there are some, which now thinking that wee haue killed our selues with our owne sword, will inferre

Obiection.

ferrs vpon the same example by vs alleaged, that such essences prepared by *Chymists*, are all for the most part spiritual, and therfore by consequence, are more violent remedies then is fitting for nature to beare, and therefore can not be giuen with saftie. I would haue those which make this obiection, to be in this wise answered. That the reason is not all one, and therefore the conclusion not good. For it we take the spirit of Vitriol, or of Salt-Peter, which indeed are spirits partaking of the terrestrial fire, yet neuertheless they may bee so sweetened, and mingled with broathes or other conuenient liquor, that they wil be very familiar to nature, grateful, sauory, and gentle, and not without great vertue and efficacie. The iuice of *Limons* giuen by it selfe alone into great plenty, can hurt the stomack. For the which cause our maner is, to mingle it with some liquor, or with sugar, and to bring it into a syrup or Iuley, no lesse profitable then pleasing to the stomack.

Answere.

The spirit of vitriol and his vertue.

But the vertue of the spirit of vitriol is better knowne at this day, and commended of the most approued Physitians of diuers countries, then that the ignorant can detract any thing from the dignity and praise therof. It is reported very credibly, that in *France* it is much vsed and commended for the effects it hath to extinguish burning feauers. And not without iust cause: for it is a most singular remedy, not onely against feauers, but also against many other contumacious sicknesses, as hereafter in due place, shal be shewed: but it is fit, that no other presume to administer it, then such as are expert Phisitians, not Empirikes, and such as try conclusions by killing men.

Furthermore, the sharpe spirit drawen out of Niter alone, or Sulphur (among the metallick Salts) is of the same nature and property. For these doe auaile no lesse then the other, to extinguish feauers of what kind soeuer, by their coagulatiue vertue, whereby they doe tame, subdue, and coagulate, those Sulphurs and burning spirits of our body.

A remedy against feauers.

Moreouer, there are other some, which iudge vs worthy of much reprehension, because we said afore, that one and the selfe-same sharpe Salt Armoniac, hath both vertue to dissolue, and also

Obiection.

to congeale: which being effects contrary, cannot proceed from one and the same cause, according to the common opinion of Philosophers.

To this we answere, that as we haue spoken it, so we will maintaine it. And therefore we say againe, that this Salt Armoniac sharpe of nature, whereof we speake, can both dissolue bodies, and also (which is more to be maruailed at) congeale spirits: yea and which is yet more wonderfull, euen in the middest of fire it can congeale.

And concerning dissolution, it shall not be necessary that we proue this, because it is well known to persons of very meane skill. And now to say somewhat for the ignorants sake: The spirit of Vitriol or of Sulphur, or of lower Niter, wel prepared, and seperated from all terrestreitie, doth dissolue corall and pearles.

By which dissolution, an excellent remedy is made to stop the fluxes hepatic, *Lienterie*, and *Dysenterie*, where the liuer hath need of speedy corroboration. But they must necessarily be prepared according to Art.

A remedy to stoppe fluxes.

But now time and reason perswadeth vs, that we say somewhat concerning the contrarie faculty of this sharpnesse, which is contrary to the other coagulating effect. To doe this, little wit, and lesse labour wil serue. For they which are but meanely seene in the Spargerick Art, and haue bene *Chymists* a very short time, or if they be but common Apothecaries, they know this, and haue seene it in the preparation of quicksiluer: whose liquor and running nature, no exterior coldnesse, no Elementall frost, how great soeuer the same be, congeale or fixe. But if it be sublimed with Vitriol onely meanely calcined, it will come to passe, that Mercury or quick-siluer which desireth his coagulation as his perfection, by a certaine magnetical vertus, draweth into it selfe that Sulphur, or that Salt Armoniac sharpe of nature, by the benefit whereof, of running it is made solid and firme, so as thou maiest easily handle it.

The fixing of quick-siluer.

Being brought into this forme, it is commonly called Sublimate. But to make it yet more perfect, those which are carefull and skilfull workmen, reiterate their sublimations, ad-

ding to this new Vitriol, that by his Salt Armoniac of nature, it may be impregnated. And thus at the last it becommeth solid, and cleare as any Christal Venis-glasse.

Spargeric Phylosophers, can so dispoyle againe this Mercurie so prepared, of his coagulation, or of his sharpe Salt Armoniac of nature, that he shal returne to his former state, and of fixed shal become moueable and running. But he is now perfectly cleansed, and is now no more commõ Mercury or Hydrargyre, but the Phylosophers Mercury.

Mercurie of the Phylosophers.

And now, if the foresaid water be exhaled or vapored, that there may remaine nothing but a sharpe liquor, like vnto the spirit of Vitriol, thou shalt haue a liquor more excellent then any Vitriolated spirit, and truly spiritual. And so in stéede of a great poyson which was mixed with Mercurie (which was then nothing but a certaine terrestrial corrosiue fire) thou shalt now haue the true spirit of Vitriol: whose greater and better part vaporeth away, is consumed and lost, if it bee extracted according to the common manner, with that great and violent fire by Retort.

The right spirit of Vitriol: good against the falling euil.

This spirit prepared after the saide manner, is excéeding good, and a special commaunder of the Epilepsie, if it be administred by a skilful Physitian, not by an Emperick, with proper and conuenient liquor. And this is one tryal of the vertue of coagulating Mercury.

The same coagulating force of his doth manifestly appeare in those preparations which are called precipitations, which are made with the sharpe spirits of Vitriol and of Sulphur, by the meanes whereof it may be brought into a poulder, which cannot be easily done by fire.

A remedy for Gangrena, & eating vlcers.

But that it may appeare that this coagulating power of Armoniac of nature, is not onely vppon Mercurie, (ouer whome it can exercise this power) but nothing at all vpon the spirits Niter-Sulphurus of our bodies, with the which quicksiluer hath no simpathy, or conuenience) we wil shew it by a certaine other manifest demonstration, and the same most true: as shall appeare to them which will try it. And in the same experiment

experiment I wil also teach a very excellent remedy against Gangrena, and all sorts of cankerous Vlcers: if any bee loth to take it inwardly into the body, because of the vrine ingredient.

Take the vrine of a boy, betwéene the age of ten and sixtéene, which drinketh wine in good quantity: let it be depured according to Art: Adde hereunto of *Romane*, or *Hungarian* Vitriol (for by these the operation wil be the better) I say of the Vitriol, twise so much. Put it to digestion in Balneo Mar, which is moyst, by the space of fixe or eight dayes, in one, or in seueral glasse Allembicks. For there is required much matter. This digestion being ended, thou shalt increase the fire of Balne til the water séethe. Presently set on a head with a receiuer, and distill the water.

Water for the Ophthalmie.

And the same which first commeth forth, is an excellent Ophthalmick water for the eyes. The second something more sharp then the former, is excellent good to asswage the paines of the Gout.

Water to ease the gout.

Thus goe forward, vrging the heate of the Balne, or else by hote ashes, vntill the matter in the bottom of the Alembic remaine like vnto hony. The which afterward thou shalt put into an yron vessel, and putting fire vnder it, stirre it continually with an yron spattle, that it cleaue not too: & this thou shalt continue so long, vntil all the liquor is vapored away, and that there remaineth onely the Salt of Vitriol, and of the vrine dry in the bottome, and in a certaine masse. This being pouldred, put it into a cornute, wel luted, hauing a wide receiuer, wel closed, that the spirits issue not forth. Then put to a vehement fire, such as is néedful for the making of strong water, or the spirit of Vitrioll.

But the fire must bee moderated by degrées, vntill it come to the highest degrée, as Art requireth. And then at the last you shall sée the receiuer filled euery where with white spirits, which in that great heate will be congealed as it were into Ise-sickels, hauing all bout the body of the receiuer: much

much like vnto the hayse or white threedes, which in time of frost are congealed out of foggy milles, and doe hang vpon the trees. These are the spirits of the Salt, which through the vehement heate of the fire, are thus formed.

A remedy against obstructions, and to breake the Stone.

This Ile may be kept, after the maner of Salt Niter. Whereof if thou giue one scruple or halfe a scruple, in broath, wine, or other conuenient liquor, it will shewe it selfe an excellent remedy against all obstructions of the Liuer and of the splæne, it prouoketh vrines, and is also a special remedy against the Stone.

Gangrena cured.

The same Ile being brought into water (for it will easily be dissolued) is a principal remedy for Inflamations and Gangrenas, which very sodainly it extinguisheth. Out of this so faire and noble experient, euery true Physosopher and Physitian, will take occasion of seeking and searching further then the common sort are wont: and so he may more certainly finde out the

Causes of the Stone.

causes of stones congealed, which are ingendred of the same salts or tartarous matter in diuers parts of our body.

We will also haue more quick insight into many other diseases which come by the coagulation of the foresaid sharp and Vitriolated spirits, or else of the euaporations of other most sharpe spirits, from whence Inflamations, and gouty paines with swellings doe spring, by the inward vertue of the thickened spirits aforesaid. These things being thus knowne, a remedy will easily be found to mittigate, and to dissolue such calculous and stony matter, if we marke and consider diligently, where that sharpe vertue lyeth hidden, and wherein also the coagulatiue properties of the said spirits are.

Also the same contemplation, will giue occasion to prie into the diuers and sundry meteors, which shewe themselues in man, the little world, out of those continual vapours and exhalations which are lifted vp from the lower belly (which we fitly compare with the earth) into the aire, that is to say, into the vppermost region of the body, the braine. So it shal appeare, that from the Mercurial vapours, thickened into cloudes through the coldnesse of the braine, and by the same not able to be dispersed, doe fall sometimes moderate showers, and simple in shewe, and

and sometime out of thicke cloudes abundance of waters. Whereof come either gentle Rheumes, or violent catarres, which are called suffocatiue, because the matter rusheth after a certaine violent maner, vpon the vital partes. Furthermore, out of the same contemplations thou shalt finde the true original of windes, of haile, of snowe, whereof commeth the tingling in the eares, the Palsey, the Apoplexe, and such like diseases, stirred vp from the Mercurial thickened vapours. The which diseases come not (as some doth thinke) because of coldnesse onely: but the cause also thereof is the sharpenesse of Salt vitriolated, which being mixed with those Mercurial vapours, doth suddenly coagulate and congeale them: and this is the cause of Apoplexes and such like. For to take an example from our owne body, to manifest this thing, the vrine which we make, is so replenished with these mercurial humours, mixed with sharpe salt, that it hath force and power to coagulate. Wherefore this which wee haue saide must simply be granted vnto vs that Salt Armoniac of natural sharpe, hath force to dissolue bodies, and to coagulate spirits, as wee haue plainely declared in the foresaid experiments.

Sal-Armoniac a coagulator and a dissolver.

But paraduenture some yong scoffing Scholler, which neuer knew what Physosophie ment, with great confidence and no shame (as of late one which shewed him selfe an Asse and Calfe, and yet of a ripe wit did) dare rise vp against vs and say that in our body, no vitriolated nature can be found, nor any thing like vnto it. But this fellowe and such like, wee will teach sufficiently and moderately (if they will not refuse to learne) in our booke concerning the hidden nature of things, and the perfection of art, where wee will declare this thing, and many other profitable questions, necessary for a true Phisitian. But yet not to let the matter vtterly passe, without some thing spoken concerning this point, I will vtter my selfe in fewe words.

First of al I wish, that exact consideration bee had, which is that fire of nature, and which is the authour of the concoction of meate in our stomach, which dissolueth echaungeth the same, and that in so short a time, as neither seething water, nor elementarie

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fire can doe, no not in long time. Let them also I pray you consider what is the cause of that dog-like appetite which some men haue, by which they are wont so readily to consume all the meat in their stomach, that nature hath scarce lawful space to nourish her selfe: and from whence this insatiable hunger commeth. According to the common opinion, it befalleth some man to haue this appetite, by reason of a certaine sharpe and melancholick humour, which being thrust downe into his sides, doth sometimes boyle vp like most strong vinegar, or rather in deed like oile of vitriol, or like some such dissoluing and deuouring thing. For truly, if that sharpnesse were diligently considered, and throughly loked into by Philosophical anatomie, it would easily be iudged by good and indifferent men, that it should not more vnfitly to bee sayde vitriolated, than melancholicke: nay more aptly and better: because melancholis, neither can, nor hath been wont to worke such effects, except by the sowrenesse aforesaid. For by this manner of speaking, the dissoluing vertue, and al other properties, are in farre better sort expressed, which shal easily appeare in him which wil throughly search and weigh al things.

The cause of dogge-like appetite.

And what doth let vs now, to call such faculties and humours vitriolated, when as al their properties and forces, doe come so neere to the nature of vitriol? Shal it bee free and permitted to common Physitians, to cal choler, *Æruginus*, *Vitelline*, & *Præcacious*, for the likenesse & affinitie of those things from whence the name is borrowed: and why then shal it not bee lawful for vs to doe the like, and to say that humors are vitriolated, because they partake of the nature of vitriole?

Choller, russet, yeallow, and greene.

But let vs returne to our Meteors which are in our bodie: hauing already spoken of them which are raised vp by the vapours of mercurial liquors, which haue a similitude with the watery, and also with those which proceed out of the meere vapours of the earth of the great world. Now it remaineth that wee say something also of the others.

Therefore euen as the vapours and exhalations sulphurus, Nitrous, or Antimonial, carryed vp out of the earth into the

Ayre

Ayre and cloudes, doe cause fiery Meteors, Corruscations, Lightnings, Thundrings, Comets, and such like: euen so also in our bodyes, from the fumes and smoakie euaporations proceeding from burnt and scorched blod, and from so manifold and diuers tartarous, sulphurus, and nitrous fumes, with the which our bowels doe abound, the like Meteors are produced. For such fuming matter, lying burning in the sides, neere to the Liuer and the Splæne, hindered by windinesse, being thereof caused, or else stirred vp by an immoderate and feauerous heate, being at the the last lifted vp and carried into the braine, and therin set an fire, stirre vp Meteors, long madnesses, burning phrenzies, setled melancholies, dotings, paines of the head, falling sicknesses, and many such like. Some of these continue long, by reason of the clammie hardinesse or abounndance of the matter, as madnesse: other some are soner gone, as Phrenzies: some doe more fearsely exercise a man, some more gently, according as the saide fuming matters bee more or lesse sharpe, abundant, cleauing, salt, sulphurus, or of qualitie more or lesse inflameable, or by any manner of other meanes hurtfull. For there is great diuersitie of these fumie matters: no lesse than wee see differences of fires and smoakes in combustible woods, whereof some are more clammie, some more salt, some sulphurus, and such like diuersities.

The Philosophical cause of Meteors &c.

The cause of madnesse, Phrensie, and such like.

The same diuersitie also is to bee seene in the separation of the spirits of Beere, of Ale, of Cider, of Wine, of *Hydromel*, and of such like drinkes, the diuersitie whereof doth manifestly appeare, by the odours which doe abundantly ascend into the nose.

Also in Salles, Sulphurs and oyles, which are distilled, the diuersitie of vapours, (which are nothing but the spirits produced out of many tartarous matters) doe manifestly declare the same. For of these, some are sharpe, some sowre, some biting, some stinking, some odoriferous, some so pearcing, that the very odour doth strike the brayne, and doe cause extraordinary neesing, or else by some other

meanes

meanes doe hurt the braine, dazeling, dulling, or troubling the spirits, or else by fumes which are sulphurus and stupefactiue.

The same differences are to be made in Antimonials, Arsenicals, and Mineral humours, or vapours, and that out of their effect, either sepfic putrifying, or caustic burning, the which effects are in the said fumes, by the meanes of salt. Such pearcing fumes are too wel knowne, and felt of our eyes oftentimes, to which they bring by their sharpenesse, paines, inflamations, and flowing of teares. Whereupon out of this diuersitie of fumes, there arise diuers passions, in continuance, in maladie, and in vehemencie, more or lesse inuading and troubling, according to the nature, mineral, and condition of the qualitie or quantitie of the exhalations, and of their substances, which are lifted vp with them, as it were in a certaine chariot.

Moreouer, we see in the bowels of the earth of the little world, man, no lesse then in the great worlds belly: in the bellies I say of both, almost the same effects are to bee seene of Meteors, as wel waterie as fierie. For example, the Tympanie, the swelling of the Coddes, windinesse of the stomach, and bellie: al which dos representthe windes, raynes, and Earth-quakes of the earth: and the waters within the body, and betweene the skin and the flesh, doe represent the Sea, the Riuers and Springs of the earth.

Also there are in man diuers fierie Meteors, by reason of the exhalations, of the Niterous and Sulphurus spirits, which being set on fire, stirre vp such diuersities of Feauers and inflamations.

There are bred also in man, diuers metallic substances, as sandes, and stones, which are commonly ingendered in diuers parts of his bodie, as in his bowels, stomach, gaule, splene liuer, yea, in the lunges and braine: but more often in the reynes and bladder, which are the most fertile mines of al the rest.

There are also procreated in mans bodie, certaine concreate & congealed Iuices; as many kindes of Sulphurs, but of Saltes more differences, vitriolated, alluminous, niterous, and *Gemmeus*. Salt-gemme, or common salt, is plentifull in Salt spittle: lower

lower Salt-Armoniac, in lower flegme or spittle, and also in a certaine kinde of lower melancholy: salt vitriolated and of the colour of rustie metal, in choller that is of the same complexion: Salt alluminous, pricking and stipticke, in glassy fleame, of the same qualitie: Salt niterous and bitter, in bitter choller. Moreouer, Wines which are wholy niterous, doe represent a matter most like to Niter. There are also in this little worlde, as also in the greater world, found many differences of Salts: as a sugered salt, in sweete flegme: as also an Arsenical and corroding Salt, in malignant and pestilent humours. From the resolutions of the which Saltes, but most especially of the stiptick or corroding salts, come certaine kindes of Chollickes, which afterwards degenerate into contractions of the bowels: From the corrosiue Salts spring diuers kindes of disenterie fluxes: from the brinish salts, come the burnings of Wines: from the tart Salts, commeth the appetite of the Stomach: from the Arsenicall Salts, comes Carbuncles, cankerous Vlcers, running pockes, & such like. And of the congelations of these salts, comes Goutes, Stones, Scirrhus hardnesse, and diuers kindes of obstructions, according to the diuersitie of tartars, and of Salts which are ingendred and procreate to nature, in our body. From these things, are the causes of diseases in mans body, to be truely and exactly learned and discerned: without the which we shal in vaine seeke for remedies.

Salts of diuers kinds in mans body.

But to make al which, hath been hitherto spoken more plaine, we wil adde certayne manifest demonstrations, and playne to sense, but yet in as briefe manner as I can, seeing we haue referred a more ample and special Treatise of these things to our worke, concerning the hidden nature of things.

It is known and confessed of al, by the Edict of *Hyppocrates*, the chiefest Authour of Phisitians, that our body consisteth of things containing of things contained, and of things enclosing. The things containing, are the solide and more firme partes, as the bones, gristles, ligaments, flesh, which dos containe, and as it were restraine, the more soft and delicate parts.

The contents are in a two-fold difference: some are violent breathing out, and enforcing: (as Physitians speake) other-some moystening, and flowing out. The first sort, are the spirits of our radical Balsam, which they call naturall spirits, whether they bee firmely fixed in any one part, or whether they haue scope and recourse throughout the whole body; generated of the most pure substance spiritual of the Sulphurus liquor, and of the salts of the nourishments of our life. Furthermore, they diuide the spirits, into natural, vital, and animal.

All these, are either natural and pure, or else impure and feculent. The one are of a most pure nature, ethereal and conseruers of life: the other grosse and impure in comparison of them, subiect to alterations, for that they participate much of the feculent impuritie of Mercurie, and of the liquors of Salt, and also of the aliments of Sulphur: of the which beginnings wee doe consist, as wee said before. The moystening parts are mercucurial liquors, or that which they commonly call humours, as well the natural, profiting and nourishing, which retaine somewhat of the spirit of life, as the vnprofitable and excremental.

The out-flowing and breathing forth, are the breathes, vnder which name also wee comprehend the vapours, of the which we made mention before: which vapours are a distillation, and that moyst euaporation, taken from the more watery part of humoral or mercurial things: or else a dry exhalation, of Sulphurus and tartarous things, and of Salts of our body.

And such exhalations also are no other thing, but fumes and spiritual smoakes, but yet excremental, and therefore superfluous. For beside those first seperations; which nature maketh out of the more grosse part of nourishments, by the excretion and separation of the ordinarie impure feces: there are yet also in the *Chylus*, or good Iuice, and in the very blood, which of all other humours are most noble, certaine superfluous impurities, which for the same cause Nature seperateth.

Therefore the more moyst superfluities are separated by euaporations, and those onely which are seperated in the third concoction,

coction, which could not be made semblable or like to the nourishing parts. For the which cause nature expelleth them by insensible passages, euē through the pores of the skin, that our natural heate may the more freely be winded by the ayre, and the burning of the heart comforted.

The breathing superfluities also, doe paticipate as much of the drie as of the moyst: that is to say, of those which are exhaled and euaporated out of the sulphurus salt matters, and mercurial liquors. Whereof the more thinne and breathie part, passe by insensible transpirations: the more waterie, by sweates; but the more foule, and that which is feculent, cleaueth to the outside of the skinne.

But now, if such vapouring exhalations be retained stil in our body, (the which sometime commeth to passe through the coldnesse of the ayre cōpassing vs about, by the shrinking of the skin, by occasion of place, or of age, by intemperate life, by a naturall disposition, by the thicknesse of the skinne, or by such like occasions) then it cannot be, but that such bodies shal be subiect to many other diseases, than those whereof we haue spoken before.

The stopping of the pores procureth sicknesse.

It is also to bee remembred in this place, that in all these euaporations, & ordinarie exhalations, somewhat of our substance-fying nectar of life, or of our radical Balsam, doth also breathe away. The which breathing, if it be gently and sparingly, and without all manner violence and force, but by a certaine voluntarie continuance, and naturall, then our age is prolonged, in the meane time declining to extreame old age by little and little, vntill al our water of life, or radical oyle (which continueth the lampe of our life) be consumed.

But if the sayd exhalation or breathing bee violently and suddenly enforced, as it commeth to passe in burning feauours, and in many other sicknesses, faintings, passions, and most vehement motions of the spirits of our body, then our life shall be preuented before age. Hæreupon commeth the vntimely, and in some sort, the violant death of many: and yet the cause of such violence comming from an internal occasion.

 And

And because it is very pertinent and necessarie, that wée rightly vnderstand those things which wée haue now spoken, concerning the natures of the contents in vs, that is to say, of the enfoldings, moystenings, and out-flowings: and so much the rather, because by them wée come to the knowledge of our spirits, and of our radicial moysture, or nectar of life, and also to the causes of the conseruation, prolongation, destruction, and abrenuation of our life, I wil therefore now declare them all by an example, whereby euery one which wil giue eare, may come to the perfect knowledge of those things.

And yet wée doe not much esteeme presumptions, probable reasons, or authorities, but wée wil ground our demonstration vppon the very senses themselues, that those things which wée speake, may bée both séene and felt. And if so bée any bée so farre denoyd of shame, that hée will yet obstinately contradict vs, we will say to him, as sometime *Anerrho* said: *One experience, is more of value, than many reasons.* Experience cannot bée without sense: he which denieth sense, is worthy to haue no vse of sense.

And forasmuch as *Aristotle* sayd, that the foundation of all demonstration is in sense, Who is hée that dare gainesay it?

Therefore wée wil take Wine againe for an example, forsomuch as wée vsed the same before. In which wine how apparantly and manifestly dos such separations, and excrements appeare to bée made? And this it doth by his owne proper nature, that the more easily the nature of either of them, and of both, may manifestly bée knowen by this Analogie and resemblance which it hath with our blood. For by the clensing of wine, wée know the vitall Anatomie of our blood: and by the same it will appeare which are our natural spirits ethereal, as also which is our native heate, and radicall moysture, which two doe vphold our body, and defend our life, and of whose helpe either of them haue néede: forasmuch as that radicall moysture is the foode and nourisher of heate, and this same heate inbibeth by the benefite of that moysture.

Thus

Thus these two replenished with spirit, and as it were knit together, are spred and diffused through the whole body. By this same example, the difference betweene nourishing vital humiditie, and that which is vnprofitable and excremental, wil plainly appeare. Furthermore, it wil appeare which be moyst, and which be dry, in that kind of moystures which are outflowing: and which of them are hurtful to our nature, and which profitable. By which anatomie of blood, the reader willing to learne, shal profit more (as I thinke) because we referre those foure humors, (whereof they make blood one) to the very same, and doe by a certaine analogie and resemblance, compare it therewith. But to come to the matter.

Therefore when the wine is prepared, the clusters of grapes are crushed in the wine-presse first, and the skinnes and kernels with the stalkes are throwne away. Then the vnprofitable clensings and excrements, being partly by mans industrie, and partly by the nature of the wine it selfe being reiected, the wine is powred into caskes and vessels. In these, digestion being made, by his owne force, it seperateth and purgeth forth together those feculent and more grosse superfluities. This done, the wine is all most perfect, and fit for drinke and nourishment.

That first artificiall preperation of wine, (which is made by the expression and separation of the Vintners) doth after a certaine manner represent vnto vs, the preparation of wheate, in the which separation, the chaffe and the branne being taken away, the rest is grosid into meale, that it may be more fit for nourishment. Euen so in like maner in our mouthes, first preparation of the flesh is made from the bones, or such like: And the expression or grinding is made with the mouth and téeth, then after due chewing, the meate is sent down into the stomach. This is the first resembled preparation of our nourishment, with that first preparation of wine, and wheate, and that which is put into our stomach, answereth that wine, which at the first is put into vessels, & the meale which is ground. Therefore after this, there is another working in the stomach by nature. For whatsoeuer the stomach receiueth, it concocteth, and digesteth: yea all kind of meates

meates mixed together, like wine in his caske, or any other kind of drinke, made of honey, fruites, barley, or of water wherein diuers things are sodden.

The stomach therefore is that vessell of nature, wherein not only the matter put into it is concocted and digested: but also it is the same which seperateth the tartarous feces, and whatsoeuer is excremental therein, by such passages and vents, as nature hath prouided to that end. At the length after much purifying, the blood is cleansed, being the red fountaine, and the original of the spirits of our life: euen like as wine which throughly fined is preferred before all others, which serue for the nourishing and restoring of our life. But let vs now proceede, and de...

Out of this artificial wine, with the helpe of gentle fire, by circulatorie vessels (as they terme them) is extracted a fire of nature, which attendeth the radical moysture: namely, a water of life, wholy fiery and ethereal, a quintessence, altogether spiritual, and almost of an incorruptible nature.

After the very same manner, through the benefite of nature, and by Circulation which is made by the heate of the Heart, and of the Liuer, there is generated and extracted in vs that quickening fire, accompanied and nourished with his proper vnctuous humour, and radical, which is the water of life, and true and quickening Nectar, the quintessence, and almost the ethereal spirit, the incorruptible vpholder and conseruer of our life.

Spirit of wine.

This also here by the way commeth to be noted in the operatiõ of the foresaid wine, which is also worthy the marking and admiration: namely, that two or three fiery coales and no moe, put vnder a large vessel or chaldrons, (which may containe fiue gallons, will heate the same wine, and will procure the spirit of wine to distill: when as by that small heate, a much lesse portion of water, cannot bee made blood warme. But which is more to bee maruailed at and obserued, when the same spirit of wine, doth passe through the Colunrina (as they terme it) namely by very long cunduites and pipes of brasse reforted, fit for this distillation, it doth so heate them, as also a whole pipefull

pipefull of cold water beside, and farre enough from fire, (in the which the saide pipes are moystened) that a man may scarce handle them. The which is to bee attributed to the great heate which the spirit of wine giueth to the colde water passing through the foresaide pipes. For when all the spirit of wine is distilled forth, although thou put vnder the saide vessell a much more vehement fire, yet thou shalt feele the heate of that water in the vessel contained, to bee extinguished and coled. The which should put vs in minde what is the next cause and original of natural or connatural heate in vs: for this heate is kindled vpin vs by the continual circulation of the quickening spirit of our blood.

When all this water of life is at last distilled forth by a certaine internal, external, and violent heate, or else vtterly wasted by progresse of time, then doth appeare the extinction of that quickening heate, and cold death insueth. But to returne to the matter.

After the extraction of the true *Aqua-Vitæ*, or spirit of wine, (which is the whole purity of those three substantial beginnings) whose liquor representeth Mercury, whose flame, which it readily conceiueth, sheweth the Sulphurus nature, and the exceeding strong taste, declareth the spirit of Salt Armoniac) there remaineth great plenty of fleame, or of Mercurial water, which as yet containeth some quantity of spirit of wine.

But the last remainder is no better then vnprofitable water, which some corrupteth in like manner, after the extraction of the water of life, (which is truly spiritual,) from out of our blood, there remaineth in our body, that moyst and moystening liquor, which is partly nourishing, and partly excrementall, as is saide afore. Lastly, there remaine ouer and aboue the former, the Feces Tartarous residences, and Piterus Sulphurus matter, which containe many stinking Impurities, as also greate plentie of Salt.

The impurities, doe sufficiently shewe the impurities in the

the eyes, and filthy stinkes out of the nosthyrils, where as diuers oyles are distilled out of the said feces by vehement fire. And out of the very feces there is extracted Salt, if they be calcined, and the same is also fixed with his proper fleame, as we haue shewed afore in the working of the same vegetable. This Salt is made Volatil, with Salt Armoniac, flying contained in his own spirit, or water of life, proceeding as we haue already shewed.

In like sort in blood, beside that spirit of life and Mercurial liquor, (which two may in very deede be seperated from blood it selfe, and shewed to the eye, after conuenient digestions, in the heate of *Balne Mary*, which resembleth the heate of nature, that it may the better and more easily appeare, how the same heate, and the same nature in vs, maketh the same seperations and operations) I say, beside those two, a certaine soft consistence like liquor, will reside in the bottome, wherein thou shalt finde many impurities, to be seene and smelt, if the same matter be dryed vpon a fire of ashes, proportionable to the heate of a feauer, and no greater.

This Liter-Sulphurus stinke is that, which manifestly causeth in vs fiery meteors, as wel in the vpper, as in the inferiour part of the body, and which bringeth forth innumerable passions and paines beside, as is already shewed afore.

So also by the force of the fire, Sulphurs and oyles, thick and gluing like pitch, may be seperated out of the feces and tartar of blood, no lesse then out of wine, so offensiue with stinke, as thou art not able to abide the odour thereof: whereof, how many diseases may arise in our bodies, euery man may easily coniecture.

This done, there will remaine ashes, out of which a Salt is extracted, the which (by the vertue of the Salt Armoniac of nature) may be made Volatil, and the very same which *Luthe* calleth the greater *Lunarie*, for the imitation of the vegetable worke. This worke is very admirable, by which the true Nymie, the vniuersal Medicine, and the true Balsam conseruing and restoring nature is made. And this is the true and vital anatomie of blood, which by manifest demonstration we haue shewed, that it hath a great analogie, proportion and resemblance with wine: when

when as a true Philosopher, as wel out of the one as out of the other (sauing that the one requireth greater artifice) knoweth how to seperate waters of life meerely spirituall, which are said to be very forcible and strong: and beside these, Mercuriall liquors, which are as wel profitable as hurtful, which are also moystening: and finally, which knoweth how to extract vapors, and exhalations fuming, which are called out-flowings.

Now therefore, if so be in wine, which we easily vse to nourish our bodies, and the same pure and cleare after the seperation of the spirit thereof, we see and behold so many vnkindly things, and so impure; how many more grosse impurities I pray you shall we finde in the Lees of wines cleauing to the caskes, and in the grosse residence of the same?

They which knowe and vnderstand that great and exceeding blacknesse of wine lees (which is manifestly to be seene in the calcination thereof) and the seperation of his spirit, and of his oyle, red, blacke and stinking, which is done by destillation, they (I say) can giue cleare testimony and credibly informe, what a great stinke there is in the Sulphur thereof: and how great the acrimony and byting sharpnesse is in the same tartar or lees, by reason of the Salt which is extracted out of the same, and the oyle which is made by the resolution of the same Salt of tartar. And truste me, in the feces of the same wine, there are found, beside the things already spoken, those matters which are more grosse, impure and stinking, as they wel knowe, who to calcine them into ashes (which they call clanelated) are compelled to goe out of the Cities into the fieldes, and places further off, by reason of their exceeding infection and stinke, with the which they are wont to infect the places neere adioyning.

What maruaile is it then, as is shewed afore, if in our blood, after the seperation of the true spirit, there are found so many vnkindly, tartarous, stinking and Sulphurus impurities? But what maruaile I say, if more and greater impurities and stinkes, are to bee found in diuers of the Heterogeneal parts of the Chylus, or best matter digested in the stomach

stomach for nourishment, from whence blood drawseth his first beginning of his composition? That tartar or lees, is of the blood which cleaueth to the vessels of the bowels. Now the feces of the Chylus are nothing else, but that huge heape of excrements of diuers sorts, which are in that nourishment existing in diuers parts of the body. And when those Niter-Sulphurus and tartarous impurities, cannot by nature be digested, ouercome and expelled, they stuffe the bowels, they are made the seminarie and store-house of most grieuous sicknesses: so that if we will confesse ȳ truth, we must of necessity say with great *Hipocrates*, that sicknesses haue both their seedes, and also their rootes in our bodies: the which most euidently appeareth by the foresaide comparison of wine and blood. The which standeth vpon apparant and sensible foundations, and not vpon doubtfull figments and Imaginations.

And as we see in the spring times, when nature putteth forth her flowers, that the lees of wine, are mixed with the wine it selfe, and doe trouble it, and oftentimes corrupt it: and that as in the exceeding heate of the Sommer Sunne, the more hote Sulphurus part of the same wine, that is, the spirit, may and is wont to vapour away, whereof followeth the corruption of the same wine: euen so also, about the same seasons and times, the feces, and tartarous heape mixed with our blood, doth at the last peruert, and corrupt it: hereof commeth the occasion and multiplication of sicknesses. For the spirit of blood being dispearced and seperated, both by external and also by internal heate, it must nedes bee corrupted, to the which corruption, arising of the said causes, the cause of many sicknesses is rather to be referred, then to those bare simple qualities, of hote and cold, dry and moyst.

As therefore we haue taught in the seperation of the true spirit of wine (which resembleth the celestiall and spirituall Nectar of our life) many impurities thereof doe manifestly appeare: euen so, and after the very same sort, it fareth with wheate, with fruits, and with meates and drinkes prepared of them, and generally with all other vegetable things, proceeding after the same manner as

as we haue said, concerning wine. For they haue no light proportion with our blood; according to this saying: We are nourished with those things whereof we consist: which thou maiest aptly turne and say; we consist of those things, wherewith we are nourished. But the one partaketh of the other, or of this or of that more then of the other: as for example, of the spirit, of the Mercurial liquor, of Salt, of the feces, & of the stinking & vnprofitable excremẽts: which is the reason, that out of this or that more commendable kinde of meate, the more worthy and commendable blood is generated.

Therefore to adde one example more in stead of a surplussage of waight, let it not be forgotten, that out of Hydromel, Cider, Ale, or such like kind of drinkes, & out of their feces, the same preparations and seperations, as wel of a commendable liquor, as of feces, may be made after the same maner, as we haue before shewed to be done concerning wine: and that the beginnings and heterogeneall and vnnaturall parts, may in the same sort be extracted out of these, as out of that other.

To conclude, thou maiest with better successe learne the beginnings of sicknesses, by making a comparison betweene the preparation and seperation of those things which giue nourishment vnto man, and our blood, then if according to the cõmon maner thou haue recourse to the humours, & bare qualities, and so to seeke out and discerne the causes & originals of sicknesses, by a certaine witty contemplation, rather then by that which is more true and infallible.

Thus we haue thought good to set down these things by way of anticipation, concerning the exact and internal anatomy of humours, & concerning also the artificiall examining of them: both that thereby it might appeare from whence the natural impressions of things, & the infallible causes of diseases are to be sought, as also that the true Philosophers & Physitians may vnderstand thereby the way to cõpound, prepare, and administer artificially medicines and remedies, which now we intend to shew, euen according to the order and method of the Dogmatickes. So as wee thinke it not good, vtterly to reiect the olde, nor wholy to followe the newe, but to restore the old forme of compositi-

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on of Medicines increased and amended with many of our inuentions, experiments, and compositions, for the publique good, and for the health of the sicke, as also for the instruction of some ignorant Physitians.

An Elixir of our description.

A wonderfull remedy to cure inueterate and almost desperate diseases, and to conserue health, and to prolong life, as followeth.

TAke of the rote of Zedoary, of Angelica, of Gentian, of Valerian, Tormentil, or Setfoyle, Goates beard, Galanga, the wood Aloes, and citrine or yeallow Sanders, of each three Ounces. Of Baume, of red Mint, Maioran, Basil, Hysope, Germander, Chamepithis, of each halfe a handfull: of Lawrell Berries & Iuniper, of the seedes Peony, of Heseli, or Comin, of Anis, of Mugwort, of Cardus-Benedictus, of each two ounces: the barke of Citrine, of Missel of the oake, and of all the Mirabolans, of each one Dunce. Cloues, Cinamum, Mace, Ginger, Cubebs, Cardamony, Pepper, long and round, Spikenard, of each one ounce and a halfe. Aloes Hepat, Myrrhe, Olebanum, Mastic, of each fiue Drachmes. The flowers of Rosemary, of Sage, of Stechados, of Mary-golds, of Saint *Ihons* wort, of centaury the lesser, of Betonie, of the Linden tree, of each so many as yee can gripe with two fingers and the thumbe at twise: of the flowers of Chicory, commonly called Suckary, of red Roses, and of Buglosse, of each one gripe in like sort onely, of great hony, and of white Suger, of each one pound. Of *Aqua-Vitæ* after the best maner rectified ten pound. Cut that which is to be cut, and beate that which is to be beaten.

All these things being put into a large Matrat, and close stopt that no breath come forth, set in horse-dung meanely hote, by the space of eight or ten dayes, to putrifie.

Being putrified, let them be hard and well pressed or strained, and put the liquor distrained into an Allembic, and distill it by a Cornute, at a conuenient fire.

The first water which commeth forth from the distrained liquor,

liquor will be most cleare: keepe it by it selfe for it is precious.

The Receiuer being of glasse must be of good receit, and must be passing wel closed with the Cornute by the necke, that the least vapour come not forth. And when the Receiuer beginneth to bee darkened and to be filled with white spirits, thou shalt increase thy fire by degrees a little and a little, according to arte, vntil the said whited spirits appeare no more.

The water of 2. degree. Mercurie.

Then take away the Receiuer, that thou mayst put by it self that water which commeth forth the second time, and keepe it wel: it is called the mother of Balsam, being very profitable to rote out many sicknesses, and to conserue health.

An Oyle. Sulphur. Fyer.

Then againe put to thy Receyuer, and increase thy fire by degrees, as thou didst before, so long vntil at the first, there distill forth a yealow oyle: after that a red oyle, the matters in the Matrat remaining drie: and yet not throughly drie, least the liquor which shall distil forth doe smel of burning.

The Feces. Salt. Earth.

These things done, take that most cleere water which came forth first of all in good plentie: powre it vpon the feces remayning: and make them to digest together by the space of 6. or 7. dayes, at the heate of *Baln-marie*, vntil the water be coloured and wax yellow: that is to say, vntill it hath attracted the more fierie and oylie portion of the matter: and the feces which shall remaine, when they haue yelded their whole tincture to the foresaid water, reserue and kæpe apart to such vse as hereafter shal be declared.

(But if you think good, you may reserue a portion of euery of the said liquors to such medicinable vses as is before shewed, and vse the rest in the progresse of the foresaid worke, and in the subsequent.)

After you haue drawne the foresaid liquors, & that also which toke last tincture from the feces, thou shalt mixe them together, that from thence thou mayest extract a farre more *Elixir* of life, than the former, and most precious: proceeding in manner following.

A most precious Elixir.

When thou hast mixed the foresaid three liquors together, thou shalt distil them by a Cornute, or by a glasse Allembic, permitting

termitting al digestion, vsing no other than the sayd mixture: vse and follow the same way & order, which thou diddest before, seperating the Elements, and beginnings of liquors.

For thou shalt draw out of the first most cleare water, which thou shalt reserue by it selfe, namely, at such time as thou shalt perceiue the receiuer to be darkened with a cloudie fume: then chaunging the Receiuer, and putting to fire as thou didst before, thou shalt continue it so long, vntil thou see the liquor to issue forth of yealow colour, the which also thou shalt keepe apart as thou diddest the former.

In the meane time while the foresaide distillations, or seperations of Elements, that is to say, of the two beginnings, Mercurie and Sulphur, are in hand, thou shalt calcine, at a Reuerberatorie fire, the Feces which thou reseruedst before: out of the which, being brought to ashes, thou shalt extract salt, according to Arte, with thy first most cleare water; the water seasoned with his Salt, shal be mingled with the other two liquors which were reserued, that so at the least out of a Tryangle, thou mayest make a Circle *O*, as Philosophers speake: that is to say, that out of those three seuerall waters, by circulation (in a Pellican) made according to Arte, there may come forth one essence: and so by that meanes that great *Elixir* of life, and admirable secret shal be made.

And not onely made, but also by so short a way, so easie, and so well knowen to true Philosophers, that they know thereby, how, and in what order to make *Elixirs* out of all things.

The vertues of this *Elixir* are vnspeakable, both to the curing & also to the preuenting of giddinesses in the head, the Falling sickenesse, Apoplexies, Palsies, madnes, Melancholy, the Asthma, and diseases of the Lungs, faintings and soundings, traunces, , weakenesse of the stomach, and of other parts, consumptions proceeding of an euil disposition of the bodies, passions proceeding from the gaule, and such like heauie and lamentable griefes.

Certaine droppes onely of this, being giuen in some conuenient

nient drinke, and fitting for the sickenesse. As for example, against the Epilepsie, with water of Peonie, of Lillyes, Connally, or of flowers of the Linden tree. Against the palsie, with the water of Mary golde: against the pestilence with the water of Goates beard, or of water of *Cardus Benedictus*: against the Asthma or Tisick, with the water of Scabiose, or of Fole-foote, or such like.

Moreouer this *Elixir*, is of force to restore and conserue our radial Balsam, if fower or fiue droppes thereof, be giuen in drinke, wine, or other conuenient liquor.

But peraduenture thou wilt say, that the preparation of this *Elixir*, requireth too much labour, & is too tedious. But it is much better and more necessarie to spend the time in things so admirable and of so great importance, than about Medicines that are altogether vnprofitable. And yet to serue euery mans turne, I will set downe the preparation of an other *Elixir*, more easie, and peraduenture more pleasing, to conserue health, and to prolong life.

Another Elixir of life most easie to be made.

TAke the Rootes of *Gentian* slit in pieces, and dryed with a gentle heate, also the roots of the lesser Centaurie, of each three ounces. Galanga, Cinimon, Mace, Cloues, of each one ounce. Flowers of Sage, of S. *Johns woort*, of each two grypes with two fingers and a thumbe. Of the best white wine 6. pound. Infuse these in a glasse Matrate, wel stopped, by the space of eight dayes, at a gentle fire of *Balne-Marie*. Then let them be wel streined, & so distilled by a glasse Allembic in ashes, til nothing remaine but dryenesse.

Then powre the water distilled vpon the feces, that from them thou mayest drawe away the whole tincture, in a milke warme *Balne-Mary*; Dring the Feces (after the drawing away of the tincture) into ashes, which thou shalt put into *Hyppocrates* bag, powring the said coloured water oftentimes vpon the ashes, that it may draw vnto it the proper salt.

Hippocrates bagge, is like the bagge where through Hypocras runneth.

Giue of this *Elixir* the fourth part of a spoonefull in some conuenient liquor. Vse it a long time. It is a special remedie for all consumptions, for the weakenesse of the stomache, which it

it purgeth from tough and slimy humours which cleave to the same: It stayeth the breeding of wormes, and keepeth the body in health. Take of this twise in one weeke and continue with it.

A *Treacle-water* for the head, helping all paines of the same, proper for the Apoplexie, Epilepsie, Palsey, and such like.

TAke of the rootes of Peony, of Misselto, of common Acorns or Cane, of each three ounces. Of ripe Junipar-berryes, and of the seeds of Peony, of each, one ounce: Of Cloves and Maces, of each 6. drachmes. Of Castoreum, halfe an ounce: Of the flowers of Stechados, Mary-gold, Rosemary, Sage, Lillyes convally, of the Linden tree, of each, two grypes with two fingers and the thumbe. Cut that which is to bee cut, and beate that which is to bee beaten: and infuse them by the space of 3. dayes, by the heat of a hote Balne, in white wine of the best, 2. pound: and with the waters of Peony, Sage, and of Mary-goldes, of each one pound.

Then straining them hard. To this liquor adde of Treacle of Alexandria, ounces 4. of *Anacardine confectionem Mesu*, one ounce and a halfe, of *Diamosch*, and *Aromatici Gabriel*, of each halfe an ounce.

Steepe or infuse these againe, by the space of two or three dayes, at the fire gentle of *Blan. M.* Then straine them againe, and distil them upon ashes to drinesse: and thereof a Treacle-water wil bee made.

A very smal spoonefull of this is sufficient to be giuen at once against the diseases before expressed.

Another Treacle-water cordiall, and comfortable for the heart, very good against al pestiferous effects therof vsed, with great profite.

TAke of the rootes of *Angelica*, of Cloues, of Goates beard, of Tormentil or Set-foyle, of Bisolium, or two-blades of Enula campana, of each two ounces. Of yealow Sanders, and of the barke of the same, of each one ounce and a halfe. Of white Diptani, of Scabiose, of Rus, of Goates beard, otherwise called Meadwort, of each one handfull. Of the Flowers of the lesse Centaure, of *S. Iohns-woort*, of Borwne, of Violets, of Borage, of Bugloss, of Water-Lylie, of Red Roses, of each, a three finger gripe. Put these into 3. pound of Malmesie infused by the space of 4. dayes, set vpon the fire of *Bain M.* and the Juice of Lemons, the water Melissa, Acetouse, and of Roses mingled with the sayd Wine, of each one pound. Then straine them.

In the liquor distrained, put of Treacle ounces three, of the confection of Hiacinth, one ounce. Of the confection Alchermes, 6. drachmes. Of Diamargarit frigid, Diatria Santali, of each 3. drachmes: of Diambre, and Diacoral, of each two drachmes, of Saffron, and Myrrhe, of each halfe a drachme.

Infuse them againe, by the space of two or three dayes, at the same fire of *Bain. M.* Then distil them to drinesse by fire of ashes: and it will be a Treacle water. But to make it the more effectuall, the Salt must be extracted out of the feces which remaine, according to arte, and then mingeled with the foresaid water.

A water against Poysons, and against all pestilentiall effects.

TAke of the Rootes of *Angelica*, of the Carline-thistle, of Set-foyle, & of the Barke of the Olivian Tree, of each two ounces, of *Cardus Benedictus*, of Bede-wort, called Goates beard, of all the Sanders, of each halfe an ounce: the Treacles of Mythridate, and the confection of Hiacinth, of each 2. ounces: the speces of Diamarg. Frigid, Camphor, of each 2. Drachmes. Let these be grossly beaten or bruised, & put into a glasse Allembic, powring thereon 3. pound of rectified *Aqua vitæ*. Then let them be digested in a vessel wel closed, & so distilled by ashes, or a vaporous *Bain*. This water is wonderfull effectuall against poysonful and pestilential effects. The quantitie which must be giuen, is halfe a spoonfull.

An excellent water to be giuen against Feuers, burning and pestilentiall.

TAke of the rootes of *Angelica, Buglosse, of Scorzonera Acety*, one ounce: of the Treacle Alexandrine, 2. ounces: of the Juice of Lemons clensed, of the waters Fumetarie, Gotes beard, and *Cardus Benedictus*, and of the lesser centaure, of each, ounces 4. *Diamarg. i. Frigid.* halfe an ounce. Let these lye infused by the space of three or 4. dayes: then let them be distrained and distilled Of the which let the sicke drinke 4. ounces: and then being well couered in his bed, he shal sweate more than ordinary.

Principall Remedies to ease the torments and extreame paines of the Goute.

TAke of the leaues of Missel, which groweth on the Appletree, cut or shred very smal, halfe a pound: the flowers of white Mulline, of Chamomil, of Lyllies, of Wallwort, or Danewort, all the kindes of Poppey, with their cases which containe the seed, new gathered, and before they be full ripe, of each one gripe of the 2. fingers and the thumbe, of greene Frogs, or in steed of them, the Jelly or sperme of Frogges, which is to be found in standing waters in the Moneth of March, one pound: the seed of white Poppey brused, 4. ounces: of Crabbes or Crafishes shelles, and all beaten or crushed together, 20. in number: of red Snailes, and Earth-wormes, both wel washed in good white wine, of each 4. ounces: of Badgers grease fire ounces; of Sperma Ceti, 4. ounces: of the oyle of violets or water Lilly, newly made, 6. pound: or if you wil, in steede of these oyles, take so much of oyle Oliue.

Put these into a glasse vessel, for that purpose conuenient, and close stopt set it in horse dung by the space of 7. or 8. dayes. But if need require more haste, let them boyle in a Copper vessel ouer the fire, by the space of two houres, and then straine them strongly. The which also you shalt doe, if they stand in Horse dung to be digested.

Thou

Thou then shalt seperate the oyle from the watery part thereof according to arte: to the which oyle, thou shalt adde of Saffron 2. ounces, of Camphyre, hale an ounce.

Put all these into a glasse vessel, and set them againe in Horse dung, or in Balneo, or in the Sunne, by the space of 5. dayes, and thou shalt haue a most excellent Balsam to asswage and qualifie all paines of the Goute, and in the ioynts.

I wish that all Apothecaries would prepare this, to be reary at al times for present vse: for that they cannot appoint themselues of any thing better than this, which my selfe haue found true by experience.

A plaister to helpe and easie all paines of the Goute.

TAke the marrow or pulpe of Cassia foure ounces, of new Treacle, the newer the better, halfe an ounce. The meale of Barley and Oates, of each three ounces. The crumbes of white breade foure ounces: of Cowe-milke, two or three pound.

Let al these be sodden in the forme of a Cataplasme, which thou shalt apply warme to the grieued parts. If thou shalt adde one ounce of vitriol calcined, and beaten into fine ponder, thou shalt make it much better.

Another Cataplasme.

TAke the distilled water of whyte Mulleyn, and of Ferne, of each halfe a pound: of calcined vitriol as before, one ounce and a halfe: of Date-meale 4. ounces: Of Saffron two drachmes, make a Cataplasme.

A water against the paine of the Goute.

THis water following prepared in due time, wil much auaile against the greatest paines of the Gout, where there appeareth rednesse, and much heate.

Take of the distilled water of the sperme of Frogges, of Hightaper & of Ferne, of each one pound and a halfe. In these infuse Tuttie, and Lytharge, of each two ounces: Vitriol calcined and Allum, of each one ounce. Let the grieued parts, be moystened with linnen cloutes wet in the same, applyed warme, renuing the same diuers times.

An

Another excellent water against the Goute.

TAke of the Sope of Genua, that which is white and good, one ounce. Of liquid Salt, made to runne at a strong fire, one ounce and a halfe: of Nitriol, one ounce: of Acatia, halfe an ounce. Let them all boyle together in a pinte of Rose vinegar, or of common vinegar. With this liquor wash both the greiued parties.

An excellent playster, which being layed vpon the knots and puffes of the Gout, dissolueth them.

TAke of the oyle of Apple Wissel, of our description, one or two pound: warme it in a vessel at the fire: being made warme, put into it of shaued or scrapings of Sope 4. ounces, let them be well stirred together with a spattle, vntil the oyle and Sope bee wel incorporated together. After this, put thereto *Veni Cerusa*, and *Lytharge*, of each 2. ounces, euer mingling and stirring them with a spattell. Of Nitriol calcined til it be red, and pondred, one ounce. Of Cinobar halfe an ounce. When any of the aforesaid things are put in, stirre them til it come to a conuenient thicknesse for a playster: which thou shalt apply to the knots: it helpeth not onely them, but also al callous, and hollow vlcers and pockes.

An excellent water to the same effect.

TAke Vnslickt-Lime, let it lye in Spring water seuen fiue dayes, that thou mayest draw out the Salt. Let the water be foure or fiue fingers aboue the Lyme. Of this water take 3. pound: in the which thou shalt quench a red hote plate of Steele, twelue times, and oftener.

After this, thou shalt put therein of burnt copper brought into pouder 3. ounces; of Cynobar, halfe an ounce. Set them stand by the space of foure or fiue dayes, in which time the water will be of a greene colour, by meanes of the inward vitriol of the burnt copper. This water is an excellent remedy to qualifie and alay suddenly all manner aches and paines.

A remedie

A remedy to dissolue the Stone.

AFter some conuenient gentle purgation, let the patient grieued with the Stone, take one little spoonefull of this poulder following, which not onely openeth the conduits prouoking vrine, but also diminisheth and hindereth the growing of the Stone.

Take of the kernels which are in Medlars, of Gromel, called Milium Solis, the seedes of the great Burre, Saxifrage, Hollyhock, Anis seedes, Fennel-seedes, of each three drammes: of Christall stones and of Tartar, six drammes: of the stones which are called commonly Crabbes eyes, halfe an Ounce, of the Salt of ground Furze, one drachme: of Cinamon one Ounce and a halfe: of Violated Suger, two Ounces and a halfe: mingle these and make a poulder. This poulder being taken, let the partie drinke vpon it, a little wine Iuniperated, or of this water following.

Take of the rootes of Eryngium, of ground Furze, and of the fiue rootes apertiue, of each one Ounce: of the barke of *Lemons*, one Ounce and a halfe: of the foure greater cold seedes, of the seedes of Mallowes, and Hollihock, of each three Ounces, of the seedes of Saxifrage, of Gromel, of the greater Radish, of the Burdock, and of ripe Iunipar Berries, of each, Drachmes six: of Alkakeng Berries, twenty in number, of Iuiobes six couple, of Dictam, of the flowers of Broome, of Saint *Iohns* wort, of Betonie, of the greatest Mallow, of each two gripes with the thomb and two fingers: of liquirice, two ounces and a halfe: of the wood of *Cassia*, one Ounce: beate and poulder that which is to be pouldered: and let them be steeped or infused in water of siluer weed, called wilde Tansey, and of Parietory of the wall, of each one pound and a halfe: of the best white wine two pound, and that by the space of foure daies, in Bal. *M.* hote: and then let it be strongly strained.

Into the liquor, put of the Species of Diatragaganthum Frigidum, and of the Trochisches of Alkakenge, without Opium,

of each one Ounce. Let them be digested againe at the fire of Bain. Mar, by the space of one or two dayes: and let them be distilled by a glasse Alembic, according to Art. This water also taken by it selfe alone, cutteth and thinneth grosse matters, and cleanseth the raynes and sucking paines, and the bladder, from the stopping of sand and gravel; and freeth them from grosse humours.

Of this water by it selfe alone, the dose to be given at one time is two Ounces, with some convenient syrrop.

An other excellent water against the Stone.

TAke the Juice of Radish, of *Lemons*, of each one pound and a halfe, of the waters of Betonie, of wild Tansey, of Saxifrage, of Vervaine, of each one pound: of Hydromel, and of Malmesey, two pound. In these liquors mixed together, infuse by the space of foure or five dayes at a gentle fire of Bain. Mar, Junipar Berries ripe and newe gathered, being bruised, three Ounces, of Gromel, of the seede of the Burdock, of the greater Radish, of Saxifrage, of Nettels, of Onions, of Anis, of Fenel, of each one Ounce and a halfe, the foure cold seedes, the seedes of great mallowes, of each six Drachmes: the species of Lithontri, the Electuarie *Diuis & Iustini Nicolai*, of each halfe one Ounce: the Caire of Egge-shels, Cinamon, of each three Drachmes, of Camphore two Drachmes. Let all againe be well distrained and then distilled by ashes.

Two ounces of this water taken, doth wonderfully cleanse the Conduits, prouoke Urine, and will breake and expell the Stone. To this if you adde his proper Salt, or one scruple of the extract of Betonie, it will be a more effectual remedy.

The

The conclusion of this Treatise.

ALchymie or Spagyrick, which some account among the foure pillers of medicine, and which openeth and demonstrateth the compositions and dissolutions of all bodies, together with their preparations, alterations, and exaltations, the same I say is the which is the inuenter and Schoolemistresse of distillation.

For *Alchymie* vseth seuen workes, which are as it were certaine degrees, by which as it were by certaine necessary instruments, she ordereth and finisheth the transmutations of things. By transmutation I meane, when any thing so forgoeth his outward forme, and is so changed, that it is vtterly vnlike to his former substance and wonted forme, but hath put on another forme, and hath assumed an other essence, another colour, another vertue, and another nature and property. As for example, when linnen rags are turned into paper: metall into glasse: skins or leather into glue: an hearbe into ashes: ashes into Salt: Salt into water, and Mercury so moueable, into a fixed body, as into Sinabar, and poulder.

The seauen degrees of working are those mentioned before in the Practise.

1 Calcination,	Which is the bringing of any thing to ashes.
2 Digestion,	Is a dissoluing of that which is thick into thinne, to be purified.
3 Fermentation,	Is a mixing of kindly matter for multiplication: or the kindly seasoning, or leauining of a thing.
4 Distillation,	Is an extraction of a liquor from a body, by heate.
5 Circulation,	Is to rectifie any thing to a higher perfection.
6 Sublimation,	Is the lifting vp of moyst matter, to make it more pure and dry.
7 Fixation,	Is to make that which is flying, to abide with his body.

Bodies

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Beside

Beside these, there are diuers other worckings, as

- Dissolutiõ, is to dissolue ỹ which is grosse
- Putrifaction, is the meane to generation.
- Exaltation, is euaporation of the impure humour.
- Rectification, is a reiterated Distillation to perfection.
- Coagulatiõ is the congealing of moisture.
- Cohobatiõ, is a repetition of Distillation, by which the liquor distilled is powred vpon the feces, and distilled againe.

Distillations are diuers, according to the diuersities of reasons, maners, and of subiects: wherevpon arise sundry differences of distillation. The first difference is taken from things, out of which a moisture or liquor may be drawne. For after one maner Hony: after another, Sulphur: after another Wine: after an other Mare: after another Turpentines and Gummes, as Mastic, Euphorbium, Styrax, and such like: after another, Salts; after another Hearbs: after another, Roots: after another many seedes are to be distilled.

The second difference is taken from the diuersitie of the liquor distilled. For waters, are otherwise extracted then are oyles. As for example, out of Hearbes, Roots, Flowers and seedes, which are not dry, but growing, waters are extracted by simple distillation, without the admixtion of any other liquor. But out of Roots, Hearbes, Flowers, and seedes which are dry and odoriferus, the floating oyles are not extracted, without the meanes of some water or other liquor as a helpe.

The third difference dependeth vpon the matter and fashion of the vessels. Upon the matter: for one vessel is of earth, another of Glasse, another of lead, another of glasse.

Upon the fashion also: for there is one maner of distillation by an Alembic, another by a Cornut, another by a Matrat, and another by a Pellican, and so of others.

The fourth difference is by the site and placing of the vessell.

For

For if it be by a right Cucurbit, which hath a head with a pipe or beake, or whether it be inclining or crooked, we call such distillations, by ascent: or when the neck of one Matrate or cucurbit, is put into the neck of another, that is to say, whē the vessels by concourse are so ioyned together, that one taketh in the mouth of the other, and the same by a diuers position: and by these most commonly are distilled those things which too hardly ascend, and haue small store of iuice.

Many things also are distilled by discent, that vessell which containeth the matter turned the wrong way, and put into the other, the which manner of worcking is called by Discent, and is contrary to that which is by Ascent.

By Discent are distilled Coales, and sundry kinds of fat wood, as Guaiacum, Ionipar, and those of rosen sort.

The fifth difference is, by the degrees of fire, which are foure: the first, second, third, and fourth.

The first is soft and gentle, such is the fire of Balne. M, or of vapour: the second, is of ashes: the third is of sand, or of the dust of yron that falleth from the Smithes hammer in his worke at the Scythe. The fourth is of bare fire.

By the first and second degree of fire, we distill by Ascent: by the third and fourth, we distil by concourse and Discent: Thus oyles are distilled out of Salts, as out of common Salt, out of Vitriol, and out of such like.

But before you begin to distil, be sure that you dissolue putrifie.

But because mention is made before of Digestion and Fermentation, I will shew you plainly, how by these two meanes you may extract out of Roses a most Fragrant water of life, and so excellent, that one droppe thereof, shall giue a sweete sent and odour to a great quantity of common water, and will also make the the same most profitable and sweete.

Therefore take Roses gathered in drie time, when there is neither raine nor dewe vpon them, but tarry till the Sunne with his beames hath dispersed and taken away that humiditie. Gather then of them a good quantity: and then bruise or beate them in a stone mortar, or else

thou shalt put them into a small bonlet of oake, and shalt with diligence presse them in with thy hands, in such sort that the vessell may bee stuffed ful almest to the toppe. Then stoppe and close it vp, that Digestion may more easily bee made, and set in a wine seller by the space of one moneth, or longer if neede require, vntill thou shalt perceiue that the foresaide matter haue the odour of tart wine: whereby thou shalt knowe that the Fermentation is perfected: and so long it must at any hand bee delayed vntill the foresaide signe doe appeare.

These things thus finished, take to thee the fourth or fifth part of the Roses Fermented, according to the greatnesse of thy vessel, which necessarily must be such as the *Chymicall* Distillars doe vse wherewith they extract their oyles, and *Aqua-Vitæ*, the which indeede are large, and of Brasse, rather then of Lead, furnished with their refrigeatories (as they terme them) which being full of water, the spirits made thick through cold are more easily and commodiously drawen forth: Taking I say, that portion of Fermented Roses, distill them according to the wonted maner. That done, seperate the feces remayning, which subsist in the bottome of the Allembic, and put so much of the Fermented Roses aforesaid into the same vessell, and power vpon them the water extracted before, distilling altogether againe, vntill there appeare diuers; thy vessell as well closed as may be as is said afore.

Gather againe the dryed feces (the which if thou wilt, thou maiest reserue with the former feces) and put the same quantity of the foresaide Roses into the Allembik which thou diddest before, vpon which againe thou shalt power all the distilled water: And this thou shalt doe so often vntill thou hast distilled all the said fermented Roses.

These things orderly done, thou shalt take all the distilled water, and shalt distill onely the twelfth part thereof, with a gentle fire in a vessell with a long neck or Matrate, or in such a one as *Aqua-Vitæ* is distilled, which is the quantity of all the spirituall almost. As for example, if thou haue twelue pound of water, thou shalt onely extract one pound, which wil be very odoriferus most sweete

sweete, and spiritual, as ready to take flame, as is that which is extracted out of wine.

This water if thou wilt yet make of greater vertue, thou maiest rectified againe. But the rest of the water which shal remaine in the bottome of the Allembic, will be more fragrant, and better then that which is distilled after the cõmon maner: wherevnto also thou maist conuey his Salt and insert it, by bringing the foresaid feces to calcination, & melting the same oftentimes through *Hyppocrates* sleeue or bagge with water, whereby it shal more easily draw vnto it and retaine that Salt. After the same maner also thou maiest draw waters of life out of violets and other flowers, and especially out of them which are hote and odoriferus, as Rosemary, Sage, Betonie: and such other like, which are better and more effectuall against sicknesses, then if they be made according to the common order. The least quantity hereof will worke wonderful effects.

If our Apothecaries would acquaint themselues with these Concoctions, Fermentations, and Digestions, and vnderstand them aright, in their workings immitating nature after a certaine maner, they should be able to effect diuers commendable and profitable preparations. Yea it is not fitting the Apothecary alone to know these things, but for the Physitian also the commander and director of the Apothecarie, if he respect his honour and the health of his patient.

But these things at this day are little regarded, insomuch that many Physitians either neglect them, or else disdainfully contemne them, for that they know not what profit such preparations doe bring with them. And verily I doe not know, what should be the cause of such obstinate disdaine & wilful contempt, but meere ignorance: seeing it is well known that nothing is contemned, but of the ignorant.

And what wil not these mad Ignorants contemne, which doe also despise the preparations of Medicines? which administer nothing to their sicke patients, but those things which are crude, and full of impurities. They rather chose obstinatly to goe forward in their error, both to their owne reproach and dammage of the sicke, then rightly to followe holesome admonitions

tions, least they might be thought not to haue bene wise enough before, and to haue learned more knowledge of others.

Let them consider the necessitie of our life, that they may learne that the same hath constrained vs, to seeke the preparations of our meates, which are necessarie for the sustaining of our bodies: in the preparing whereof, notwithstanding, there is not so great necessitie as there ought to be in the preparing of medicines for our health.

Let them beholde the corne which commeth out of the earth, which is not by and by giuen crude as it is, for food: but the chaffe and the braune being seperated, it is brought to flower: which as yet is not so giuen to eate, but being first fermented or leuened, & wel kneaded or wrought, it is baked, that it may be bread fit for nourishment. Consider well the fermentation, by which bread is made light, and fit for nourishment: the lighter it is, the wholsomer it is, and the more it is fermented the lighter it wil be. The lesse it is fermented, the heauier it is, and the more vnholsome. If this preparation goe not before, but that we onely make a mixture of water and flower together, and so presently thrust it into the Ouen, in steede of bread, thou shalt prepare a glutinous matter very hurtfull to nature. Doe you not see how paste a glutinous matter, and starch, also are made onely with flower and water? What then thinkest thou will come to passe in thy stomach and bowels, especially in those which are more weake, if such be offered and taken? Surely such as will procreate matter to breede the stone, and wil be the seminary of many diseases.

So necessarie and profitable is this Fermentation, that it is very behouefull for an Apothecarie to knowe it: for that it doth attenuate euery substance, it loseneth it from his body, and terrestrial impurity, that it may afterwards be made fit to bring forth the true radical Balsam, and the quickening spirit.

By the benefite of this onely Fermentation, are extracted waters of life out of all vegetables whatsoeuer. After the same manner, by this Fermentation and Leauen of nature, all the humours

humours of our body are made thinne and subtiled. You know how in holy writ it is said, that a little sower Leauen doth ferment the whole masse.

By the way of *Fermentation*, which consisteth in a certaine Acetosus liquor of nature, our humours are made thinne and disposed to excretion. And therefore there are certaine tart things which moue sweates, albeit the same by the opinion of Physitians are cold.

Doe wee not see that women and ordinary Cookes haue attained this knowledge of Fermentation: and thereby prouide for sicke persons, Jellyes made of flesh of foules, and such like, to restore and strengthen them in the time of their weakenesse?

And what are these but extracts? For the terrestrial partes are seperated from the more laudable substance, which is more conuenient for the sicke. And why doe not Apothecaries the like in compounding their medicines?

The nature of the sicke man being now weakened, cannot abide crude and fulsome meate, but doth rather loathe them, and is more and more weakened by them. How much more will he be offended and hurt by medicines not rightly prepared nor seperated from their impure substance? Such impuritie must needs be a great hurt and hinderance, that the natural force of the Medicine, cannot encounter with his enemie the sicknesse, and ouercome him.

What shall we say then of those Medicines, which haue not onely cruditie in them, but also some euil qualitie, and the same not seperated, or rightly prepared: or being corrected, may we be bold to giue it? They are wont, (with griefe I speake it) to much and too often, I say they are wont, I meane such decocted, poulzed, and mixed Medicines, by no manner of other art prepared, to bring more griefe and paine to the sicke (that I may say no worse) than solace and helpe.

Therefore these kinde of preparations, concoctions, I say Digestions, and Fermentations, are not to bee despised or neglected. For if these things be done, they are done according to natures fashion, which vseth the same operations to the perfect

ripening of fruites, and all things else which it bringeth forth. But let vs hasten to conclude this Treatize.

Aristotle in his fourth of *Meteors*, hath appointed three *Pepsias*, or kindes of concoction. The first he calleth *Pepansis*, which is the concoction of humour in moyst seede, made by naturall heate: And this is the meane of concocting, ripening, and of making of the seedes of Plants, and of other things to grow, and to bring forth plentie of fruite: and it is a worke onely belonging to nature, which vseth that quickening heate for an Instrument, which heate answereth the element of Starres in proportion, as the sayd *Aristotle* saith. Albeit Arte cannot immitate this heate, yet it may tread in the steppes thereof.

The second kinde of concoction, he calleth *Epsesis*, or *Elixation*, which is a concoction made by a moyst heate of a thing indifinitely existing in a humour.

The third and last is *Optesis*, or *Assation*, which is the concoction of the same vterminate, made by a dry and straunge heate.

These two last concoctions, are made especially by Arte, concerning the moderation of which heates, wee will hereafter teach the diligent and industrious Apothecaries, I say industrious, and such as follow the prescrips of true Phisitians and Arte, not Pedlars and Sellers of Trifels, which rather desire to make retale of Candels, Lanternes, and all Mercerie-wares, and to fill their shoppes with trash, than to follow the workes of Art.

Therefore in stede of liberal persons, they are miserable hierlings: Sowters they are, and not Artificers and louers of Art, Marchants, and handy-crafts men, setting their rest vpon pompe, pleasure and gaine. I had rather see an enemie in the Cittie, then one of these base minded fellowes. For Citizens know how to beware of an open enemie: but how can a man beware of the falshood and treacherie of these companions which they bring to passe either by ignorance, or by malice or else by negligence: I say who shall take heede of these, but he which banisheth them quite and cleane out of the Cittie.

I speake

I speake of deceiuers, and such as falsly vsurpe the name and tittle of Apothecaries, professing that, and yet follow the Trade of Marchandise, and not of honest and good men, which are diligent in their Arte, to whom this our labour pertaineth, and to whom these our studies and admonions are dedicated, for the health of many, and for their praise and profite.

The auncient Physitians and men of the best sort, dealt more warily and prouided better for themselues, had this arte in great honor, and therefore in their owne houses, they prepared medicines with their owne hands.

And wee also for our owne partes would bee loath that some of our secrets, should bee cast before these Hogges, and therefore wee commonly prouide, that they bee prepared in our Laboratorie at home by a skilfull workeman, whome wee direct and appoint for that purpose.

Not that wee might make thereby the greater gaine to our selues, but for the honour and praise of the Arte, and to our friends good, the which all those know, that know vs, and haue receyued the benefite from vs. But for this time these shall suffice.

For the Patterne of Furnaces and glasses apt and meete for Distillation, buy Maister *George Bakers* Booke our Countryman.

And if thou be desirous to procure glasses of all sortes for this Arte, thou mayst haue them at the Marchants hand, which sell such in their houses neere the *Pountery* in *London*.

The winde Furnace, must haue a hole beneath, one foote deepe inwarde, and one foote and a halfe vpward: and at that height a grate shall be layed, wherein the coales of fire must lie. Also at that height make another mouth, where at thou shalt put in the saide coales of fire: and aboute the same raise vp the walles round about ten Inches in height and there also lay two barres of Iron to set the Panne vppon, either for *Balneum Maria*, or for a dry fire.

To

To make thy nourishing Balne.

TAke chopt Hay and water, and put it into an earthen Pan, then set ouer it a Trencher with a hole in the middest, to answere the bottome of the glasse, which must come within two Inches of the water.

Concerning Hermes Seale, *and the making of diuers closers of glasses.*

FIrst thou shalt know, that of all fastnings or closing vp of Glasses, that no vapours nor spirits goe forth, the *Seale of Hermes* is most noble: which is done in this manner following.

First, make a little Furnace, with the Instruments belonging. It must haue a grate in the bottome to make fire vppon. In the midst of the Furnace shall be a hole, to put in the ende of a narrowe necked Glasse, so that the third part of the glasse be emptie. And if the hole of the Furnace be greater then the glasses necke, close vp the hole with clay on euery side, round about, so as the mouth of the glasse haue some libertie. Let thy fire be as farre from thy glasse as thou canst: and when thy coale fire is readie, put the Glasse nearer and nearer, by little and little, till the mouth of thy glasse wax red, as it were ready to melt. Then take the red hot tonges, and therewith wring or nippe the toppe close together: whereby it shall be so closed, as if it had no vent vnclose, or came so closed out of the Glasse-makers shoppe. But take heed when you haue so done, that you pull it not too suddenly out of the fire, least the sodden colde cracke the glasse, and marre all. Therefore abate it by little and little, and not at once.

And when thou wilt open the glasse, take a thredde dipt in brimstone or waxe, and wind it 6. or 7. times about the necke of the glasse where thou wouldest haue it to breake, and set it on fire with a small waxe candle, and when it is burnt, powre a drop

drop or two of cold water vpon it, and it will crack in the same place; that thou maist take it off.

Concerning the maner of making Lutes, wherewith to close glasses.

THe ordinary Lutes wherewith to stop vessels of glasse against faint vapours, are these. Take quick lyme beaten to poulder as fine as may be, and searsed: temper it with the white of egs. Or else mix wheat flower with the white of egges, spred them vpon linnen cloath, and wrap it diuers times about the mouth or ioynts of the glasse.

Other Lutes, called *Lutum Sapientiæ*, made for the defence of stronger vapours, either to parget and lute the body of the glasses, or to stop their mouthes, or lose their ioynts: which are to be wrought cleare, smoth, and without knots or bladders: in maner following.

Take potters earth, with a forth part of chorne flore added to the same: an eigth part of white ashes, with a forth part of dry horse-dung. All these wel beaten together with an yron rod.

This is the right composition of *Lutum Sapientiæ*. There be that doe adde to this composition, the poulder of brick, and of the scales beaten from yron, finely searsed.

And for the more conuenient drying of vessels so luted and fenced, you shal bore certaine holes in a wodden forme, into the which put the neckes of thy glasses, that their bottomes and bodies may be dryed the better.

Another most excellent Lute for the like incloser is made of glasse and Vermilion, of each like quantitie, poulored and searsed, then incorporated with vernish, and a little oyle of Linsæde, and making the whole like a soft poultesse which is to be spread on a fine linnen cloath, wrap it about the mouth & ioynts of the glasses, and so suffer them to dry in the Sunne. Which albeit, it is a long worke, yet it is most sure. For this will serue against the strongest vapours that are.

Also to compound a Lute, wherewith to make your Fornace

 that

that it may not riue, or chap, take chalke and potters clay, and a quantity of sand, wrought together with woollen flors and horse-dung, incorporated as afore.

Thus courteous Reader, I haue shewed thée such secrets in this Art, as neither *Quersitanus*, *Isacus*, *Hollandus*, nor any other Philosopher, haue before published in print to my knowledge, but haue come to my hands in paper and parchment copies. If thou be industrious, & doest tread the right *Hermetical* path, thou shalt by the meanes of these helps, so plainly set before thine eyes without *Hieroglyphicks* and Riddels, to do thy selfe and thy countrey good. Thus wishing to thée, as to my selfe, good successe in all thy godly indeuours, I commend them and thée, to the Lord.

FINIS.